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Volume	NAME OF THE VOLUME	Author or Editor	Date of Publication
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## MYSORE ARCHÆOLOGICAL SERIES.

No. of Volume	N A M E O F B O O K	Author or Editor	Date of Publication
	<i>Epigraphia Carnatica.</i>		
I	Coorg Inscriptions . . . . .	Rice	1886
II	Inscriptions at Śravaṇa Belgōḷa . . . . .	"	1889
III	" in the Mysore District, Part I . .	"	1894
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MYSORE ARCHÆOLOGICAL SERIES

# EPIGRAPHIA CARNATICA

**VOL. X**

## **INSCRIPTIONS IN THE KOLAR DISTRICT**

Published for Government

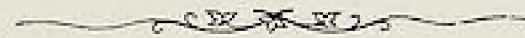
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ಕೋಲಾರ ದಿಸ್ತ್ರಿಕ್ಟಿನಲ್ಲರುವ ಶಾಸನಗಳು

BY

**B. LEWIS RICE, C.I.E., M.R.A.S.,**

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*Director of Archæological Researches in Mysore.*



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EPICRAPHIC CHRONICLE

VOL. X

INSCRIPTIONS IN THE KOLAR DISTRICT

Published for Government

EPICRAPHIC CHRONICLE

10

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Director of Archaeological Researches in Mysore

Director of Archaeological Researches in Mysore

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## VOL. X.

*Comprising the following Taluqs:*

Kôlâr . . . . .	No. of Inscriptions	256
Mulbâgal . . . . .	„	266
Bowringpet . . . . .	„	89
Mâlûr . . . . .	„	101
Sidlaghatta . . . . .	„	113
Chik-Ballâpur . . . . .	„	65
Gôribidnûr . . . . .	„	89
Bâgepalli . . . . .	„	85
Chintâmaṇi . . . . .	„	168
Srînivâspur . . . . .	„	115





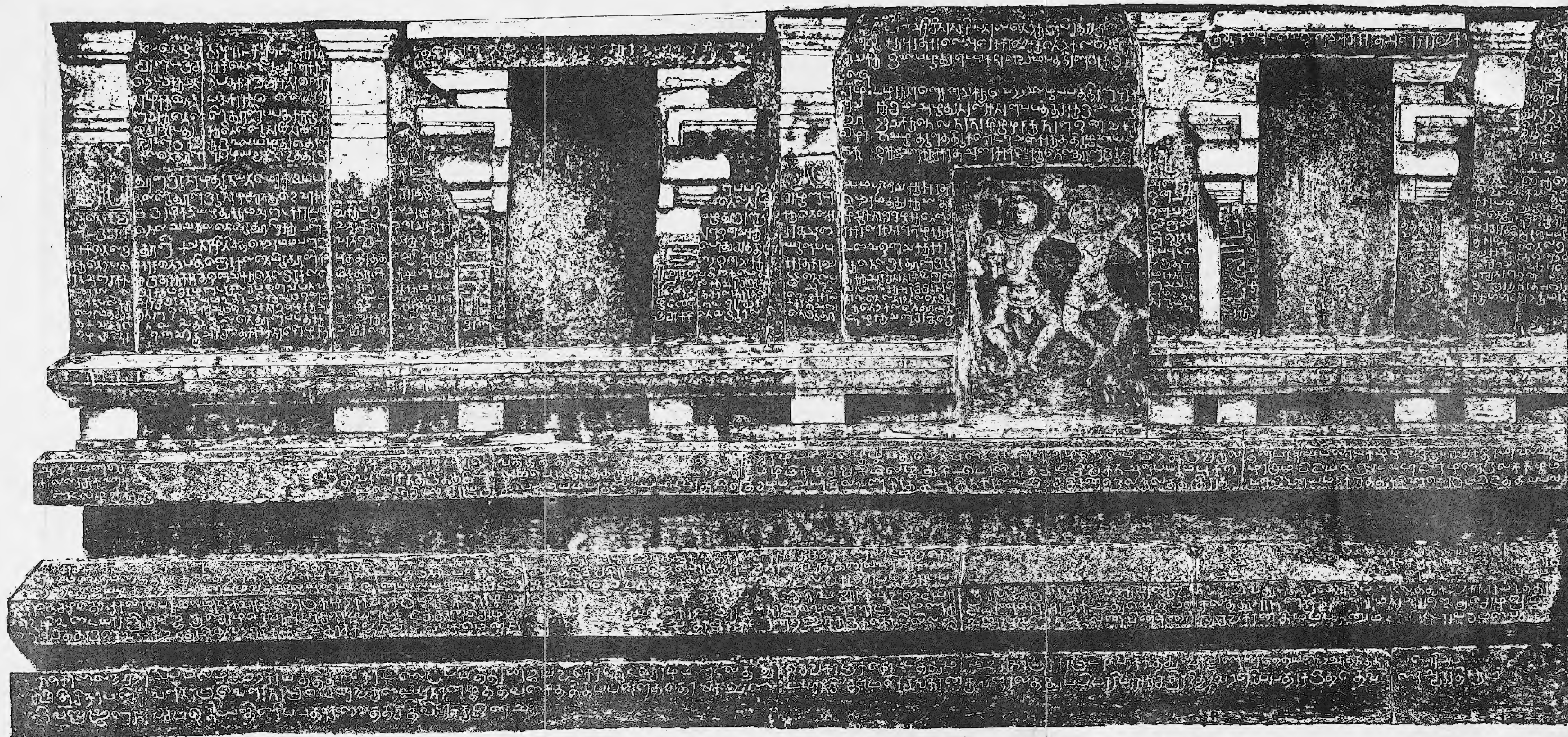
# VOL. X.

Containing the following Tables:

256	No. of Inscriptions	Table
258	"	Table
89	"	Table
101	"	Table
113	"	Table
36	"	Table
89	"	Table
85	"	Table
108	"	Table
113	"	Table







INSCRIPTIONS ON KOLĀRAMMA TEMPLE (KL II.2,109)

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## P R E F A C E.

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The many changes that have passed over this District—now so widely known for its gold mines—are reflected in the variety of its epigraphic records, and the different languages in which they are inscribed. The Tamil inscriptions have been translated by my Assistant, Mr. R. Narasimbachar, M. A., who is well acquainted with that language. There are also many in Telugu, in addition to those in Kannaḍa and Sanskrit, which of course form the bulk.

The history of the Mahāvali or Bāṇa kings, who were first brought to light by my discoveries here, is made pretty clear, especially for the 8th and 9th centuries. There are important contributions to our knowledge of the Gaṅgas in the Noṇamaṅgala, Hosūr and Narsāpura plates, as well as in several of the stone inscriptions. For the Chalukyas and Pallavas the Vokkalêri plates are an exceptionally valuable record, which, besides supplying much new information about the early Chalukyas, opened the eyes of scholars to the significance of the Pallavas, till then scarcely known even in name. The continuation of the Pallava power in the Noḷambas is well illustrated, and the prominence of Vira-Mahēndra, who was the son of a Gaṅga princess, and had for his queen a Kadamba princess.

The Gaṅga Pallavas and Vaidumbas are new families, and the part played by Âvani is of interest. Also the inscriptions relating to Nandi and Nandidroog. The Chôḷa inscriptions are varied and numerous. They show the great regard which the Chôḷas paid to the local goddess Piḍāriyâr, now called Kôlâramma. The extensive conquests of the Chôḷas, embracing the whole of Southern India, with parts of Burma and the islands in the Indian Ocean, are grandiloquently described. It was from Mysore that the data for the chronology of these kings was first obtained. Under the Hoysaḷas we have a series of records of Râmanâtha, who, on the partition of his father's dominions, received the Tamil districts and Kôlâr.

The Nṛipatuṅga-kula is new, and testifies to the intimacy that existed between the Râshṭrakûṭas under Amôghavarsha and the Gaṅgas. The prominent position which Muḷbâgal held as the seat of the viceroys of Vijayanagar is



## PREFACE.

brought out by the inscriptions of that empire. There are also several interesting Mahratta memorials of the time of Śivâji and other members of his family, Kôlâr being part of the *jâgîr* of his father Shâhji.

Information going back to an early period is obtained regarding the Bêt-maṅgala tank on the Pâlâr, now taken up for the water-supply of the Kôlâr gold fields. The name is a contraction of Vijayâdityamaṅgala, so named after the Mahâvali or Bâṇa king who probably constructed it. From **Bp 4** we find that it breached and was restored by a Vaidumba king in the 10th century under orders of the Pallava Nolamba king. **Bp 9** shows that it had again breached and was restored in the 12th century by a victorious general of the Hoysala kings. The tank breached again recently, in 1903. More than one inscription shows that the water-supply was a matter of concern to former rulers. An interesting case is that recorded in **Gd 6** (which has somehow escaped notice in the Introduction). When the prince Bukka-Râya was governor of Penugonda in 1388, he ordered the hydraulic engineer to bring the Henne river (the northern Pennâr) to the city. Accordingly a channel was made from Kallûdi to the Siravera tank, 10 miles to the north. How the water was carried beyond that does not appear. An amusing account is given of the accomplishments of the engineer, who was master of ten sciences.

*Bangalore, Xmas, 1904.*

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## INTRODUCTION

The present volume contains the very varied inscriptions of the east of the Mysore State, a part of the country where the Kannaḍa, Tamil and Telugu languages meet, and which was also once subject to Tamil sway under the Chôla kings. Accordingly, out of the total of 1347 inscriptions in the District, 422 are in Tamil, while 211 are in Telugu. But the oldest are in Kannaḍa. This was the original language. { Tamil came in with the Chôlas in the 11th century, and Telugu with Vijayanagar kings after the 15th. The period covered by the inscriptions is from the 4th to the 18th century. Such as can be assigned to specific dynasties and dates may be arranged as follows:—

|                   |     |       |      |    |      |
|-------------------|-----|-------|------|----|------|
| Mahâvalis         | 26  | A. D. | 338  | to | 961  |
| Gaṅgas            | 70  |       | 360  | "  | 1336 |
| Kadambas          | 4   |       | 390  | "  | 890  |
| Chalukyas         | 2   |       | 640  | "  | 757  |
| Pallavas          | 77  |       | 733  | "  | 1049 |
| Kâduvetṭi         | 11  |       | 780  | "  | 1297 |
| Gaṅga Pallavas    | 2   |       | 880  | "  | 900  |
| Vaidumbas         | 6   |       | 900  | "  | 1100 |
| Âvani             | 6   |       | 920  | "  | 1007 |
| Râshtrakûṭas      | 1   |       | 950  |    |      |
| Chôlas            | 143 |       | 900  | "  | 1408 |
| Hoysaḷas          | 85  |       | 1135 | "  | 1343 |
| Nṛipatuṅga-kula   | 3   |       | 1270 | "  | 1378 |
| Vijayanagar       | 204 |       | 1336 | "  | 1665 |
| Âvati             | 11  |       | 1428 | "  | 1792 |
| Sugaṭûr           | 29  |       | 1451 | "  | 1669 |
| Râyadurga         | 1   |       | 1527 |    |      |
| Gunmanâyakānpâlya | 17  |       | 1573 | "  | 1769 |
| Mahrattas         | 15  |       | 1637 | "  | 1775 |
| Ballâpur          | 1   |       | 1646 |    |      |
| Bijâpur           | 2   |       | 1703 | "  | 1712 |
| Mughals           | 2   |       | 1730 | "  | 1736 |
| Tâdigol           | 15  |       | 1704 | "  | 1767 |
| Kottapâlya        | 4   |       | 1735 | "  | 1775 |
| Râlapâḍi          | 1   |       | 1765 |    |      |
| Itikedurga        | 1   |       | 1770 |    |      |
| Halakûr           | 2   |       | 1793 | "  | 1798 |
| Mysore            | 2   |       | 1786 | "  | 1798 |

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Under the foregoing heads the inscriptions are here reviewed, as far as possible, in chronological order, drawing attention to such matters as are entitled to notice. In order to save space, the following abbreviations have been adopted for the names of taluqs:—*Kl* = Kôlâr; *Mb* = Mulbâgal; *Bp* = Bowringpet; *Mr* = Mâlûr; *Sd* = Sidlaghatta; *CB* = Chik-Ballâpur; *Gd* = Gôribidnûr; *Bg* = Bâgepalli; *Ct* = Chintâmani; *Sp* = Srînivâspur.

### *Mahâvalis.*

These rulers occupied the country east from the Pâlâr river and north into the Madras districts from a very early period. According to one inscription (*Ind. Ant.* XIII, 6), their territory lay to the west of the Ândhra or Telugu country, and **Mb 157** describes it as a Seven-and-a-half Lakh country, containing twelve thousand villages, in the Ândhra-maṇḍala. It seems to have been known as the Vaḍugavaḷi 12000 (*So. Ind. Ins.* Vol. III. Part I. 90)<sup>1)</sup>. They claim descent from Mahâvali or Mahâ Bali (Bali the Great) and his son Bâṇa, whence they are also called Bâṇas. They may have been connected with Mahâbalipur, known as the Seven Pagodas, on the coast south of Madras. They had a black flag and a bull crest (**Mb 126**).

Bali. was a Daitya or Dânava king, who by the power of his penance defeated Indra, humbled the gods, and dominated the three worlds. The gods having appealed to Vishṇu for help, he assumed the Vâmaṇa-or Dwarf incarnation, and appearing before Bali as a Brahman dwarf, begged for only three paces of ground. This being granted, he assumed his godlike dimensions, and with two strides having covered heaven and earth, there being no place for the third, placed his foot on Bali's head and forced him down to Pâtâla<sup>2)</sup> or the lower regions, which on account of certain virtues were left in his possession<sup>3)</sup>.

Bâṇa was Bali's eldest son, a giant with a thousand arms. He propitiated Śiva, who agreed to live in his capital<sup>4)</sup>, and Bâṇa appointed him as guardian of the gates, or doorkeeper, as the inscriptions put it<sup>5)</sup>. Bâṇa's daughter

<sup>1)</sup> *Vaḍugavaḷi* is translated by Dr. Hultzsch—'the Telugu road'—to correspond with the Sanskrit *Ândrâṭ pathaḥ* of the Udayêndiram plates (*Ep. Ind.* III, 76).

<sup>2)</sup> The sage Nârada (says the *Vishṇu Purâṇa*, Bk. II. ch. v.), after his return from the lower regions to the skies, declared amongst the celestials that Pâtâla was much more delightful than Indra's heaven.

<sup>3)</sup> For the whole story see Muir's *Original Sanskrit Texts*, Vol. IV, p. 130 ff. The germ of the legend is found in the Rîg-vêda, where Vishṇu is represented as taking three steps over heaven, earth and the lower regions—typifying perhaps the rising, culmination, and setting of the sun.

<sup>4)</sup> According to the *Vishṇu Purâṇa* (Bk. V, ch. xxxiii), this was Śônitapura, said to be Dêvikôṭa, near the mouth of the Coleroon, on the Madras coast.

<sup>5)</sup> The expression referring to this, which occurs in all the inscriptions, was originally translated by me—'the Mahâvali-kula, made doorkeepers by Paramêśvara, worshipped by all the three worlds, chief lord of gods and demons'. But though it may be so translated, and Dr. Hultzsch



Ushâ became enamoured of a prince she saw in a dream, and on being shown a number of portraits identified him with Kṛishṇa's grandson Aniruddha. To allay her passion her female friend Chitralêkhâ contrived to introduce him clandestinely into her apartments. When discovered, he was seized and imprisoned by Bâṇa, and a war ensued. Kṛishṇa came in person to besiege the capital. Śiva guarded the gates and fought for Bâṇa, who worshipped him with his thousand hands. But Kṛishṇa found means to overthrow Śiva, and having taken the city, cut off Bâṇa's thousand hands, except two, with which he obliged him to do homage.

This line of kings first came to notice with my discovery of the two Gûlgânpode inscriptions (**Sp 5 and 6**), originally published by me in 1881 (*Ind. Ant.* X, 36)<sup>1</sup>. They are engraved on large and massive stones, in deep-cut characters, as if the work of giant hands. They were well preserved through being completely buried in the ground when I excavated them, only an inch or two of the upper edge of the stones appearing above the surface.

The information regarding these kings was considerably added to by the Udayêndiram plates, published in 1884 by the Rev. T. Foulkes (*Ind. Ant.* XIII, 6)<sup>2</sup>. In these plates we have the following genealogy. Beginning with Bali, the regent of the Asuras, whose son was Bâṇa, in his line (it says) was born Bâṇâdhirâja. After he and many other Bâṇa kings had passed away, there was born in the family Jaya-Nandivarmma, whose son was Vijayâditya, whose son was Malla-Dêva surnamed Jagadêkamalla, whose son was Bâṇa-Vidyâdhara, whose son was Prabhumêru-Dêva, whose son was Vikramâditya, whose son was Vijayâditya, also named Puḡalvippavar-gaṇḍa, whose son was Vijayabâhu Vikramâditya, the friend of Kṛishṇa Râja.

Though these inscriptions are not dated, the latter allusion affords a clue to their period, as there is little doubt that it refers to the Râshṭrakûṭa king who ruled from about 884 to 913. Going back eight generations, this would

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has done the same (*So. Ind. Ins.* Vol. III, Part I), it seems that the tradition, as brought to my notice by my Assistant Mr. R. Narasimhaachar, M. A., is quite the other way, and that Paramêśvara or Śiva was made his doorkeeper by Bâṇa, the son of Mahâbali. The original authority for this has not been found, but is said to be in the Skânda-Purâṇa. The Matsya-Purâṇa and the Hari-vamśa state that Śiva was pleased with Bâṇa's penance, and agreed to live in his capital for his protection. But that the matter is one of general popular knowledge may be gathered from an allusion in Kanaka-Dâsa's *Môhana-tarângîni* (16th century), where Bâṇa says—

vilasitavâgi kang-esedirpa ramyâchala-vâsava tiraskarisi |  
alasade bandu piriyaḍall enna bâḡila kâḍ iru kôlu Dêva ||

Also in a song in a MS. collection in my possession, composed about 150 years ago,—

puliya charmavan uṭṭa Paraharage |  
olidu Bâṇana bâḡila kâydage ||

<sup>1</sup> In the fac-similes there published, the upper border of one of the stones has been embellished with a small liṅga. But there is no such emblem in the original, as I have satisfied myself by personal examination.

<sup>2</sup> Published again by Dr. Kielhorn in 1894 (*Ep. Ind.* III, 74).

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place Jaya-Nandivarmma in the 7th century. But there are allusions to the Bânas in other inscriptions which refer to a much earlier period. Thus, in the Mallôhalli plates, published by me in 1876 (*Ind. Ant.* V, 136), Koṅgani-varmmâ, the progenitor of the Gaṅga line, who probably belongs to the end of the 2nd century, is said to have been a wild fire in consuming the stubble of the forest Bâna; and the plates of Hastimalla (*Salem Manual*, Vol. II, App. 369) state that the Gaṅga king Koṅgaṇi was consecrated to conquer the Bâna-maṇḍala. In the Tālgunda inscription (Vol. VII, **Sk** 176), Mayûra-šarmma, the progenitor of the Kadamba line, whose period is not far removed from the above, is said, when he betook himself as an outlaw to the forests of Śrīparvata, to have levied tribute from the great Bâna and other kings. In the Haidarâbâd plates, obtained by Sir Walter Elliot<sup>1)</sup>, the Chalukya king Vikramāditya (655—680) is said to have conquered Râjamalla of the Mahâ-malla-kula, that is, the kings of Mâmallapura, the common name for Mahâ-balipura,—in other words, the Mahâvalis. In the Dêvarhaḷli plates of 776 (Vol. IV, **Ng** 85)<sup>2)</sup> the Nirggunda Yuvarâja Duṇḍu is said to have confounded the Bâna-kula.

Among the Mahâvali inscriptions in the present volume the earliest is the Muḍiyanûr plates of 338 (**Mb** 157), first published by me in 1886 (*Ind. Ant.* XV, 172). It is all in Sanskrit, and begins with praise of Śiva whose throne is on the lofty peak of the mountain called Nandi, no doubt a reference to Nandidroog, considered as a personification of Nandi, the bull of Śiva. An object of the mercy of Śiva was Mahâbali, lord of the Dânavas, the munificence of whose gifts was the sole cause of Vishṇu starting to take the three strides and manifesting desire with his hands and feet extended. A promoter of Mahâbali's race, Nandivarmma obtained the crown and the throne, gaining the blessings of Brahmans, and possessed of mighty elephant and other forces which secured him against conquest by the most powerful kings. He was succeeded by his son Vijayāditya-Dêva. Then followed his son, who is said to have roused up the Bâna-vaṁśa, and among other praises is compared, in compassion for all living things in the three worlds, with Bôdhi-sattva,—a very uncommon and ancient looking allusion. His name was Vadhûvallabha-Malladêva-Nandivarmma. Being in the town of Âvanya (Âvani) in the Śaka year 261, the 23rd of his own reign, he granted to 25 Brahmans, of whom four are named, the Muḍiyanûr village in the Hodali-vishaya. The grant was engraved by the carpenter Nandivarmmachâryya, by order of Vadhûvallabha-Malla; and the king himself repeats at the end in the first

<sup>1)</sup> Published by Dr. Fleet in *Ind. Ant.* VI, 75. But his translation disguises the reference as indicated by Sir Walter (see *Seven Pagodas*, 127).

<sup>2)</sup> Originally published by me in 1873 (*Ind. Ant.* II, 156).



person, naming himself Vadhûvallabha, that he grants the Chûḍa-grâma (Sanskrit for Muḍiyanûr) in perpetuity. The decree was carried out by the *sarvapradhâna* Vaivasvata-daṇḍâdhipa. At the end are apparently the words *vyâdhan Mullegam*; what they indicate is not clear<sup>1)</sup>.

The village which is the subject of the grant still bears the same name, and the boundary villages can easily be identified, one of them, Kaṇṭakadvâra, being a Sanskrit translation of Muḷubâgil (thorn gate). Of the Brahman donees that are named, three are described as of the *sâmânya-charaṇa*. Of this I am unable to obtain an explanation. But there is a sect of Drâviḍa Brahmans called Bṛihachcharaṇa. The story is that Agastya had been engaged for the performance of a great sacrifice by a Pâṇḍya king, who sent invitations to Brahmans in distant places to attend. Those who came early were called *bṛihat-charaṇa* or fast walkers. Those who came late may therefore have been called *sâmânya-charaṇa* or ordinary walkers.

This inscription would, from its date, be of special interest, if this could be relied on. The date has been examined by Dr. Kielhorn (*Ind. Ant.* XXIV, 10), who says it is irregular (*Ep. Ind.* VII, App. 112), and by Dr. Fleet (*Ind. Ant.* XVII, 239), who finds the week day does not agree. But exactitude in the date cannot be insisted on as a criterion of genuineness, as there has often been a tendency to do. For even Dr. Fleet admits (*ibid.* XXXII, 223),—a conclusion at which I had myself arrived long ago,—that “neither does a date which is incorrect in respect of its details prove that a record is spurious, nor does a correctly recorded date prove that the record in which it is put forward is genuine, or that the matter recited in connection with it is authentic.” Turning to the plates now under review for any other indication of their period,—it is curious that the outer side of the first plate, which as regards the present inscription is meant to be blank, bears traces of what was evidently a Gaṅga inscription, and it can be made out that it contained the usual phrases in their copper plate grants, down to Harivarmma. This was the third king of the line, who ruled in the 3rd century. There are two grants of his time, belonging to 247 and 266<sup>2)</sup>. The Bâṇa inscription here is not therefore discredited by the date of Harivarmma. And at Âvani, where this grant was made, is the only place in which a Gaṅga stone inscription has been found containing phrases similar to those employed in their copper grants. It is only a fragment without beginning or end (**Mb 263**), and is on the basement of one of the group of Râma temples which have evidently been rebuilt in later times, and inscribed stones used in reconstruction without regard to the contents. But so far as this one goes it ends with Viṣṇugôpa's

<sup>1)</sup> If we may read *Vyâdhanam ullegam*, they might possibly mean Vyâdhan's writing.

<sup>2)</sup> *Ind. Ant.* VIII, 212; *Ep. Carn.* Vol. III, Nanjangud 122.



son. This we know was Tadaṅgāla Mādhava, and there is a grant of his giving the date 357.<sup>1)</sup> Here, too, there is a near coincidence in the time, and some connection may exist with the effaced Gaṅga grant on the first plate.

So far there seems nothing to be said against the plates on the score of the date. The kings mentioned in it are Nandivarmmā, his son Vijayāditya, and his son Vadhūvallabha-Malladēva-Nandivarmmā, the donor of the grant. These names correspond pretty nearly with the first three in the Udayēndiram plates. But Nandivarmmā is there called Jaya-Nandivarmmā, and as regards Malladēva there is nothing common to the two except their name. He is there said to be surnamed Jagadēkamalla, but there is no sign of such a title here, while on the other hand several very distinctive ones are here assigned to him, which have nothing corresponding in the other. There seems therefore some ground for the conjecture that the succession of kings here may be older than the one in the Udayēndiram plates, which expressly state that many Bāṇa kings had passed away before the appearance of Jaya-Nandivarmmā.

The remaining Mahāvali or Bāṇa inscriptions here are not dated, except two at the end of the list in the 10th century. But there are allusions contained in them which afford a clue to the period of some, and they all belong to the 8th and 9th centuries. In **Mb 261**, when Mahāvali Bāṇarasa was ruling, the cows of a certain place having been carried off by the orders of Prithuvipati, some man recovered them and died. Prithuvipati was the Gaṅga king who preceded Śrīpurusha. The date of this inscription would therefore be about 715. In **Bp 13** we have the Gaṅga prince Mādhava Muttarasa, who was governing various districts, one of which was Āvanya (Āvani), marching against Mahāvali Bāṇarasa. Muttarasa was the name of Śrīpurusha, and this may indicate him before he came to the throne. We may therefore say about 725 for the date.<sup>2)</sup> **Kl 235, Bp 48 and 86** show a Mahāvali Bāṇarasa ruling the Gaṅga 6000 province<sup>3)</sup>, and from the last it appears that he was contemporary with Śrīpurusha. We may therefore assign him to about 750, and he would represent either the first Vijayāditya or his son Malladēva Jagadēkamalla of the genealogy above given.

Then comes **Mb 92**, of the 2nd year of Bāṇa-Vidyādhara, who, according to the genealogy, was the great-grandfather of the second Vijayāditya, or Bijeyitta, for whom we have in **Mb 229** the date 909. He may therefore be put in about 780<sup>4)</sup>. That he follows the Bāṇarasa last above mentioned

<sup>1)</sup> *Ep. Carn.* Vol. VII, Shikarpar 52; *Ind. Ant.* VII, 172.

<sup>2)</sup> On the other hand **Sp 40** shows Bijayittayya rising up against Mādā-Mattarasa's son, which would be in about 900. But the names may not be the same.

<sup>3)</sup> Śrīpurusha's son Duggamāra Ereyappa was ruling it at one time (**Sp 57**).

<sup>4)</sup> Bāṇa Vidyādhara's queen was Kundarvai, daughter of Pratipati Araiyar (conjectured to be the Gaṅga king Prithuvipati), son of Śivamahārāja-Perumāṇaḍi (? Śivamāra). See *So. Ind. Ins.* Vol. III, Part I, 98.



may be gathered from a man named Attâni being the donor in both **Bp 48** and in this<sup>1)</sup>. **Sp 5** and **6** are of the time of a Mahâvali Bânarasa who is described in the latter as Vikramâditya Jayamêru, and as having received from kings the name Bâna-Vijyâdhara, no doubt meant for Vidyâdhara, though in **Sp 5** we also have the form Vijyâdhara, evidently taken from the king's name. He may be identified with the same king as in **Mb 92**. Bâna-Vidyâdhara's son, in the genealogy, is Prabhumêru, and here we have, in both, Prabhumêru evidently in command of his father's army. **Ct 107** may be actually of Prabhumêru's reign, as Pôteva has assumed that name, of course after the king's. In **Sp 6** there is a reference to Kâḍuvaṭṭi, which we know from previously published inscriptions was a common designation for a Pallava king.

The grant here for the man who sacrificed his life was made on the birth of his posthumous son, whose mother also had a share in it. In **Sp 5** the grant is called a *bâl-gaḷchu*, literally a sword washing. Either the grant was made with washing of the fallen man's sword, or more probably the grant was considered as a purification of his sword from the stain of slaughter. This term has been met with in many instances (see **Kl 79**, **200**, and **Mb 225**). But the common term in inscriptions for grants of land for warriors who fell in battle is *kalnâḍ* or *kalnâṭu* (as in **Mb 244** and **Bp 13**). In the north-west of Mýsore, however, the word *śivane* seems to be used to denote them.

In **Mb 265** a Bânarasa appears ruling Kuvalâḷa and Koṅgu, and at the same time Pompala ruling Vegûr. Now in **Kl 79**, in the reign of the Gaṅga king Nîtimârgga, Noḷambâdhirâja was ruling the Gaṅga 6000, and by his order Pompala fought with Bânarasa and lost his life. He is called lord of Beṅga, and said to be of the Veṅga family. These names may no doubt be identified with the Vegûr above. This Nîtimârgga must have been the grandson of Vijayâditya, and the victor at Râjârâmaḍu (**Kl 90**). We must conclude then that Kuvalâḷa (Kolar) was not in the Gaṅga 6000, and that Bâna, having been driven out of that province, had retired to the east and south. As we have 870 for the date of Nîtimârgga's successor (**Nj 75**), this Bâna may be placed in about 850. He is no doubt also the one in **Kl 200** who was at war with Mahârâja, and the one in **Mb 228** from whom Permmânaḍi (that is, the Gaṅga king) captured the Mahârâjara-nâḍ. This is called the Mârâjavâḍi Seven Thousand in **Ct 30**, with its capital at Vallûr. The province was chiefly in the Kaḍapa District, and Vallûr was either the one in the north-east of Pavugada taluq or the one near Kaḍapa.

**Mb 86** mentions a Vikramâditya, who may or may not have been a Bâna. The succeeding Bâna inscriptions contain nothing of importance until we come

<sup>1)</sup> There is an Attâni mentioned in **Kl 229** in Śrîpurusha's time. Also in **Kl 232**.



to **Mb 243** and **244**. The first part of each of these is followed by a grant made by Bijayitta-Bānarasa, who must have made them immediately after succeeding the king (his father) in the first part, who is thus identified with Vikramāditya. Bijayitta is of course Vijayāditya. He appears also in **Sp 40**, but **Mb 229** is the most important, as it gives us a fixed date, 909, for his reign. With the help of this the approximate date of the preceding inscriptions becomes manifest.

The last of the inscriptions of this line of kings is **Mb 126**, dating in 961, in which we find Sambayya of the Mahābali-kula ruling Bidirūr under Iṛiva-Noḷamba. He is described as the lord of Paṛuma-pura, having a black flag and the bull crest.

The Bāṇas seem to have lost their independence at the end of the 9th century, when the Chōḷa king Vīra-Nārāyaṇa is said to have suddenly uprooted the Bāṇas. But they by no means disappear from history. For in the person of Hastimalla the line was restored by the Gaṅga king Kēsari or Prithuvipati<sup>1)</sup> who was the son of Mārasimha and grandson of Prithuvipati. The Bāṇa kingdom is mentioned along with others in southern India of the 12th century in Vaidyanātha's *Pratāpa-Rudrīya*. Trivikrama-dēva, the author of the Prākṛit grammar *Trivikrama-vṛitti* of probably the 15th century, claims to be a descendant of the Bāṇa family<sup>2)</sup>. Moreover, inscriptions at Śrīvilliputtūr in the Tinnivelly District show that two kings named Sundara Tol and Muttarasa Tirumala, who obtained possession of the Pāṇḍya throne in 1453 and 1476, call themselves Mahāvali Vāṇādbhirāja<sup>3)</sup>.

### *Gangas.*

The earliest Gaṅga inscription is the fragment (**Mb 263**), already referred to, on a temple at Āvani. It has no beginning nor end, and is evidently part of one, the remainder of which has been destroyed in the rebuilding of the temple in after times. It is the only stone inscription that has been found containing the phrases almost uniformly employed in their copper plates. It presents the usual succession of kings from Koṅgaṇivarmma to Viṣṇugōpa, and breaks off in going on to his son. This we know was Taḍaṅgāla Mādhava, for whom in the Tāgarti plates (Vol. VII, **Sk 52**) we have apparently the date 357. **Mr 73** is a copper plate grant of the 13th year of his reign, found in the buried ruins of the Jain basti discovered at Noṇamaṅgala in 1897<sup>4)</sup>.

<sup>1)</sup> See Appendix to *Salem Manual*, above referred to, and *So. Ind. Ins.* II, 379.

<sup>2)</sup> *Ind. Ant.* XIII, 13. <sup>3)</sup> *ibid.* XV, 173.

<sup>4)</sup> The ryots of Noṇamaṅgala, when ploughing near their village, came upon traces of a wall, and the spot being excavated, there was laid bare the base of a Jain temple. The walls were composed of very large sized bricks, which were only about 1½ inch in thickness. Near the doorway on the east, stuck in a crevice of the wall, were found the plates **Mr 73**. In the north



The king's name appears in the form Mâdhavavarmmâ, and all the introductory part corresponds with what is usual in the Gaṅga plates, except that the second king is also called Mâdhavavarmmâ. The grant consisted of the Kumârapura village and land under the big tank given for the Arhad temple of Perbbolal in the Mudukottûr-vishaya, and was made on the advice of the âchâryya Vira-dêva. **Mr 72** is another set of plates found in the same place at the same time. They record a grant by Mâdhavavarmmâ's son Koṅgaṇivarmmâ (Avinîta) in the 1st year of his reign, ? 425, to two Arhad temples, made on the advice of his preceptor Vijayakîrtti. To the temple at Uranûr, established by Chandranandi and other Jains, was given the Vennelkarani village in the Korikunda-vishaya. To Êvâni-aḍigal's temple at Pêrûr was given one-fourth of the *karshâpana* realised from the outside customs duties. These are stated (in Rapson's *Indian Coins*) to be copper coins belonging to the earliest native coinage.

We have next to notice the very singular inscription **CB 29**. It is engraved in fine characters on a large boulder on a low hill called Gôpinâtha-guṭṭa, at the north-east base of Nandidroog. The boulder is over a sort of cave temple dedicated to Gôpâlasvâmi. The inscription begins with the words generally employed at the opening of the Gaṅga copper-plate grants, and the characters are those of the Gaṅga period. These are the reasons for placing it here, though it contains no date, nor any reference to the Gaṅgas. After invoking Vṛishabha, the first Tîrthaṅkara, it says that "*this chaitya-bhavana of the adorable Arbata*",—which indicates a Jain temple in the spot where the Gôpâla temple now is,—was established by Râma, the son of Daśaratha, in the Dvâpara-yuga of the Kali-avasarpini. At a later period it was rebuilt anew by Kuntî-Dêvî, the mother of the Pâṇḍavas. Then follows a panegyric of "the best of mountains", an ornament to the Earth-goddess, purified by the presence of a Jinêndra-chaitya, a supreme *tîrtha* (or sacred bathing place), having caves suited for the abode of great ṛishis intent upon penance. Apparently it is said to have the name Śrîkunda or a name beginning with Śrîkunda, for the inscription abruptly stops here without any apparent reason, there being plenty of room on the boulder for continuing it. The above description can in no wise apply to the little hill on which the inscription is, and must refer to Nandidroog, to which it is altogether suitable (except that there is no Jain temple there now), and which is the finest hill in this part of

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wall, near the side of the shrine, was a small chamber or cupboard, partly projecting from the wall. In this were found the plates **Mr 72**, together with a number of other articles. These were a metal elephant, eight (or an octave) of conch-shells pierced for use as musical instruments, five metal Jain images of different sizes, and pieces of other metal articles, such as, bells, lamp-stands, dish, snail and plinth. On one of the conch-shells was inscribed, in Haḷa-Kannāḍa characters, the word *peḷmuḍi*, which might be to distinguish it as having a large volute; or it might be a name either of the instrument, or of its place in the octave, or of the performer on it.

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the Mysore State. It seems probable that the Gôpâlanâtha-guṭṭa was formerly connected with Nandidroog, from which it is now only separated by a road, and was considered a part of it. But Nandidroog never, so far as the records go, had the name Śrîkunda. On the contrary, from the earliest times it was named after Nandi (see **Mb 157**), and Vṛishabha (at the beginning here) has the same meaning. But during the Jaina ascendancy of the Gaṅgas it was called Nandagiri, as they invariably have the title "lord of Nandagiri". It seems not unlikely that a fresh statement was about to begin where the inscription breaks off, relating to some line of gurus of the *śrî-Kundakundân-vaya*, and that the name Śrîkunda is not meant to apply to the mountain. The reference to Râma, the son of Daśaratha, as founder of the temple reminds one of the Chikka-Hanasoge basadis (Vol. IV, **Yd 26**), which are also said to have been established by him, endowed by the Gaṅgas, and rebuilt by the Chaṅgâlvas.

There are some 19 inscriptions of the time of Śrîpurusha, all on stone, except one, the Hosûr plates (**Gd 47**). Four are dated, **Kl 78** in his 26th year, **Kl 6** in his 28th year, **Gd 47** in Śaka 684, **Mb 80** in his 42nd year. The earliest is probably **Bp 13**, where he appears as the praiseworthy and honourable Mâdhava Muttarasa, ruling the Elenagar-nâḍ Seventy, the Âvanya-nâḍ Thirty, and the Ponkunda Twelve. This was probably before he came to the throne, or about 725. The next five are of no special importance. Then comes **Mr 96**, in which he appears under the full name Prithivi-Koṅgaṇi Muttarasa Śrîpurusha. **Mr 74** is imperfect, and gives only Koṅgaṇi. But **Kl 78** is of the 26th year of Koṅgaṇi Muttarasa, 751. **Kl 6** is of Koṅgaṇi Śrîpurusha's 28th year, 753. In this, Śivamâra (his son and successor) appears as governor of Kadambûr. In **Kl 8** and **11** Lôkâditya or Lôkâditya-Eḷarasa is ruling Kadambûr. He may have been another son, or else the king of the Elenagar-nâḍ above mentioned. **Kl 7** shows us Lôkâditya's son Malladi.

We next come to **Gd 47**, the Hosûr plates, originally published by me in 1878<sup>1)</sup>. They are dated when the Śaka year 684 had expired. Dr. Kielhorn's calculation (*Ind. Ant.* XXIV, 11) makes it the 13th of April 762, but then the week day does not agree. To make this correspond we may take the 24th of April 761. On neither day was there an eclipse of the moon, as stated in the plates. But there seems no reason to question the genuineness of the record. The genealogy and description of the Gaṅga kings are the same as in many others already published, such as the Jâvali and Dêvarhaḷḷi plates of the same reign<sup>2)</sup>. Śrîpurusha, the first so named, Prithuvi-Koṅgaṇi-mahârâja, recognising that all the living world was as unstable as a bubble, when

<sup>1)</sup> In the *Madras Journal of Science and Literature* for 1878.

<sup>2)</sup> Vol. VI, **Mg 36**; Vol. IV, **Ng 85**.



residing in Mānyapura (Manne in Nelamaṅgala taluq), made a grant to a Brāhman named Mādhavaśarmmā, a resident of Tōḷur, the son of Māraśarmmā. He was given a certain extent of land for cultivation in each of the four villages named Elam-Gūḍalūr, Maṇiyāchi-Gūḍalūr, Paṇuvi and Śrīpura. The witnesses are the existing officials of the Ninety-six Thousand *viśaya*, that is, Gaṅgavāḍi. The plates were engraved by Viśvakarma, the usual designation of the court engraver. The situation of these villages is not given, but in the Dēvarhalli plates Śrīpura is mentioned as the place where the Jina temple was built for which the grant was made. The only Gūḍalūr of any importance known to me is the one to the west of the Nilagiris. There is a Kūḍalūr mentioned in Mysore No. 25 (Vol. III), in the time of Śrīpurusha.

With **Mb 80**, which is dated in the 42nd year of the Śrī-rājya, 767, we come to several inscriptions in which Śrīpurusha's son Duggamāra Eṇeyappa was a governor under his father. In **Sp 65** he was ruling Kovalāḷa-nāḍ. In **Mb 80** he was ruling the Kuvaḷāḷa-nāḍ Three-Hundred and the Gaṅga Six Thousand, while his queen (*mahādēvi*) is also said to be ruling Āgaḷi. In **Mb 255** he was ruling the same districts, and the army was sent against Kampili. This is on the Tuṅgabhadra, north of Bellary. In **Sp 57**, besides the above two districts, he was also ruling the . . .taya-nāḍ, Panne-nāḍ, Beḷattūr-nāḍ, Vimala . . ., the Pulvaki-nāḍ Thousand, the Bepōḍa Thousand, and the Mu. . .nāḍ Sixty.

**K1 231** brings us to the reign of Śivamāra. **Gd 54** specifies a year for him corresponding with 815. We then come to the reign of Nītimārgga in **K1 79**. The Pallava king Nōḷambādhirāja was under him ruling the Gaṅga Six Thousand. This is the inscription, already noticed above, which relates to Pompalla's death in a battle with Bāṇarasa. **Mb 228** informs us that Permmānaḍigaḷ, that is the Gaṅga king, had captured Bāṇarasa's Mahārājara-nāḍ.

We next pass on to the reign of his son, Rājamalla Satyavākya, in **K1 90**, the Narsāpura plates. They are dated in the Śaka year 824, the 5th day of the bright fortnight of Phālguna, the *nakṣatra* being Rōhiṇī. Unfortunately one plate is missing, but they so closely resemble the Manne plates<sup>1)</sup> in that part that the missing portion can be supplied from them. Down to Śivamāra the information is similar to that contained in other Gaṅga copper plate grants already published, as above referred to. Of him it is said that he pulled down his enemy Vallabha (the Rāshtrakūṭa king) with the band of his sword. Brought into this world, mingled with troubles like matted pairs of top-knots, he was a supporter of the fine arts, beloved by the learned, esteemed as a poet, and skilled in poetry. He acquired great fame by a victory at

<sup>1)</sup> To appear in the Bangalore District volume.



Mudugundûr (Maṇḍya taluq) over the army of Vallabha, which was commanded by Râshtrakûṭa, Châlukya, Haihaya, and other brave leaders. His brother was Vijayâditya, whose son was Râjamalla, surnamed Satyavâkya. His son was Nîtimârgga, who gained a great victory at Râjârâmaḍu (to the north of the Kôlâr District). His son was Râjamalla, who from his ability even as a boy, had obtained the rank of Yuvarâja. When he had come to the throne, and was ruling with the title of Satyavâkya-Permmânaḍigaḷ, he made a grant for a Jain basadi at Kaṇṇamaṅgala, erected by Mēgante-Nandâka Gâḍeya for Kamuṅgare-kanti, the female disciple of Uttanindipuri Maṇḍala-bhaṭâra. He also made a grant for another basadi erected by Śrivarṇmayya. Another man also gave some land. The events of the period from Śivamâra to this Râjamalla, which are here briefly passed over, are very fully narrated in the Gaṭṭavâḍipura plates (Vol. XII, **Nj 269**) which are less than two years later in date.

**Gd 4** contains a record of the death of the Gaṅga prince Anṇi, son of Piḷḍuvipati (a form of Prithuvipati), who had joined the Pallava king Bîra-Noḷamba in fighting against the Śântara king, and lost his life in the battle. **Bp 47** is of the time of Mârasiṅgha-Dēva, and **Mb 84** mentions his death in 974. In **Sp. 59** we have Rakkasa-Gaṅga Râchamalla ruling, and under him Puḷiga governing the Noḷambavâḍi Thirty-two Thousand. If the inscription indicates that this province extended so far as the Śrînivâspûr taluq, the situation hitherto assigned to it must be considerably stretched out to the east.

Here ends the original main line of the Gaṅgas. The inscriptions that follow belong to a later line of rulers, two centuries after, descended from them, who were under the Hoysalas, though except in two instances (**Kl 95, Sd 36**) their supremacy is not acknowledged. We know that Kolâr fell into the hands of the Chôḷas when they overthrew the Gaṅga power in 1004. But the Chôḷas in their turn were driven out of Mysore in 1116 by the Hoysalas, the general who assisted in the capture of Talakâḍ being a Gaṅga-Râja of the Gaṅga family. The Hoysalas in course of time entrusted Gaṅga princes with authority in various provinces. The present inscriptions do not name any country of which they were the rulers, but it was evidently in the Kôlâr District, as the records occur mostly in Kôlâr and Mulbâgal taluqs. with a few in Bowringpet and Sidlaghaṭṭa taluqs, and one in Chik-Ballâpur. They are all in Tamil, and the dates run from 1198 to 1336, which was the date of the foundation of the Vijayanagar empire. These Gaṅgas continue to bear Chôḷa titles, and we know that it was the invariable policy of the Chôḷas to impose their name in some form on the countries and kings whom they subdued, but there is no sign that they held any office under the Chôḷas.





The first to be noticed here is Vira-Gaṅga, *alias* Uttama-Śōḷa-Gaṅga, claiming to be of Gaṅga descent, and bearing the ancient Gaṅga titles of lord of Kuvalāḷa (Kōlār), lord of Nandigiri (this being now the form instead of the former Nandagiri), Kāvêrî-vallabha, etc. We have for him dates from 1198. But as **KI 121** is of the 46th year of his reign, the year Târaṇa, which is 1225, he must have begun to reign in 1179. Vîra-Gaṅga was the name assumed by the Hoysaḷa king Viṣṇuvarddhana on his capture of the old Gaṅga kingdom from the Chôḷas. Uttama-Chôḷa was a designation of Rājendra-Chôḷa, who first subdued the Gaṅga kingdom. So that the name of the prince now in question was a combination of those of the two kings who played the most important part in acquiring the original Gaṅga sovereignty. In **KI 131** we have a distinguished merchant prince named Vikrama-Gaṅga, who from **KI 129** appears as the servant of Vîra-Gaṅga Uttama-Śōḷa-Gaṅga. He claims to be lord of the Tonḍa-vaḷanâḍ (the Madras country below the Ghats to the east of the Kōlār District), and to be the possessor of troops of victorious elephants. He is also said to be the first chief merchant who settled people in the great city of Kuvalāḷa or Kōlār. This points to some important development in the trade of the place at about this date. He had the god Subrahmanya set up at ? Indaḷûr, and placed his endowments for it under the protection of the Mâhêśvaras or Śaiva priesthood, and the Five Hundred. These are the five hundred svâmis of Ayyâvaḷe<sup>1)</sup>, who are frequently mentioned in inscriptions as the heads of the Vîra-Banaṅju or merchant class. His son, in **KI 129**, seems to utter a formidable threat, but it is somewhat obscure. In 1216 Vîra Gaṅga Uttama-Śōḷa-Gaṅga set up two gods Gaṅgiśvara and Jalakaṇṭêśvara, the former on the Muchukunda hill and the latter at its foot (**KI 120, 130**). The hill is described as near Kuvalāḷa in the Kuvalāḷa-nâḍ of Gaṅga-maṇḍalam, and was one of the range of Kōlār hills called the Śataśrîṅga or hundred peaks. The remainder of his grants are for the first of these temples. The Śella-Gaṅga Uttama-Śōḷa-Gaṅga of **Mb 212** may be the same person, as the date is apparently 1222.

In **KI 171** and **243** of about 1270 we have Śelva-Gaṅga, who has the title Rāja-Nârâyana-Brahmâdirāja. The former praises the Chôḷas, saying that they would not change even if the moon and the sun changed their course. Rāja-Nârâyana was a title of Kulōttuṅga-Chôḷa I. At the same period we have in **KI 244** Padumiṣeyan Uttama-Śōḷa-Gaṅga, and in **KI 242** Gaṅga-Perumâl, son of Padima-dêva Uttama-Śōḷa-Gaṅga. In **Sd 110** of 1278 appears Gaṅga-Perumâl's son Kûttâḍun-dêva or Kariya-Gôpâla, with the title Rāja-Nârâyana-Brahmâdirāja and others, who claims to have gained wealth and victory in all regions. In **KI 49** of 1279 is Kariya-Gaṅga-Perumâl, son of Śelva-

<sup>1)</sup> Aihole in the Kalâdgi district.



Gaṅga, who must be the same person, and Śelva-Gaṅga identical with Gaṅga-Perumāl.

With **KI 69** we come to a number of inscriptions of about 1280 of Veṭṭum-mārabāṇa<sup>1)</sup> Uttama-Śōḷa-Gaṅga. In **KI 110** he remits all taxes on the temple endowments of the Kuvaḷāḷa-nāḍ. **Mb 218** calls him the son of Uttama-Śōḷa-Gaṅga, and **Bp 55** the son of Uttama-Śōḷa-Gaṅga Vira-Gaṅga. **KI 48** and **47**, of 1280 and 1281, give us Vāsudēva Rāja-Nārāyaṇa-Brahmādirāja, the son of Gaṅga-Perumāl. In 1283 we have (**KI 46** and **50**) a Gaṅga-Perumāl Rāja-Nārāyaṇa-Brahmādirāja. In 1284 a Vira-Gaṅga Uttama-Śōḷa-Gaṅga again appears (**KI 137**), and with him is associated Gaṅga-Perumāl as a signatory. In **KI 143** of the same period Uttama-Śōḷa-Gaṅga Gaṅga-Perumāl is said to be ruling the earth, and Kuvaḷāḷa-nāḍ is said to be the Nigarili-Śōḷa-maṇḍalam, which was the name given to it by the Chōḷas. In **Mb 16** Gaṅga-Perumāl is described as the son of Ādi-Śōḷa, and a grant is made to Nuḷambappa, son of Nuḷambādirāja of Āvanya-nāḍ. In **KI 55** of 1285 we have again Gaṅga-Perumāl Rāja-Nārāyaṇa-Brahmādirāja. He makes a grant to the sons of the *rāja-guru* Viśvēśvara-Śiva-uḍaiyār, a disciple of Śurami-dēva *alias* Prasanna-Śivaṭṭaiyār, who was descended from Lakshādhyāya-mudaliyār, *guru* to the Chōḷa and Pāṇḍya kings. Vāsudēva Rāja-Nārāyaṇa-Brahmādirāja appears again in **KI 45** in 1286.

In the same year, the 32nd of Poysaḷa Rāmanātha-Dēva, we have... nna-Gaṅga-Perumāl, son of Śavāsi-Nāyan, making a grant for the gods at Velliyūr (now Bellūr), which was an agraḥāra called the Viṣṇuvarddhana-chaturvēdi-maṇḍalam. In **Ct 117** Gaṅga-Perumāl Rāja-Nārāyaṇa-Brahmādirāja makes a grant to his guru Śakala-Śiva-panḍita in 1289. In **Bp 54**, of about 1300, a Gaṅga-Perumāl Uttama-Śōḷa-Gaṅga again appears making a grant. Also a Perumāl Vikrama-Gaṅga-vēḷān. **Sd 36** of ? 1312 is of the reign of the Poysaḷa king vira-Ballāḷa, and shows an Uttama-Śōḷa-Gaṅga leading an expedition. In **KI 77** of ? 1321 Vikrama-Gaṅga, son of Uttama-Śōḷa-Gaṅga, continues some grants made in the time of his grandfather (not named), and of lands set apart for a god in the time of Gaṅga-Perumāl. In **CB 18** of ? 1333 we have a new name, — Kumāra-Chikka-Dēva. Also in **KI 38** and **Mr 14** we have in ? 1298 and 1336 Rājarāja Karkāṭaka-mahārāja *alias* Veṭṭaiyir-Śokkar, and Karkāṭa-mārāja *alias* Uttama-Śōḷa-Gaṅgan Virundar. In **Mr 15** Karkāṭaka-rāja is a signatory and calls himself Śembondiyār.

### *Chalukyas.*

Of these rulers there are only two inscriptions, but they are early ones, of much importance and interest. The first is **Gd 48**, of about 640, plates

<sup>1)</sup> The name means—cutter-through of the arrows of Māra (the god of love). A mistake has been made in printing Bāṇa with a capital B. There is no connection whatever with the Bāṇas.



at Hosur, originally published by me in 1879<sup>1)</sup>. It begins with the mention of Polikêši, surnamed Rana-Vikrama, who was purified by the final ablutions after the horse-sacrifice, and was a glory to the Chalukya race, who (as in other inscriptions) are said to be of the Mânavya-gôtra, sons of Hâritî, nourished by the group of Mothers, and worshippers of the feet of Svâmi Mahâsêna<sup>2)</sup>. After him<sup>3)</sup> was Satyâśraya, the conqueror of Harshavarddhana. On the application of his beloved daughter, in her own language called Amberâ, when he was in Saṅgama-tīrtha, he granted to 31 Brâhmans the village of Periyâḷa in the Koṇikal-vishaya. This is evidently the present Kuṇigal, but I cannot trace the village. Of this daughter of Satyâśraya we have no other information, and it is not clear what language is meant as that of her name. It may be Kannaḍa. The names of the Brahman donees are not given, but they are clubbed together under their respective gôtras.

The second inscription is **KI 63**, known as the Vokkalêri plates, originally published by me in 1879<sup>4)</sup>. It is dated in the Śaka year 679 expired (2nd September 757, as calculated by Dr. Kielhorn), the 11th of the reign of Kīrtti-varmma-Satyâśraya. The publication of this grant may be said to have opened the eyes of scholars to the significance of the Pallavas, whose name even was at that time scarcely known, while it added much to our knowledge of the Chalukyas<sup>5)</sup>. In addition to the statements above given connected with their origin, the Chalukyas are here said to have obtained from Nârâyana (Vishṇu) the Boar crest, at sight of which all kings were brought into subjection in a moment. First is mentioned Polekêši. His son was Kīrtti-varmmâ, who overcame the Vanavâsi (that is, the Kādamba) and other kings. His son was Satyâśraya, who defeated Harshavarddhana, the warlike lord of all the north, and thus acquired the title of Paramêśvara. His son was Vikramâditya-Satyâśraya, who, mounted on his single thorough-bred charger called Chitrakaṇṭha, destroyed all whom he wished to conquer. Having secured the royal fortune of his father, which had been obscured by a triumvirate of kings<sup>6)</sup>, he subdued the Pāṇḍya, Chôḷa, Kêraḷa, Kaḷabhra<sup>7)</sup> and

<sup>1)</sup> *Ind. Ant.* VIII, 96; IX, 304.

<sup>2)</sup> The mothers are the Seven Mothers (identified with the Pleiades) who nourished Kūrtti-kêya or Svâmi Mahâsêna, the son of Śiva.

<sup>3)</sup> Not his immediate successor, but he was the second Polikêši or Pulikêši.

<sup>4)</sup> *Ind. Ant.* VIII, 23. They were produced by a resident of Vokkalêri as I was riding away from the village, who said he had bought them for 4 annas from a ryot who turned them up when ploughing. But nothing would induce the owner to part with them. He, however, freely lent them to me, and I think Dr. Fleet had an electrotpe of them made in England which was given to the India Museum. They were again published in 1899 by Dr. Kielhorn (*Ep. Ind.* V, 200).

<sup>5)</sup> Some necessary rectifications in part of the translation were made by Dr. Hultzsch (*So. Ind. Ins.* I, 146).

<sup>6)</sup> The Chôḷa, Pāṇḍya and Kêraḷa kings (see Dr. Fleet's *Kan. Dyn.* 362, note 6).

<sup>7)</sup> Perhaps the Kalabhurya or Kalachurya kings.



other kings, and forced the (Pallava) king of Kâñchî, who had never bowed to another, to kiss his feet with his crown.

His son Vinayâditya-Satyâśraya had again to put a stop to the overgrown power of Trairâjya, the (Pallava) king of Kâñchî, and levied tribute from the rulers of Kavêra, Pârasika, Simhala and other islands. By churning all the kings of the north he gained the *pâli-dhvaja*<sup>1)</sup> and all other signs of supreme power. His son Vijayâditya-Satyâśraya early mastered the science of weapons, uprooted enemies still left in the south which his grandfather had conquered, and carried on war in front of his father who desired to conquer the north. While gaining for his father the emblems of the Gaṅgâ and Yamunâ, and the *pâli-dhvaja*, together with the insignia of the (drums) *dhakka* and *mahâśabâ*, rubies, elephants and other spoils, he was assailed by enemies whom he had put to flight and somehow through fate was made captive. But without the assistance of any other he made his escape, and assuming the government, averted the danger of anarchy.

His son Vikramâditya-Satyâśraya, on coming to the throne, resolved to completely uproot the Pallavas, the obscurers of the splendour of the former kings of his line, and their natural enemies<sup>2)</sup>. He therefore reached with great speed the Tuṇḍâka province (Tonḍa-maṇḍala), and in a battle with the Pallava king Nandipôtavarmma, fighting in the van he put him to flight, and captured his ill-sounding trumpet, his special drum called "roar of the sea", his flag of Śiva's club, mighty elephants and clusters of rubies which by their own brilliant rays were able to dispel the darkness. He then entered Kâñchî (the capital) in triumph, and instead of destroying it, made liberal gifts of gold to the Brâhmins, the destitute, and the Râjasimhêśvara and other temples which Narasimhapôtavarmma had erected of stone. Proceeding on, he consumed with his glory the Pândya, Chôla, Kêraḷa, Kaḷabhra and other kings, and set up a pillar of victory on the shore of the southern ocean, called Ghûrṇṇamânârṇṇa (the rolling ocean), which is graphically described.

His son Kîrttivarmma-Satyâśraya, on being made Yuvarâja, implored his father to let him finally subdue the king of Kâñchî, the enemy of their family. On obtaining permission, he marched forth and broke the power of Pallava, who, unable to stand against him, took refuge in a hill-fort. The prince carried away his elephants, rubies, and treasures of gold and delivered them

<sup>1)</sup> A special arrangement of flags, indicating supremacy. See Pâṭhak's explanation, *Ind. Ant.* XIV, 104.

<sup>2)</sup> The name Pallavas indicates Pârthivas or Parthians. If my conjecture that Chalukyas represent Seleukians be correct, this would account for their natural enmity. Dr. Hoernle says — "Despite the attempted Sanskrit derivation of the genealogists, I would suggest that the name (Chalukya) is not a Sanskritic word at all, but of foreign (Gârjara or Hunic) origin," — and adds, — "Might it be connected with the Turki root *châp*, gallop, *châpâul*, a plundering raid, a charge of cavalry?" (*J. R. A. S.* for 1905, p. 12).



to his father. Thus in due time he succeeded to the throne and gained the rank of Sârvabhauma or universal emperor. In the 11th year of his reign, as before stated, while encamped at Bhaṇḍâra-Gaviṭṭage<sup>1)</sup> on the north bank of the Bhîmarathi,—on the application of Dôsi-Râja,—he made to a Brâhman named Mâdhavaśarmma a grant of three villages in the Pânuṅgal-vishaya<sup>2)</sup>. The śâsana was written by the great minister for peace and war, Anivârîta-Dhanañjaya puṇya-vallabha.

It is evident that this inscription (like the one at Tâlgunda) is of more than ordinary historical value, and throws great light on events in the south, not previously known, from the 6th to the 8th century. Its acquisition in the casual manner above related was a piece of special good fortune. The statements of the Chalukya triumphs related in it are partly borne out by other evidence, for Dr. Hultsch has found<sup>3)</sup> a proof that Vikramâditya really entered Kâñchî and visited the Râjasimhêśvara temple, in a much obliterated Kannada inscription in the Kailâsanâtha temple there, engraved on a pillar in front of the Râjasimhêśvara shrine.

### *Pallavas.*

The earliest Pallava mentioned is Nandipôtavarmma, who was so heavily defeated by the Chalukya king Vikramâditya II at the beginning of his reign, or in about 733, as related in the Vokkalêri plates (**Kl 63**). There is a Pallava-mârâja in **Bg 77**, but no clue by which to identify him.

Numerous inscriptions occur of the Noḷambas, who claim to be Pallavas and continued the succession when the original main line of the Pallavas came to an end. They gave their name to the Noḷambavâḍi or Noḷambavâḍi Thirty-two Thousand province<sup>4)</sup>, which corresponded with the Chitaldroog District and other parts north and east of it, even, as now appears, far into the Kôlâr District. Unfortunately only a few of their inscriptions are dated. But from the Hêmâvati pillar (**Si 28**, Vol XII) we have a genealogy of the kings to 943. The fixed dates obtained in the Chitaldroog, Tumkur, and Kôlâr volumes are—878 for Mahendra, 897 and 920 for Ayyapa, 931 for Bira-Noḷamba, 943 to 966 for Dilîpa or Irîva-Noḷamba, 975 for Nanṇi-Noḷamba, and 974 and 1010 for Noḷambâdhirâja Chôrayya. In Chitaldroog we have farther a number of dates from 1022 to 1074 for a succession of Noḷamba-Pallava-Permmânâḍi<sup>5)</sup> kings with various names, who were under the Chalukyas.

<sup>1)</sup> Identified by Dr. Fleet with Bhaṇḍâr-Kawte in the Sholâpur District (see *Ep. Ind.* V, 201).

<sup>2)</sup> Pânuṅgal is now Hângal in Dharwar.

<sup>3)</sup> *So. Ind. Ins.* I, 147.

<sup>4)</sup> The earliest mention of Noḷambavâḍi or Noḷambavâḍi seems to be in 920 (**Jl 29**, Vol. XI). The existing Noḷambas are representatives of its former subjects.

<sup>5)</sup> The title Permmânâḍi was taken away from the Pallavas by the Gaṅgas on Śrîpurusha's victory over Kâḍuveṭṭi in the 8th century. The Gaṅgas being now overthrown, the Pallavas resume the use of it.



It seems clear that when the Chôlas were overthrowing the Pallavas and Gaṅgas, and before they acquired possession of the Kôlâr District early in the 11th century, the Noḷambas had retired to the west, and appear without any overlord, ruling the Noḷambavâḍi Thirty-two Thousand in 920 (**Jl 29**). In 1022 their seat of government was at Kampili (**Mk 10**), which is on the Tuṅgabhadrà, north-west of Bellary. But during this period the Râshtrakûṭa power had come to an end, and the Chalukyas had regained the empire. We therefore find the Noḷambas from 1035 (**Dg 71**) ruling various provinces under them, until in 1072 they are again governing Noḷambavâḍi (**Si 9**). The Uḍayâditya who was ruling in 1035 (**Dg 71**) is here in 1049 said to be the binder of Chôḷa-mârâja (**Gd 57**), but in 1072 has Vîra-Râjêndra as a title, which seems to be Chôḷa (**Si 9**).

Of the inscriptions of the Noḷamba kings here, the earliest are those of Noḷambâdiyarasa and Noḷambâdhirâja. This is not sufficiently distinctive, and though it is the name of the first Noḷamba king according to the list on the Hêmâvati pillar, yet it is a designation that may apply to almost any of the line. The principal hint as to his identity is contained in **Kl 79**, where he is under the Gaṅga king Nîtimârgga and ruling the Gaṅga Six Thousand. The approximate date of this is 850, and he was no doubt Pôlalehôra Noḷamba, the Noḷambâdhirâja who married Nîtimârgga's sister. For their son was Mahêndra, and here in **Sp 30** we have Noḷamba and Mayinda or Mahêndra, together with a Chôḷa-Permmânaḍi, all three ruling up to the Kîru-tore or little river as their boundary<sup>1)</sup>. In **Mb 248** the Gaṅgas and Pallavas are said to have both opposed Pândya (of Uchehaṅgi).

The actual territory ruled by the Noḷambas is seldom specified, most of the inscriptions merely saying that they were ruling the kingdom, or the kingdom of the world. But **Kl 79** above shows Noḷambâdhirâja ruling the Gaṅga Six Thousand under the Gaṅgas, and in **Bp 64** Mahêndra (his son) is ruling the same province, though not acknowledging Gaṅga supremacy. It seems evident that he assumed independence in 878, for **Si 38** (Vol. XII) of that year says that he had uprooted and destroyed Chôṛa and other rivals (also in **Si 24**), and in token of his success made an offering of his palace to Mahâdêva, setting up the god Mahêndrêśvara. - In support of this view we are told (**Nj 269**) that Bûtuga, the younger son of Nîtimârgga, defeated him in several battles. Eventually he was killed in war by Bûtuga's son Ereyappa, who thence has the title Mahêndrântaka. After continual fights which followed between the Gaṅgas and Noḷambas (see **Mi 71, 27, 39, Si 26**)<sup>2)</sup>, the Gaṅga king Mârasimha claims to have destroyed the Noḷambas (in about 970), and

<sup>1)</sup> What river is intended is not clear. Perddore or the big river is the Kṛishṇa, though sometimes it appears to indicate the Tuṅgabhadrà, and in **Cg 2** and **4** seems to mean the Lakshmanatîrtha. The Kîru-dore is also mentioned in **Bg 62** as the Vaidumba boundary.

<sup>2)</sup> The area of the wars was apparently between the Northern Pennâr and the Vêḍavati.



is therefore distinguished as Noḷambakulântaka. Meanwhile, Mahêndra's son Ayyapa appears in 920, as before stated, ruling the Noḷambavâdi Thirty-two Thousand, with his own son Anṇayya as a governor under him (**Jl 29**). In about 925 Anṇayya Bîra-Noḷamba was himself on the throne (**Cl 6, 56**). When in 1072 the Noḷamba king was again ruling Noḷambavâdi, as above stated, he is also said to be extending the Peñcheru<sup>1)</sup> kingdom (**Si 9**).

To continue the notice of inscriptions in the present volume,—**CB 26** informs us that it was in the reign of Noḷambâdhirâja, or about 860, that a tower was erected to the temple at Nandi, which shows the antiquity of that building. In **Bp 64** we have Mahêndrâdhirâja ruling the Gaṅga Six Thousand. In **Mb 227** there appears a Mayindira-Vikrama, and in **Sd 39** a Mayinde Dharmmarâsi-Râja. These may be Mahêndra himself or subordinates with his name attached. In **Bp 41** Mahêndra-Noḷamba is ruling the kingdom of the world. **Si 38** of 878 (Vol. XII) has already informed us of his independence and how he tried to increase his territory by sowing dissensions among his neighbours. **Mb 38** relates to his death and supplies a number of details. His mother (the Gaṅga princess), on his death, had a pond made in his name. She seems to have survived both her son and her grandson, for it says that by the erection of temples to Śiva and Viṣṇu she was promoting *dharma*, and looking forward to the time when her younger son (properly great-grandson) should come to the kingdom. Mahêndra's wife was a Kadamba princess, named Divalabbarasi or Dīvâmbikâ. Her greatness was increased, it says, on the birth of a son Iṇiva-Noḷamba. But this must have been her grandson. For according to the Hêmâvati pillar Mahêndra's son was Nanṇiga or Ayyapa, whose sons were Anṇiga (Bîra-Noḷamba) and Dilîpa or Iṇiva-Noḷamba, his wives according to **Si 39** being Nâgiyabbe and Heleyabbe. Moreover, at the beginning of the inscription it says that she established an agraḥâra in her husband's name, while her son was acting worthily in the kingdom. On the death of Vîra-Mahêndra-Noḷambâdhirâja, who has the title Noḷamba-Nârâyana, she, in addition to other works of charity, had a Noḷamba-Nârāyaṇêśvara temple made in Âvani, and presented it with a sin-destroying bell. Among the inscriptions of Ayyapa-Dêva's time, **Mr 52** mentions Ereyappa.

We next come to Anṇiga or Bîra-Noḷamba<sup>2)</sup>. In **Sp 28** he is called [Pallav]âditya śrî-Anṇayya. **Gd 4** represents a Gaṅga prince, Pilduvipati's<sup>3)</sup> son, as having joined Bîra-Noḷamba against the Śântara king, whom he slew and delivering Śântara's head and shield to his ruler (Noḷamba), died. **Sp 64** seems to attribute Śântara's death to a Baṭṭamarasa, whose son appears in **Sp 58**.

<sup>1)</sup> Peñjeru or Heñjeru, now Hêmâvati, on the northern border of Sira taluq.

<sup>2)</sup> Of this period, though no king is mentioned, are the two inscribed stones dated 904 and 943 (**Bp 1** and **2**) which are worshipped in a temple under the name of Gaṅgamma.

<sup>3)</sup> That is Pṛithuvîpathi's.



The most numerous are the inscriptions of Dilipayya or Iṛiva-Noḷamba, two of which, near the end of his reign, are dated, namely **Mb 126** in 961 and **Kl 245** in 966. In **Kl 198** he is also called Nolipayya, and under him Vikramāditya-Tiruvayya was ruling the Gaṅga Six Thousand. **Bp 4** shows that Tiruvayya was a Vaidumba, and in **Mb 198** we have his son Chandraśekhara. Tiruvayya repaired the breach in the Vijayādityamaṅgala (or Bêtmaṅgala) tank, which must have been in about 950. And in order to ensure it against damage in the future he granted the *bittuvaṭṭa* (or permanent right of sowing) of the rice fields bounded by lines forming the common boundary of the Vijayādityamaṅgalam village, Kaṇṇanûr and Manayûr, to the five hundred Brâhmanas of Kayvâra, whose interest it thus became to see that no injury befell the tank. Bêtmaṅgala and Kayvâra must thus have both been included in the Gaṅga Six Thousand. Kayvâra is in Chintâmaṇi taluq, near the headwaters of the Pâlâr, by damming which the tank is formed<sup>1)</sup>. In **Mb 51** Dilipayya remitted for the god the twelve petty taxes of the Âvani temple, and set up an iron post. **Mb 93, 94, and 264** show that Tribhuvanakarttar was the head of the Âvani religious establishment. **Mb 162** records the killing of a big tiger which had carried off a young cow. Having made a vow to kill it, Mandikal Kumbaladâna slew it in one watch, the tiger and his dog dying together. Several inscriptions mention Vikramāditya as the engraver, famed for his good qualities. **Kl 245** calls him a *kâsiga* (or stone-cutter) of Koyatûr (? Coimbatore). **Mb 108** gives his father's name as Bijayitâchâri. He also engraved **Mb 161, 162 and 163**.

**Mb 126**, dated 961, shows the Mahâvali king Sambayya ruling Bidirûr under Iṛiva-Noḷamba. The Bâṇas had therefore lost their independence. The last of Iṛiva's inscriptions is **Kl 245**, dated 966.

In 969 Nanni-Noḷamba, son of Dilipa Iṛiva-Noḷamba, had come to the throne (**Mb 122**). He may be the Noḷambâdhirâja Chôrayya mentioned in **Mb 84** in 974 and in **Ct 118** in 1010. Also the Noḷambâdhirâja of **CB 45** in 977. In **Sp 7** mahârâja-Noḷambarasa is styled the best of the many famous doorkeepers (*pratihârar*). This seems to point to the supremacy over the Mahâvalis or Bâṇas, who, as we have seen above, had become subordinate to the Noḷambas. According to . . . he was killed in the rout of Âhavamalla's army at . . . In 1000 and a few years after we find Noḷambas as generals under the Chôḷas (**Mb 208, Sp 14**).

### *Kâduvetṭi.*

Here may appropriately be added a few lines about Kâduvetṭi, a name frequently used for the Pallavas or some branch of them, and which is repre-

<sup>1)</sup> This tank has now been taken up for the water supply of the Kolar Gold Fields.



sented in the modern Karveṭi-nagara in North Arcot District. The earliest mention of Kāḍuveṭṭi occurs so far back as about 480 in the Siragūnda stone (**Cm 50**, Vol. VI). The Gaṅga king Śrīpuruṣa slew a Kāḍuveṭṭi in battle in about 750 (**Nr 35**), and Rakkasa-Gaṅga's granddaughter Chaṭṭala-Dēvī was married to a Kāḍuveṭṭi in about 1050 (**Nr 35**), whence she obtained the title of the Kāḍava-mahādēvi. Kāḍava is used to designate the Pallavas to much later times.

In the present volume the first mention of Kāḍuveṭṭi is in **Sp 6**, of about 750. Then in about 850 there is mentioned in **Kl 79** a Pompalla who is said in **Mb 84** to be of Kāḍuveṭṭi descent. In **Sp 30** of about 880 a Kāḍuveṭṭi appears. In **Ct 143** is Rāchāla Pompala in ? 956. **Mb 84** has already been referred to, where in 974 is a Nanna..., who is of the Pompala-kula and Kāḍuveṭṭi-vamśa. In **Ct 31** the death is recorded of Rājendra-Chōla Pompala-mārāya in about 1050, on the occurrence of which his servant Chelva-gaṇḍa had his head cut off in order to die with him, in accordance with a custom mentioned in previous volumes. There is a reference to Kāḍuveṭṭi again, lord of Kāñchipura, in 1123 (**Ct 160**). And in **Ct 45** and **52** of 1297 we have a Mukkaṇa Kāḍuveṭṭi, who in the former is subordinate to the Hoysala king Viśvanātha, but in the latter, which is of about the same date, styles himself champion over the three worlds, sun among the Pallavas, glory of the Pallava race, and ornament of the Pallavas.

### *Kadambas.*

The Gaṅga plates **Gd 47** and **Kl 90** mention Kṛṣṇavarṃmā as the Kadamba king whose sister was married to Taḍaṅgāla Mādhava, 4th century. Kṛṣṇavarṃmā is described in the Bennūr plates (**B1 245**) as the fifth king of the Kadamba line, while Mādhava was the fifth of the Gaṅgas.

**Mb 38** and **50** contain notices of the Kadamba princess Divaḷabbārasi or Divāmbikā who was married to the Pallava king Vīra-Mahēndra Nōḷamba-Nārāyaṇa. An account is given of the memorials she erected to him on his death, in about 890. These were an agrahāra, and in Āvani the temple of Nōḷamba-Nārāyaṇēśvara, which she endowed, and presented with a sin-destroying bell.

### *Ganga Pallavas.*

This is a conjectural name for certain kings who appear to have been Pallavas under the Gaṅgas. We have here **Mb 227** of the 24th year of the king Vijaya-Narasiṃhavikramavarṃma, written in old Tamil characters<sup>1)</sup>, and **Mb 211** of the 12th year of the king Vijaya-Īśvaravarṃma, written in Vaṭṭeḷuttu characters.<sup>2)</sup> Both are *vīrakal*, and contain references to Bāṇarasa,

<sup>1)</sup> Also published in *Ep. Ind.* VII, 22, 24, with one of the 17th year of Vijaya-Īśvaravarṃma at p. 23. One of the 13th year of Narasiṃhavarṃma appears in IV, 177.



while the former mentions also Mayindiramikkiramar or Mahendra-vikrama. Their period is thus about 880 and 900. They are of special interest on account of the antique characters in which they are inscribed.

### *Vaidumbas.*

Not much is known of these kings. They may have been connected with Tumba in North Arcot. The Chôla kings Parântaka and Vira-Râjendra subdued Vaidumba kings<sup>1)</sup> in the 10th and 11th centuries, and the Kalinga Gaṅga king Kâmârnavā VI had for his queen Vinaya-mahâdêvî, a Vaidumba princess, who became the mother of Vajrahasta V<sup>2)</sup>, crowned in 1038.

In the present volume we have in **Bg 62** a Vaidumba-mahârāja, described as Gaṇḍa-Trinêtra, ruling the kingdom of the world (that is, independent), with the Kîru-dore or little river as his boundary. This river I am unable to identify<sup>3)</sup>. He made a grant for some one who died in battle with the Nolambâni-mahârāja. In **Sp 85** we have Vaidumba-mahârāja, also ruling the kingdom of the world. In this case Pallava-mahârāja makes a grant for some one who fell in fight. The dates of these two inscriptions may be about 900. In **Bp 4** we have Vikramâditya Tiruvayya under Iṛiva-Nolamba, and he repaired the breached tank at Vijayâdityamaṅgala or Bêtmaṅgala, as already noticed above. **Ct 49** gives us the fixed date 951 for Tiruvayya, and he makes a grant in association with Nolamba. In **Mb 198** we have Tiruvayya's son Chandra-śekhara, under Dilipayya, who was the same as Iṛiva-Nolamba.

In **Ct 9**, of about 1100, it is stated that the title Vaidumba-gâmuṇḍa was given by the lord of the Kalavâra-nâḍ to Virudakâran or Koṅgiraiyam, together with the grant of Mâdimāṅgalam in the Koygaikkurāi-nâḍ of Mēlai-Mârāja-pâḍi<sup>4)</sup>. Several generations of his successors are named.

### *Âvani.*

The religious establishment at this place was of importance from a very early date (see above, under Mahâvalis). The head of it is generally described as ruling the kingdom of penance. Two of their inscriptions have fixed dates, 931 in **Mb 65** and 1007 in **Mb 91**. The earliest appears to be **Mb 67**, in which Mahendra-bhaṭṭa is said to have made a temple for the Kali-yuga Rudra. This title belonged, according to **Mb 65**, to Tribhuvanakarttara-dêva, who, having ruled the Âvani *sthâna* for 40 years, during which he had erected 50 temples and constructed 2 big tanks, died in 931. In **Mb 93, 94** and **264**

<sup>1)</sup> *So. Ind. Ins.* II, 379; III, 68.

<sup>2)</sup> *Ind. Ant.* XVIII, 164, 175.

<sup>3)</sup> See above, p. 18.

<sup>4)</sup> This means Upper Mahârâjavâḍi. For Mahârâjavâḍi see above, p. vii.



we have a Tribhuvanakartta ruling under (the Nolamba king) Dilipayya. In **Mb 91** a Tribhuvanakarttara-bhaṭāra was ruling in 1007, with no overlord mentioned. Tribhuvanakartta seems to have been the standing designation of the high priest of the place.

### *Rāshtrakūṭa.*

The only inscription to be placed under this head is **Mr 94**, in which some one is mentioned as Kannara's Java (or Yama).

### *Chôlas.*

The Chôla inscriptions, as might be expected, are numerous. Some are in Kannada, especially early ones, but the majority are in Tamil. A certain number contain Śaka dates, but as a rule the regnal year alone is given. It was the custom with the Chôlas to have their inscriptions engraved, not on separate slabs of stone prepared for that purpose and set up at the site of the grant, but on the basement and walls of temples. These, for example the ones on the Kôlâramma temple at Kôlâr, are not continuous in one place, but inscribed wherever there was a vacant space. It is only by joining the connecting words that the continuation of the inscriptions can be determined, especially where there are many on the walls of one building, as at Kôlâr, intermingled with one another. This method adds greatly to the difficulties of decipherment, and of course increases the chances of error, as parts of different inscriptions may be similar. For the dates of the Chôla kings the calculations of Dr. Kielhorn are the authority, based upon inscriptions in the present series and others supplied to him from the Tamil country<sup>1)</sup>. The first definite date was discovered in the Âtakur stone<sup>2)</sup>, Mandya taluq (**Md 41**), and others in Mysore District furnished additional clues (see Mysore volume, Part I). One difficulty in identifying the kings arose from their adopting as surnames what are ordinarily mere royal titles, such as, Râjarâja, Râjâdhirâja, Râjendra and so forth. Another difficulty which arises in connection with Tamil inscriptions is the numerous aliases for the names of persons, not only of kings, but of men of all degrees.

It was in the middle of the 10th century that the Chôlas first came into contact with Mysore, and in 1004 they captured Talakâḍ and brought to an end the Gaṅga sovereignty which had lasted for over eight centuries. This was followed by the conquest of the south and east of the State, up to a line

<sup>1)</sup> *Ep. Ind.* IV, V, VI and VII, ending with p. 169, and App. **M**, 113 ff. A connected pedigree is given by Dr. Hultzsch in *So. Ind. Ins.* III, 196.

<sup>2)</sup> Now in the Bangalore Museum. Also published in *Ep. Ind.*—the last time in VI, 50.



roughly from Arkalgud in the west to Seringapatam, and from there north to Nidugal. But in 1116 Talakâd was taken by the Hoysalas and the Chôlas expelled from Mysore territory. Their dominion in so much of this country as they had acquired continued therefore for little more than a century.

The earliest Chôla inscriptions are three belonging to the local chiefs of the Nidugal and Hémavati country styling themselves Chôla-mahârâjas, of whom many records have been presented in the Tumkur District (Vol. XII). We have here, as there, Chôliga Muttarasa (**Gd 76**), and he was ruling the ? Râjjavâḍi Six Hundred, which included the Râmaḍi Three Hundred. **Gd 69** shows a Mayindama Chôla-mahârâja, and **73** and **75** may refer to the same person.

The imperial Chôlas begin with **Mb 203**, which is of the 28th year of Madire-gonḍa (the capturer of Madura), Kô-Parakêsarivarmma. This indicates Parântaka I, who came to the throne in 906. The date would thus be 934. But this is an isolated inscription of such early date, and possibly it may belong to a later king. It is in Kannaḍa.

The inscriptions of Râjarâja I. follow. He came to the throne in 985, and in his reign the overthrow of the Gaṅgas and the conquest of the south of Mysore by the Chôlas took place. The first is **K1 75**, of his 7th year, in which he is said to be lord of seven beautiful cities, whatever they were<sup>1)</sup>. Râjendra-Chôla Pallavarâditya Mukkarasa-Kâḍuveṭṭi has a temple built and endows it. The inscription shows Kuvalâla-nâḍ in Nigarilichôla-maṇḍalam, the name given to the Kôlâr District by the Chôlas. **K1 106<sup>a</sup>** is of his 12th year. In **Mb 208** and **209**, which are of his 16th year, and in Kannaḍa, he is called Râjarâja Mummaḍi-Chôla. He sent his army and conquered the circle of the nine continents, a conventional name for the earth, that is India. His general was Noḷambâdhirâja, who gave Perbaṇṇa (Hebbani) to the plunderer of Kâḍiyanna (? Kâḍuveṭṭi), and a farmer there repaired the big tank, which was breached. **Mb 123** is of his 19th year, and he has the title Râjakêsarivarmma. He was rejoiced that the Earth goddess had become his faithful wife, as well as the goddess of Fortune. The exploits of his reign are described as—the destruction of the ships at Kâṇḍalûr-Śâlai (a seaport in Kêrala, on the Malabar coast), the conquest of Veṅgai-nâḍ (the Eastern Chalukya territory near Râjamahêndri and the lower course of the Gôḍâvarî), Gaṅgapâḍi (the Gaṅga kingdom in Mysore), Nuḷambapâḍi (the Noḷamba territory in the north of Mysore), Taḍigaivali, Kollam (Quilon), Kaḷiṅgam, Kuḍamalai-nâḍ (Coorg and the Western Ghats). His army then crossed the deep sea and captured the impregnable Ni. . njiram, and deprived the Śêḷinar or Pâṇḍyas of their glory. **K1 106<sup>b</sup>** is of his 22nd year, when he made a grant for the

<sup>1)</sup> *pû maruṭiya poḷil ōḷu*—this epithet has not been met with elsewhere.



goddess Piḍāriyār (Kôlāramma). **Ct 118** is of his 27th year, given as Śaka 933. The Pallava king Nalambādhirāja Chōrayya was ruling.

With **Sp 14, 17**, and **Ct 153** we come to the reign of Rājendra-Chōla-Dēva, distinguished as Gaṅgaigoṇḍa, the capturer of Gaṅga, as he was in command of his father's army when it took Talakāḍ and overthrew the Gaṅga power. **Kl 28** is of his 6th year, and **Kl 106a** of his 8th year. In the latter he has the title Parakēsarivarma. He was rejoiced that the goddesses of Fortune, the Earth, Victory, and Fame had become his great queens, and the following were his achievements. (He conquered Idaiturai-nāḍ (Yeḍatore on the Kāvēri), Vanavāsi (Banavāsi in the north-west of Mysore), Kollipākkai, Maṇṇai-kkaḍakkam (Maṇṇe in Nelamaṅgala taluq, Bangalore District, the Gaṅga royal residence in the 8th century); captured the crown of the king of Ḵlam (Ceylon) and the more beautiful crown of his queen, also the splendid crown and necklace of Indra which the king of the South (the Pāṇḍya) had formerly given up to the kings of Ḵlam. He also took the whole island, and captured the celebrated crown and ruby garland which were heirlooms of the Kēraḷas (the kings of Malabar). He farther conquered many ancient islands, and secured the crown of pure gold which Paraśurāma had deposited for safety in the inaccessible Śāndima island, when he twenty-one times uprooted the race of kings in battle. (Nigarilichōla-maṇḍalam is here made to extend to Nuḷambapāḍi or Nuḷambavāḍi. A grant was made for the goddess Piḍāriyār, among other things, of five good she-buffaloes, which it says "must neither die nor grow old",—that is, they must not be allowed to do so, but be renewed from time to time. **Kl 112a** is of his 11th year, and describes him as having taken the East country and Gaṅga. Seated in a temple at Kāñchi, he made for the goddess Piḍāriyār of Kuvalāla or Kôlār a grant of a village with effect from his 7th year. This order was communicated by the royal secretary to the chief secretary, who with three others having passed it, directed that it should be entered in the revenue register. Accordingly the revenue officers (eleven named) and the revenue accountants (seven named) met together and made the entry in the revenue register on the 29th day of the 13th year (of the reign). This indicates a praiseworthy minute attention to business routine, but a considerable amount of circumlocution in the government offices. A difficulty must no doubt have arisen from the unusual course of antedating the endowment four years, the revenue accounts of that period having probably been closed some time before<sup>1)</sup>. **Ct 47** is also of the king's 11th year, and in addition to the East country and Gaṅgai, he is here said to have taken Kaḍāram (apparently in Burma or Farther India)<sup>2)</sup>.

<sup>1)</sup> See below, under **Kl 111**.

<sup>2)</sup> See *So. Ind. Ins.* III, 195.



**KI 44**, of his 12th year, repeats the statements in **KI 106 a** above, and continues the recital of his exploits, from the seizure of the crown deposited by Paraśurāma, as follows:—He gained the renowned Irattapādi Seven-and-a-half Lakh country (Raṭṭavādi, the territory of the Raṭṭas or Rāshtrakūṭas), together with the unbounded fame of Jayasiṅga (the Western Chalukya king), who turned his back (that is, fled) at Muyaṅgi and hid himself; captured Śakkaragoṭṭam (Chakrakotṭa, in Central India), Madura-maṇḍalam (the Pāṇḍya territory), and various other places, including Oṭṭa-vishaya (Orissa), Vaṅgāla-dēśa (Bengal) from which Gōvindachandra fled, and Uttara-Lāṭa (Lāṭa in Gujarat). Eventually he seems to have made a grant for the god on the Śrīpati hill (Sīti-beṭṭa in the west of the Kōlār taluq), which is said to be in Nuḷambapādi. **CB 13** is dated in Śaka 949. Here the king is described as capturer of Gaṅga and the East country. The inscription is in Kannaḍa. **KI 111** is of the same year, and is dated on the 240th day of the 16th year. Kaḍāram is added to the above two conquests. The king was in the palace at Vikramachōḷapura in Kaivāra-nāḍ (Chintāmaṇi taluq) and granted a village for the goddess Piḍāriyār of Kuvaḷāla. The method of carrying out the order was similar to that in **KI 106 a** above, but from the grant not being as in that case antedated, and the king being in residence close at hand, the record in the revenue register was more expeditiously effected, namely on the 281st day of the same year, or only 41 days after the order was given.

**KI 109 a** is of the 22nd year, and makes clearer some of the conquests mentioned in **KI 106 a** and **44** above towards the end. Thus, he subdued Māṣuni-dēśam, and in a battle at Ādinagaravai captured Indirāśan of the Lunar race, together with his relations and family treasures. And besides Oṭṭi-vishaya (Orissa), he took Kōśalai-nāḍ (in Central Provinces), Tanḍabutti after destroying Dharmapāla, Southern and Northern Lāṭa (in Gujarat), defeated in battle Mahivāla of ? Śaṅgoṭṭal and captured his women and treasures. He also sent ships across the sea and captured Chaṅgirāma Vijayō-ttuṅgavarma, the king of Kiḍāram, together with his elephants and the riches he had honestly amassed, with a *tōraṇa* and two jewel-set doors as trophies. Several other places he captured are named, of which the following are identified,—Mā-Pappāla (a fort in the Talaing country of Burma), Mā-Nakka-vāram (the Nicobar islands). By order of the king, the general Uttama-Chōḷa had the brick portions of the temple of Piḍāriyār or Kōlāramma at Kōlār rebuilt with stone, and made grants for it. **CB 19** is of the same date, 1033, and states that the people of a certain sect assembled at Periya-Nandi in Kalavara-nāḍ, and having constructed a sluice on the west of the outer gate and converted the land into a flower garden, made a grant of it. **KI 14** is of the king's 24th year, and **KI 149 b** of his 30th year.



**Ct 30** is dated in Śaka 970 (1048 A. D), and brings us to the reign of Rājādhirāja-Dēva, who has the title Rājakēsarivarma. His notable deeds are the taking of Vira-Pāṇḍya's head, and of Sêrama's (the Chêra king's) Sâle. This is called the 30th year of his reign, as he ruled conjointly with his father Rājendra-Chôla from 1018. We have here the daṇḍanāyaka Appimayya as governor of the Mârâjavâḍi Seven Thousand, with Vallûr as his chief seat<sup>1)</sup>. **CB 21** is of the king's 32nd year. He assisted his father in conquering Gaṅgai in the north, Ilaṅgai in the south, Mahôdai in the west, and Kadâram in the east. He cut off on the field of battle the head, which was adorned with large jewels and never without the golden crown, of Manâbharanam, the famous king of the south (Pāṇḍya), sent the king of Vênâḍ to heaven, slew the king of Kaṭiṅga, destroyed the ships at Kândaḷûr-Ŝâlai on the (western) sea-coast, and gained the name of Jayaṅgoṇḍa-Chôla. An officer of his presented a gold band to be worn by the god on the Nandi hill. **Mb 105 c**, of the 33rd year, farther credits the king with the conquest of Ilaṅgai and Iraṭṭapâḍi. **K1 19**, of the 34th year, records a grant made on the 222nd day and recorded in the revenue register with procedure similar to what has been described above (p. xxv) so soon as the 223rd day, which seems very expeditious.

**K1 112 b** is of the 35th year, but relates to Vijaya-Rājendra-Dēva, Parakēsarivarma, who is credited with the same exploits as his brother above, and is farther said to have set up a pillar of victory at Kalyâṇa (the capital of the Western Chalukyas, in the Nizam's dominions). He was evidently associated with his brother and succeeded him on the throne in this year. For **K1 107** is of his 3rd year. He is here said to have conquered the Raṭṭavâḍi Seven-and-a-half Lakh country, and set up a pillar of victory at Kollâpuram; also terrified Âhavamalla (the Chalukya king) at Koppam on the Pêrrâr or big river<sup>2)</sup>; and captured his elephants, horses, women and treasures. A grant of two lamps for Kôlâramma was made on the 86th day. **Mb 107** of his 6th year gives farther details of the above exploits.

In **Ct 161** we come to the 6th year of Vira-Rājendra-Dēva, 1069. He assumes all the usual Chalukya titles, and describes himself as glory of the Solar race, the best of the Pôla race. This latter has not elsewhere been met with. He claims to be the destroyer of the Pāṇḍya race and to have five times vanquished Âhavamalla (the Châlukya king). He also has the titles Rājaśekhara, Rājâśraya, Râjarâjendra Vira-Chôla and Karikâla-Chôla. On the death of a landholder in Mêlai-Mârâyapâḍi<sup>1)</sup>, this man's wife entered the fire and was burnt with his body.

<sup>1)</sup> See above, p. vii.

<sup>2)</sup> See above, p. xviii.



With **K1 108** begin the inscriptions of Rājendra-Chōla II, afterwards known as Kulōttuṅga-Chōla. This is of his 2nd year, 1071, and he has the title Rājakêsarivarma. He overcame the deceit of his enemies<sup>1)</sup>, captured troops of elephants at Vayirâgaram, took tribute from the king of Dhârâ at Chakrakotṭa, and swayed his sceptre over every land in Jambu-dvîpa or India. An officer of his held an inquiry in the temple of Piḍâriyâr (or Kôlâramma) into the distribution of grain from the endowment lands of the temple, and gave orders for its proper allotment to each of 14 separate deities (named), laying down long and minute regulations for various ceremonies, which are continued in **106 d**. **Mb 49 a** is of the 3rd year. The inscription records that the heads of the Right-hand class of the Eighteen districts had the śâsana engraved, notifying that there was no tax on cows or she-buffaloes ever since the rise of the Chōla family, in the Chōla-maṇḍala 78 nâḍs, or in the Jayaṅgonḍa chōla-maṇḍalam 48000, in both of which they had settled by the favour of Rājendra-Chōla, —and that consequently no such tax should be paid in the Rājendrachōla 18 districts and in Kapḍamâdam in which they were now settled. They also specify that the government share is one-fifth of the produce of forest tracts and dry crop lands, and one-third of that of rice-lands under a tank. They also go on to state the rate of tax for *kumari* cultivation, for washermen, cattle, Jains, etc.;—that the female servant in a house, and every house in which there are two women should supply free labour;—the tax to be levied on houses, except those of the schoolmaster, the temple manager, the village watchmen, and those who have paid the above minor tolls. Finally, that land is to be measured with a rod of 18 spans, each span 12 fingers broad. **Mb 119** and **Sd 92** are other similar inscriptions of the same date. In **Mb 105 b** of the 4th year we have the designation of the queen,—Puvana-mulud-udaiyâl (mistress of the whole world).

**K1 91** is of the 7th year and gives the Śaka date. From this time the king is always called Kulōttuṅga-Chōla-Dêva (though this title is also given to him in one instance in the 4th year, **Mb 105 b**). In **CB 24** a gold plate given to the god Nandiśvara of Nandi is said to be weighed by the standard of the city, and to be of gold superior in fineness to the gold coin called Madurântaka<sup>2)</sup>. **Mb 42 b**, of the 29th year, gives a detailed account of the king's exploits which have also been to some extent mentioned in the preceding inscriptions. When still a Yuvarâja he had wedded the goddess of Victory by his heroic deeds at Chakrakotṭa, and captured troops of elephants at Vayirâgaram. He also put to flight the army of the kings of Kuntala, and put on the garland of victory over the North, and inherited at the same time

<sup>1)</sup> The translation to be corrected accordingly. Also in **Mb 49** and **119**,

<sup>2)</sup> Then, as now, gold seems to have been of special importance in the Kolar country.



the crown of the South and of the country adorned with the Ponni (or Kâvêri). His white umbrella shone like moonlight over the whole earth, and his tiger banner fluttered as far as on mount Mêru. Rows of elephants stood before him given as tribute by kings of remote islands in the sea, while outside his golden city lay the head of the runaway king of the South (Pâṇḍya), pecked by kites. The taunt of Vikkalan (the Chalukya king Vikrama),—who had said that his glory should be tarnished like the spots on the moon, the emblem of his former family<sup>1)</sup>,—he falsified, and without bending his bow drove him back to his own kingdom in the West, only too glad to get there, leaving his elephants dead along the whole way from Naṅgili (in the east of Kôlâr District) as far as the Tuṅgabhadra in Maṇalûr, his pride broken, his boasted valour gone, by the passage of his defeated armies the backs of the mountains being bent and the rivers driven to breach their banks. He thus seized the two countries Gaṅga-maṇḍalam and Siṅganam (? Sindavâḍi). He then resolved on the conquest of Pâṇḍi-maṇḍalam, and invaded it with an immense army that appeared as if the northern ocean was coming to overflow the southern ocean. The five Pâṇḍyas turned their backs and fled in terror, taking refuge in the forests, where they were laid up with fever. These forests he cleared, subdued the country and took possession of the pearl fisheries, with all the south as far as the Podiyam mountain, where the three forms of Tamil (prose, poetry, and drama) flourished, the Sahya (Western Ghats) abounding in elephants, and Kanni. He established colonies in Koṭṭâru and all other directions, the western hill chiefs being sent to heaven, and the Kuṅḡalar scattered. He next took possession of Kaṭiṅga, the land of many rivers,—and then permanently seated himself on the throne, with his queen Puvana-muḷud-uḍaiyâl on his left, and his queen Êḷulugam-uḍaiyâl (mistress of the seven worlds), an accomplished musician, on his right. A grant was made by some person for the god Râmêśvara of Âvani. **Mb 54** of the 33rd year contains the same history. In **Sd 91** the donors swear by Tiru (Lakshmi) and by Âvanimuḷud-uḍaiyâl (the queen) not to do anything opposed to the conditions of the grant. The last of this king's inscriptions is **Sd 30** of his 49th year.

We then come to Vikrama-Chôla-Dêva, called Râjarâja. **Sd 86** and **9** are of his 2nd year, and have the Śaka date. In the latter a chief of Nallûr erects a temple of Sômêśvara at Sugutṭûr and has it consecrated with much ceremony. **Ct 160**, of his 5th year, credits him with the destruction of

<sup>1)</sup> On his father's side, who was the Eastern Chalukya king, he was of the Lunar race, but on his mother's side, who was a Chôla princess, he was of the Solar race, and he succeeded to the throne of the Chôlas, into whose empire the Eastern Chalukya kingdom was absorbed.



Kaliṅga and the conquest of Kaḍalmalai. **Sp 61** is of his 10th year and has the Śaka date. The queen is styled here and in **Ct 70** Mukkōkilānaḍigal (she who has the heads of the three kings at her feet).

But the authority of the Chôlas in Mysore had now passed away and the next of their records, **Mb 44b**, though dated in the 12th year of Kulōttuṅga-Chôla II, with the Śaka equivalent, says that (the Hoysala king) vira-Ballâla-Dêva was ruling the earth. **Mb 125** is dated even in his 32nd year.

Meanwhile, in **KI 218** we have a mahâ-maṇḍalêśvara Timmaya-Dêva Chôla-mahârâja. He is probably the same as the Tirumalarasa of **CB 34**, who had the Narasiṃha crest, and whose son has engraved his crest—the Gajasiṃha—on the Nandi hill.

We then have a large number of Tamil inscriptions of the 13th century connected with Jayaṅgaṇḍa-Chôla Ilavaṇji-râyan and his descendants, to whom or to whose time by popular tradition is attributed a general restoration of the temples in the Kôlâr country. But from the inscriptions their donations seem to be confined to Âvani, Têkkal and Kurudimalai, in each of which there are groups of temples. **KI 221** calls him a Mudaliyâr, also **Mb 245**. **Mb 53** and **56a** of 1225, the first that are certainly dated, mention Kûttâḍun-dêvar. In **Mb 70** we have his wife Šeṅgāṇḍai. According to **Mb 73** the first of the family was named Mârâlvar, whose son was Kûttâḍun, and he married Šaṅgâlvar, daughter of Vâsudêva, the Nuḷambâda-râya of Âvani-nâḍ. From **Bp 35b** of 1228 Kûttâḍun-dêva is represented as if independent, ruling the earth. In **Bp 79** of 1231 comes in Têkkal-râyan or Šembondayâgi. In **Mb 18** of 1234 we have the rājâdhirâja mahârâya, raiser up of the Kâñchî-vaṃśa, mahârâya-Vîra-Râya's son Yalavaṇji-Râya, restoring and liberally endowing the Sômêśvara temple, but this is only a copy of a copper plate which is not forthcoming, and is therefore of doubtful authenticity. More reliable is the Vâsudêva or Jayaṅgaṇḍa-Šôla Ilavaṇjiya-râyan of **Mb 61** in 1254. **Mb 178** shows that he was the son of Kûttâḍun. His wife was Šeṭṭâlvar, who was the daughter of Šelvāṇḍai (**Bp 32**). In **Bp 37b** he is said to be ruling over the earth. In **Mr 33** Têkkal-râyan appears again. In **Bp 60** of 1268 we have once more a Kûttâḍun, son of Nâyan Veṅgāḍai, and the next year Ilaiya (or the junior) Vâsudêvar, his son (**Bp 34**) ruling the earth. Also in **Mb 429**. In **Bp 38a** there appears to be another member of the family. In **Mr 36** of 1281 we have Kûttâḍun, son of Tekkal-râyan, making a grant, and in **Bp 37** the people add to the grant, for the benefit of the Poysala king vira-Ramânâtha-Dêva.

In **Ct 13** is mentioned some one, whose name is gone, who was the family guru to the Chôla Pāṇḍya and Kêraḷa kings. This and a group of six other Tamil inscriptions are of the time of a Vîra-Nârâyaṇa whose name was



Râghava-Dêva. He was the maṇḍalika of Koygaikkuru-nâḍ. In **Ct 38** he is styled mahâ-maṇḍalêśvara, and claims a victory in 1280 over Gaṅga-Perumâl. From **Kl 92** and **99** he might be put under the Hoysaḷas. In **Kl 239** Iḷavaṅji-râya himself is said to be one of the ministers of the Poysaḷa king.

With **Mb 189** we go on again with Kûttâḍun, son of Vâsudêvan, Jayaṅ-gonḍa-Chôḷa Iḷavaṅji-râyan. As previously noticed, the family was evidently Mudaliyâr (see **Bp 26**). In **Mr 7** we have a Chôḷappa-Perumâl in 1336, and in **Mr 15** of the same date Śembondiyâgan. The Vijayanagar empire was established in this year and soon absorbed all the country. But **Gd 58** and **59**, which are in Kannaḍa, (the employment of Tamil now coming to an end), contain a reminiscence of the Chôḷas in a Pommaṇa, who had been *ârâdhya* or priest to Râja-Râjêndra-Chôḷa.

### *Hoysaḷas.*

The Hoysaḷa inscriptions in this District, with very few exceptions, are in Tamil (which had been the official language during the Chôḷa occupation), and the greater number belong to the time of Râmanâtha-Dêva. He was one of the sons of the Hoysaḷa king Sômêśvara, who on his father's death in 1254 received as his half share Kôlâr, along with the Tamil country down to Śrîraṅgam, near Trichinopoly, while the other son Nârasimha III at the same time inherited the ancestral kingdom in Mysore and the Kannaḍa country.

The first inscription here is **CB 17** of the time of Vîra-Gaṅga Biṭṭi-arasa, better known as Vishṇuvarddhana. He is described as capturer of Talakâḍ (with which victory began his expulsion of the Chôḷas from Mysore), and as having conquered Koṅgu (the Salem and Coimbatore districts), and set up a pillar of victory. When he was at Koppa in Talakâḍ, he confirmed certain endowments for the temple at Nandi.

Then follow several inscriptions of the time of his son Nârasimha, who receives his father's titles, including the credit of his conquests. In **Kl 100a** and others, grants are made to the god at Velliyûr or Bellûr, which was an agrahâra named Vishṇuvarddhana-chaturvêdimangalam. **Kl 169** is about the big Sômâmbudhi tank on the Pâlâr, but the details are unfortunately effaced. **Bp 9** on the other hand is complete and of much interest and importance. The senior general Chokkimayya, who calls himself Vishṇuvarddhana-Dêva's Garuḍa, was encamped at Naṅgili, apparently after signal victories over kings named Śaṅkha and Panarjotṭa, and over the rulers of Kâñchi and Koṅgu, in which he had captured superior elephants. He may have been invested with some share in the government, as he is said to be exercising authority over the Gaṅgavâḍi Ninety-six Thousand. In order to commemorate his success, he distributed gifts among the poor and helpless,



and also—a most worthy undertaking—restored in a sound manner the great tank at Vijayādityamaṅgalam (Bêtmaṅgalam), which had been breached for a long time<sup>1)</sup>, had the big sluice built, and erecting there a temple of Durgai-yâr, endowed it with lands, and established the mahâ-grâma. This was in 1155. Some years later, in 1167, the commander-in-chief Amarêśvara-daṇḍanâyaka built a permanent encampment at Bêtmaṅgala and lived there (**Bp 8**).

**Kl 159** brings us to Ballâḷa-Dêva. In **Gd 41** a certain Pochiya Keriya-nâyaka seems to have given his head in order to ensure success to a force that was marching to war. **Kl 44b**, although of Ballâḷa's reign, is dated in the year of Kulôttuṅga Chôḷa. **Ct 46** is probably of the time of Nârasimha II.

With **Mb 121a** begin the inscriptions of Râmanâtha-Dêva. This is of his ? 14th year. They become more numerous from the 30th year (**Bp 82**). All the titles of the other Hoysaḷas are given to him in **Kl 27**. In **Kl 234** a Kâḍuveṭṭi makes a grant. Iḷavañji-râyar is mentioned as one of the king's ministers in **Kl 239**, along with Mañjiya-mâvuttar, who in **Bp 23** and **25a** is called the king's son. The last of Râmanâtha's inscriptions is **Bp 25a**, of his 41st year, 1295. **Ct 45** follows, of the 3rd year of (his son) Viśvanâtha-Dêva, 1297, in which Mukkaṇṇa-Kâḍuveṭṭi makes a grant.

But meanwhile in **Kl 102** has appeared, in 1293, Ballappa-daṇṇâyaka, son of Narasiṅga-daṇṇâyaka, son of vîra-Ballâḷa-Dêva. This seems to deny the royal title to Ballâḷa III and his father Nârasimha, who was Râmanâtha's rival. But whatever designs may have been formed on the part of Râmanâtha's family to continue the partition of the Hoysaḷa territories, they must have been frustrated. For in **Gd 49** we find Ballâḷa III securely seated on the throne, and no more is heard of the other branch. The Hoysaḷa territories were once more united under one head. Ballâḷa is here said to be in Hosavîḍu, in **Kl 173** called Pudapaḍaivîḍu in Tamil, which has the same meaning, — new camp or capital, as opposed to Halebîḍu, the old capital. It may possibly be Hosûr in Goribidnur taluq, or perhaps the Virûpâkshapaṭṭaṇa-Hosadurga (new fort) mentioned in other later inscriptions, and conjectured to be, from the name, Hosadurga in Chitaldroog District. In 1301 the king, perhaps with the object of securing the support of the priesthood, issued notifications (**CB 20**, **Mr 71** and **100**) remitting the taxes on temple endowments, and making fresh grants to the temples, throughout all the nâḍs of which a list is given. These probably formed the territory of Râmanâtha above the Ghats, called apparently the Kundani kingdom. Kundani was Râmanâtha's royal residence, and may be the present Kundana in Dêvanahalli taluq.

<sup>1)</sup> We have already seen above, p. xx, that this tank had breached and was repaired in about 950. It lately breached in 1903.



**Mr 100** calls it the Hesar-Kundaṇi kingdom. Hesar appears in the name Hesarghatta in Nelamaṅgala taluq. **Kl 10** mentions the big tank of Viṭṭi-maṅgala (Bēṭmaṅgala) in 1323.

Then follow several Tamil inscriptions dated 1328 (**Mr 10, 12, 13**) of Ballappa-daṇṇāyaka, who is described as the younger brother of Dāti-Siṅga-daṇṇāyaka, the son of the Poysala king vīra-Ballāḷa-Dēva. He seems a different person from the Ballappa-daṇṇāyaka above mentioned, under **Kl 102**. He appears also in 1333 (**Mr 28**), in 1337 (**Ct 53**), 1338 (**Bp 10**), and 1339 (**Bp 28**)<sup>1)</sup>. In **Mr 18** and **Mb 160** we have Vanan, the son of Ballappa. In **Gd 16** the king's minister, his son-in-law Māchiya-daṇṇāyaka's son Gaṅgi-dēva-daṇṇāyaka, was ruling in Penugonḍa.

In **Mr 82** of 1341 vīra-Ballāḷa is said to have erected a pillar of victory at Sētu (Adam's Bridge at Rāmēśvaram, between the Madura coast and Ceylon). The last Hoysala inscription here is **Mr 16**, dated in 1343, where we have Ballappa-daṇṇāyaka again.

### *Nṛipatuṅga-kula.*

In **CB 41** we have in 1270<sup>2)</sup> a Vembi-Dēva, evidently the same as the Byembi-Dēva of **CB 14**, where he is said to be of the Nṛipatuṅga-kula. In the former he is styled mahā-maṇḍalika, Tribhuvanamalla, and in both has the title 'lord of Nandagiri'. From information given in *Ep. Ind.* IV, 181, it would appear that Nṛipatuṅga was of Pallava descent, but traced his remote origin to the Gaṅgas. Hence their title of 'lord of Nandagiri' borne by his descendants. He might therefore be put under Gaṅga Pallavas. His grandfather is said to have been Dantivarman, and his father Nandivarman. The former may be identical with the Pallava king Dantiga whom the Rāshtrakūṭa king Gōvinda claims to have conquered in about 804<sup>3)</sup>. Nṛipatuṅga's mother was Śaṅkhā, daughter of the Rāshtrakūṭa king Nṛipatuṅga Amōghavarsha, after whom he was probably named.

Vembi-Dēva has also the epithet *aṇṇan-aṅkakāra*, elder brother's warrior, but no mention is made as to who his elder brother was. Perhaps the Bembarasa of **Ct 68**, dated 1378, may be connected with the same family. The latter was under Vijayanagar.

### *Vijayanagar.*

Of the Vijayanagar inscriptions, some are in Tamil, but the majority in Kannada. **Bg 70** professes to be of the date 1336, the very year in which

<sup>1)</sup> **Kl 54** calls him Periya-Vallappa-daṇṇāyaka, son of vīra-Vallāḷa-Dēva.

<sup>2)</sup> This date is fixed from an inscription of his in Dēvanhalli taluq (Bangalore District) dated 1283.

<sup>3)</sup> See *Ind. Ant.* XI, 126.



Vijayanagar was founded, and gives a story to account for the foundation. But no original of the inscription is forthcoming, and the copy cannot be received as authentic. So far as the genealogy goes it is supported by several other inscriptions (**Mb 158 Gd 46**, etc.). In a line of kings descended from Yadu of the Lunar race was Bukka, whose wife was Magâmbikâ. Their son was Saṅgama, usually named as the progenitor of the family. By his wife Mânâmbikâ he had five sons,—Harihara, Kampa, Bukka, Mâra and Mudda. The eldest of these became the ruler of the nine continents. On one occasion he crossed the Tuṅgabbadrâ in order to hunt, and in the forest saw a wonderful sight, namely, a fierce dog with long teeth and in its company a hare. He informed this to Vidyâranya, the yati in the temple he discovered there of Virûpâksha Pampâ, in order to get an explanation. And the sage, smiling, said it indicated a place worthy of the residence of a line of great kings, and advised him to build there a city. This he did and called it Vidyânagara. He also formed agrahâras, among which the grant relates to one named Vidyâranyapura.

**Mb 158** of 1344 contains the grant of a village to a great poet (*mahâ-kavi*) named Sôma, the son of Nâchana. He is said to have acquired much wealth by the success of his poetry in eight languages. **Gd 46** of 1370 records another grant to the same man, and here also he is said to be a poet in eight languages. It would have been of special interest if these had been named.

It appears from various inscriptions, as in **Kl 203**, that Muḷuvâyi (Muḷbâgal) was the seat of government for the district under the Vijayanagar empire, and that the king's son was generally the viceroy. Thus, Harihara's son Kampana was ruling there from 1351 (**Kl 202**), and Bukka's son Kampana from 1356 (**Kl 222**) to 1366 (**Kl 162**). Kampana's son Kâṭṭaiya makes a grant in 1359 (**Bp 31**), Kampana himself in 1373 (**Kl 205**), and another son Jommanpa in 1375 (**Ct 94**). Nâganpa-Voḍeyar ruling the Sâdali kingdom (**Cb 63**) and his son Dêpanpa-Voḍeyar (**Kl 80, 67**) are prominent persons during this period. Harihara II's son Immaḍi-Bukka appears as the viceroy at Muḷuvâyi in 1388 (**Bp 17**), and he was still there in 1397 (**Mb 74**). His daughter Virûpâ-Dêvi's daughter Jommâ-Dêvi had a channel made to Tirumanî in the Penugonḍa kingdom, of which undertaking interesting particulars are given (**Bg 10**). The contractors were to return the advances and no payment would be made to them if water did not flow properly through the channel between certain fixed points, and they were to forfeit the gifts of land, horse and bracelets.

In **Bg 33** Dêva-Râya is said to be in the Sîra kingdom in 1406. When he had been permanently anointed to the crown in Vijayanagar, which perhaps



took place in 1408, the date given in **Mb 175**, his son Vijaya-Râya was installed as viceroy at Muḷuvâgil. From **Mb 7** we find the great minister Nāgaṇṇa-daṇṇâyaka in possession of the Muḷuvâgil kingdom in 1416. The temple priests of the goddess Nâchi there entered into an agreement with certain Brahmans for the restoration of the Arali dam on the Pâlâr river, which had been breached from time immemorial and ruined down to the ground level. On the Brahmans at their own expense restoring the dam and the reservoir behind it, and building there an agrahâra named after the goddess, they were to receive rent-free three-fourths of the rice lands under it, one-fourth being reserved for the goddess. And further they were to receive rent-free land on which they could cut down the jungle and form fields. If the tank should be damaged, the Brahmans were to repair it.

**Bp 15** informs us that Vijaya-Râya's son (Dêva-Râya see **Sd 94**) was viceroy of the Muḷuvâyi kingdom in about 1417. After he had come to the throne, Lakkanna-Voḍeyar appears making a grant in 1428 (**Kl 104**), and **Bp 72** shows him in possession of the Muḷubâgil-Têkal-nâḍ. He and his brother Mâdaṇṇa-daṇṇâyaka, called the Heggade-dêvas, are frequently mentioned as in power. See between 1431 and 1433 (**Mb 2, 96, Bp 87**). In 1440 Mâdaṇṇa-daṇṇâyakar is said to have gained some victory at ? Sânapakapaṭṭanam.

Meanwhile, in **Mr 3** and **1** we are brought into contact with Gôpa-Râja, to whom, by order of the king, Lakkanna and Mâdaṇṇa made over Têkal. He was a mahâ-maṇḍalêśvara, of the Sâluva family. His father Tippa-Râja has the titles Kathâri-Sâluva, establisher of Šambu-Râya, and subduer of the southern Suratâla (or Sultân). These are explained by Mr. J. Râmayya, in connection with the Devulapalli plates, by reference to the Telugu *Jaimini-Bhârata* and *Varâha-purâṇam* (see *Ep. Ind.* VII, 76). The earliest historical person mentioned in the Sâluva family, who were of the Yâdava-vaṁśa, is Vaṅki, whose son was Guṇḍa, who had six sons. Of these the greatest was Maṅgu or Maṅgi. He gained success for Sâmpa-Râya or Šambu-Râya, whose son Teluṅga-Râya made certain grants in 1428. The Sultân of the South, who was at war with Sâmpa-Râya, was the Bâhmani Sultân Muhammad Shâh II. Maṅgu had six sons, one of whom, Gauta, had four sons, the eldest being Guṇḍa and the youngest Tippa. Guṇḍa's sons were Timma (of whom there are inscriptions dating 1455 to 1463), and Nṛsiṁha-Râya. The latter's son was Immaḍi-Nṛsiṁha.

The course of events seems to have been that in the reign of Virûpâksha-Râya, Sâluva-Nṛsiṁha, the Sâluva chief called Narasiṅga-Râya-Voḍeyar, was the most powerful in Karnâṭa and Teliṅgâna. As a general of the Vijaya-nagar kingdom he had defended it against the Muhammadans, but himself

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usurped the throne, taking the name Nṛsiṃha. His son Immaḍi-Nṛsiṃha succeeded him, but being murdered, their general, also called Narasiṅga, of a Tuḷuva family, in his turn usurped the kingdom. In the time of Nṛsiṃha-Rāya, the Bāhmani Sultān invaded the Vijayanagar territories, and had advanced so far as to lay siege to Mālūr (Kôlār District), said to be "the greatest of the forts of that country"<sup>1)</sup>. Nṛsiṃha took to flight, and afterwards tendered his submission, but the Sultān marched on to Kāñchī, "situated in the centre of the dominions of that malignant one", and plundered the town and temples "which were the wonder of the age".

**Mr 3** informs us that Gôpa-Rāja's minister had the image of Gaṇḍa-bhêruṇḍa brought from the place where it was in Pāla-nāḍ, and set it up at Tēkal in 1431, in a maṇṭapa opposite the Varadarāja temple. In **Mr 1** Gôpa-Rāja directed his minister to rebuild the inner and outer forts of Tēkal, originally erected in the time of Ballāḷa-Rāja, but which had been overturned and gone to ruin. On the completion of the bastion called Rāja-gambhira, Gôpa-Rāja and his son Tippaya had tigers brought there and hunted them. In this their hound named Sampige distinguished itself by its courage (**Mr 2**). In 1435 the minister made a tank called Gôpasamudra, and built palaces for Gôpa-Rāja and for himself, from which they could see the spire of the Varadarāja temple.

**Kl 33** states that in 1467 Kaṭhāri Sāluva Narasiṅga-Rāja (the above Nṛsiṃha) restored to the Bhairava temple at Sihatti (Siti-beṭṭa) the villages formerly granted as endowments by Rājēndra-Chôḷa and Vīra-Ballāḷa, but which had fallen into the hands of mischievous persons, causing the worship to cease. This temple is held specially sacred by the Morasu-wokkalu tribe.

In **Gd 77** we have an account of the origin and genealogy of the Narasiṅga dynasty. Narasa's conquests, and the numerous places in which he made the great gifts, are detailed. Particulars are also given of the gifts made by his son Nṛsiṃha. The inscription was composed by Narasiṃhârya, and differs in some respects from the numerous flowery compositions of Sabhâpati. There is nothing of importance calling for special notice in the inscriptions which follow. **Mb 1** is of some interest in connection with the Mulbâgal Śrîpâda-râya maṭha of the Mâdhva sect. **Mb 60** is a grant by Śrî-Raṅga-Râya in 1645 to the Âvani maṭha, which belongs to the Smârta sect. It contains the long account of the origin and genealogy of the Râmarāja dynasty of Vijayanagar, which have been already published in several other inscriptions. It was composed by Sabhâpati's grandson, and Kâmakôṭi's son, the poet Râma, Sômanâthârya, grandson of Kâmaya Ganapayârya, wrote the śâsana.

<sup>1)</sup> See Major King's account of the *Burhân-i Ma'asir* (Ind. Ant. XXVIII, 134).



*Âvati.*

There are several inscriptions of the Âvatinâd prabhus. **CB 40** shows us Kârepura Baire, son of Dodda-Baire-Gauḍa, grandson of Mari-Gauḍa, and great-grandson of Mari-Baire-Gauḍa. It states that Nandi-maṇḍala, five leagues in extent, which was assigned for the god Pañcha-Nandiśvara, had been favoured to him,—and as a proof that he was devoted to the maintenance of its worship, he made ? in 1428 a grant of Kârepura, south of the Nandi mountain, to Nandiśvara-guru, son of Nandiśa-guru, grandson of Skanda-guru, and great-grandson of Gaura-guru, descended in the line of Agastya, through a Skanda-guru who was originally brought by the chief of the gods to the Pañcha-Nandi-sthala to regulate the worship.

In 1565 Soṇapa-Gauḍa made a grant (**Gd 52**), and others down to 1792 (**Sd 95**). In **Bg 36** a grant was made to Chalamayya in 1753, at the time of making the sixteen great gifts on the birth of a son to the chief, in consideration of his being an old dependent, and his stating that he had not enough to live upon.

*Sugaṭûr.*

The Sugaṭûr chiefs have the general name Tamme-Gauḍa. For some military service the title of Chikka-Râya was conferred upon them by Vijayanagar. The earliest grant belonging to them here is dated in 1451 (**Mb 241**), and they continue down to 1669 (**Mb 114**). In **Mb 76** the chief's sister through her *purôhita* made offerings in 1500 at Âvani, which is called the southern Gayâ, and offerings in which are, it is said, declared by Vâlmiki to secure the same reward as offerings made in Kâsi, Gayâ and Prayâga. And in 1629 the chief, with his wife and others, had the *agnishîṭoma* sacrifice performed in the same place by Kṛishṇa-sômayâji (**Mb 62**).

*Râyadurga.*

The only inscription of this family is **Mb 97**, dated 1527, in which we have Tipparasa and his son Bhôgarasa.

*Gummanâyakanpâlîya.*

There are a number of inscriptions of this family, but they contain nothing of special importance.

*Mahrattas.*

Kôlâr formed a part of the *jâgûr* bestowed on Shâhji, the father of Śivâji, by the Bijapur State, and he committed the charge of the district to his son Sambhâji or Sambhôji. Of his time there are several inscriptions, dating



from 1653 to 1680. **K1 227** calls him the son of Šivâji, of the Bhôšala-tila, and **Mb 154** mentions a son of his. In **K1 219** he makes a grant for the restoration of the Hôlûr tank.

One of the most interesting is an inscription of his on the Nandi hill (**CB 32**), dated 1680. It begins with a description of the hill. In the east of the Karnâṭaka country (it says) is the mountain named Nandi, very lofty and impenetrable, with only one path, and filled with *champakā*, fig, orange or citron, and *tamâla* or *honge* trees. At the very top of the huge cliff is a temple. This great mountain was made a hill-fort for the Ballâpura kingdom, being considered secure from the fear of enemies. On one occasion a Mlêṇchha (no doubt a Muhammadan) came with a great force to seize it, but was driven off greatly distressed. On the date of the inscription Šiva-chatrapati's (Šivâji's) son Šambhôji was ruling there, and Bâlâji Kṛishṇa, the governor of hill forts, who had charge of the Jagadêva hill-forts (those of the Channapaṭṇa kingdom), took over command of this fine hill-fort, in accordance with orders received from Raghunâtha-panḍita. This was Šivâji's minister.

**K1 227, 224** and **254** are grants by Jayitâ-Bâyi, the wife of Šambhâji-Râja. **Ct 54** is a grant by his son Malukôji, who had received some nâḍ, the name of which is partly gone, as a *mîrâsi* from the illustrious Chetrapati Šivâji-mahârâjâdhirâja. Kolâḷa is said to be one of the seven nâḍs under the government of Šivâji.

**Bg 45** of 1775 is a grant by order of Murâriji Hindu-Râvu Ghôrapade, the Mahratta chief of Gutti (Gooty), who was an ally of the Ballâpur family. They are mentioned in **CB 54**.

### *Bijâpur.*

Of the Bijâpur period there are a few inscriptions. **Mb 98** relates to a dispute in 1703 between two Šivâchâr gurus, one the head of the original or western Tiruvâlaṅgâḍu, and the other that of the new or eastern Tiruvâlaṅgâḍu. Both claimed the Bhava Bhêri merchants of Bêlûr as their disciples. Gulâm Ali Khân Sâheb took depositions from both parties, and from witnesses summoned from the Nagar country, and after inquiring into the old and new institutions of the sect, decided that the western branch was the oldest and the old disciples belonged to it, but that the people of Nagar belonged to the new or eastern branch. Apparently it was the same officer who made a grant in 1712 for a man who had been killed in the public service (**K1 74**).

### *Mughals.*

Only two inscriptions come under this head. **CB 9** records a grant on account of the construction of a pond in 1730.



*Tâḍigol.*

This *pāṭya* was in the Śrīnivâspur tâluq, and in **Sp 37** is called the Tâḍigolla-Yêrukâluve-ṣime. The inscriptions all belong to the 18th century, and call for no special remark.

*Kottapāṭya.*

Very similar to the above.

*Râlapâḍi.*

Only one inscription, of no importance.

*Iṭikedurga.*

The *jâgîrdâr* of this place, which was in Bâgepalli taluq, was a Muham-madan. In **Bg 32** he makes a grant in 1770 on account of a pond and wells.

*Halakûr.*

This place is in Goribidnûr taluq. The *jâgîrdâr* here also was a Muham-madan. Two inscriptions, of 1793 and 1798, refer to grants made to him for building a fort and a tank (**Gd 43, 44**).

*Mysore.*

There are only two inscriptions of the Mysore rulers, both of the time of Tipu Sultân. In 1786 the Amil at Kôlâr made a tank, the water in which it is said was like the water of a river in heaven (**Kl 119**). In 1798 a grant was made to the Halakûr *jâgîrdâr* on account of a new tank he had caused to be constructed (**Gd 44**).

*Architecture.*

The most important building in the District, architecturally, is the Nandiśvara temple at Nandi. It contains a maṇṭapa of black stone with some very ornamental carving. The original temple was older than the 9th century (see **CB 26**). But the numerous inscriptions at and on the building show that it was extended in the Chôḷa and Hoysaḷa period, the 11th and 12th centuries. The god is called Bhôga-Nandiśvara in distinction from the Yôga-Nandiśvara on the top of the Nandi hill, which is connected with it and to



which a Chôla officer gave a gold plate in 1049 (CB 21)<sup>1)</sup>. From CB 29 it may be conjectured that they were originally perhaps Jain temples.

The other building of most interest, though of ordinary construction, is the Kôlâramma temple at Kôlâr. This was a local deity, called in the Tamil inscriptions Piḍâriyâr, and the Chôla kings, on their conquest of Kôlâr, evidently attached great importance to patronising it. The former brick walls of the temple were rebuilt in stone by their orders in 1033 (K1 109*a*). Under the entrance is a pit full of scorpions, which can be heard to hiss when disturbed. A silver scorpion is the orthodox offering to the goddess. The entire walls are covered with inscriptions, nearly all in Tamil. The Sômêśvara temple is a finer building, but more modern, of the Vijayanagar period.

The group of temples at Âvani are also of interest, and their walls are likewise covered with Tamil inscriptions. There are separate temples dedicated to Râma, Lakshmaṇa, Bharata, Śatrughna, Vâli, and Sugrîva.

Of Muhammadan buildings the best is the tomb of a Bijâpur noble at Hire-Bidnur, near Goribidnur, of the 17th century. There is also the Imâmbâra, the mausoleum of Haïdar Ali's father, at Kôlâr.



<sup>1)</sup> A similar gift was made for the Bhôga-Nandîśvara in 1092 by another person (CB 24).



# Classified List of the Inscriptions, arranged in chronological order.

| Date A. D. | Name of Ruler | Talug No. | Date A. D. | Name of Ruler | Talug No. |
|------------|---------------|-----------|------------|---------------|-----------|
|------------|---------------|-----------|------------|---------------|-----------|

## Mahâvalis.

|       |                      |        |       |                      |        |
|-------|----------------------|--------|-------|----------------------|--------|
| 338   | Vadhûvallabha Malla- |        | c 850 | Vikramâditya         | Mb 86  |
|       | dêva Nandivarummâ    | Mb 157 | c 850 | Mâvali Bânarasa      | " 26   |
| c 715 | Mahâvali Bânarasa    | " 261  | c 850 | Mahâbali "           | " 124  |
| c 725 | " "                  | Bp 13  | c 850 | Mâbali "             | " 230  |
| c 750 | " "                  | Kl 235 | c 890 | Mahâbali "           | " 243  |
| c 750 | " "                  | Bp 48  | c 890 | Mahâvali "           | " 244  |
| c 750 | " "                  | " 86   | c 900 | (Karoniri Vâparasa)  | " 211  |
| c 780 | Bâna-Vidyâdhara      | Mb 92  | c 900 | (Kanda Vânâdi-arasa) | " 227  |
| c 780 | Mahâvali Bânarasa    | Sp 5   | c 900 | Bijayitta Bânarasa   | " 243  |
| c 780 | " "                  | " 6    | c 900 | " "                  | " 244  |
| c 800 | Prabhumêru           | Ct 107 | c 900 | Bijayittayya         | Sp 40  |
| c 850 | Vânarasa             | Mb 265 | 909   | Bijeyitta Bânarasa   | Mb 229 |
| c 850 | Mahâvali Bânarasa    | Kl 200 | 961   | Sambayya             | " 126  |
| c 850 | " "                  | Mb 228 |       |                      |        |

## Gaṅgas.

|        |                         |        |          |                      |        |
|--------|-------------------------|--------|----------|----------------------|--------|
| c 360  | Vishnugôpa's son        | Mb 263 | 762      | Śrîpurusha           | Gd 47  |
| c 370  | Mâdhavavarmmâ           | Mr 73  | c 765    | "                    | Sp 65  |
| ? 425  | Koṅgunivarmmâ           | " 72   | 767      | "                    | Mb 80  |
| c 725  | Mâdhava Muttarasa       | Bp 13  | c 767    | "                    | " 255  |
| c 750  | Śrîpurusha              | Kl 229 | c 770    | "                    | Sp 57  |
| c 750  | "                       | " 230  | c 770    | "                    | Sd 11  |
| c 750  | "                       | " 232  | c 800    | Śivamâra             | Kl 231 |
| c 750  | "                       | Bp 86  | ? 815    | "                    | Gd 54  |
| c 750  | "                       | Sp 20  | c 850    | Nîtimârgga           | Kl 79  |
| c 750  | Muttarasa Śrîpurusha    | Mr 96  | c 850    | Perummanadigaḷ       | Mb 228 |
| c 750  | Koṅgaṇi                 | " 74   | 903      | Râjamalla Satyavâkya | Kl 90  |
| 751    | Koṅgaṇi Muttarasa       | Kl 78  | c 920    | Pildavipati's son    | Gd 4   |
| 753    | " Śrîpurusha            | " 6    | c 970    | Mârasîṅgha-Deva      | Bp 47  |
| c 753  | " "                     | " 8    | 974      | " "                  | Mb 84  |
| c 753  | " "                     | " 11   | c 985    | Rakkasa-Gaṅga        |        |
| c 760  | Śrîpurusha              | Kl 7   |          | Râchamalla           | Sp 59  |
| 1198   | (Vikkirama Gaṅgan)      | Kl 131 | c 1220   | " Gaṅgan             | Kl 127 |
| 1216   | Vîra-Gaṅgan             | " 120  | ? 1222   | Śella-Gaṅgan         | Mb 212 |
| 1216   | " "                     | " 130  | ? 1225   | Vîra-Gaṅgan          | Kl 121 |
| 1219   | " "                     | " 120  | c 1250   | "                    | Mb 221 |
| c 1220 | (Vikkirama-Gaṅga's son) | Kl 129 | c 1270   | Selva-Gaṅgan         | Kl 171 |
|        |                         |        | ? c 1270 | " "                  | " 243  |

v



| Date A. D. | Name of Ruler      | Taluq No. | Date A. D. | Name of Ruler          | Taluq No. |
|------------|--------------------|-----------|------------|------------------------|-----------|
| ? c 1270   | Uttama-Sôla-Gaṅgan | Kl 244    | c 1284     | Vîra Gaṅgan            | Kl 138    |
| ? 1273     | Gaṅga-Perumâl      | " 242     | ? c 1284   | Gaṅga-Perumâl          | " 143     |
| 1278       | Kariya-Gôpâlan     | Sd 110    | ? c 1284   | "                      | Mb 16     |
| 1279       | " Gaṅga-Perumâl    | Kl 49     | 1285       | "                      | Kl 55     |
| c 1280     | Veṭṭummârabâṇa     | " 69      | 1286       | Vâsudêvan              | " 45      |
| c 1280     | "                  | " 76      | 1286       | " nna-Gaṅga-perumâl    | " 95      |
| c 1280     | "                  | " 110     | 1289       | Gaṅga-Perumâl          | Ct 117    |
| c 1280     | "                  | " 123     | ? 1298     | Irâjarâja - Karkkaṭa - |           |
| c 1280     | "                  | Mb 218    |            | mahârâja               | Kl 38     |
| c 1280     | "                  | Bp 55     | c 1300     | Uttama-Sôla-Gaṅgan     | Bp 54     |
| 1280       | Vâsudêvan          | Kl 48     | ? 1312     | "                      | Sd 36     |
| 1281       | "                  | " 47      | ? 1321     | Vikkirama-Gaṅgan       | Kl 77     |
| 1283       | Gaṅga-Perumâl      | " 46      | ? 1333     | Kumâra-Sikkadêva       | CB 18     |
| c 1283     | "                  | " 50      | 1336       | Karkkaṭa-nârâyan       | Mr 14     |
| 1284       | Vîra-Gaṅgan        | " 137     |            |                        |           |

## Kadambas.

|       |               |       |       |           |       |
|-------|---------------|-------|-------|-----------|-------|
| c 390 | Kṛishṇavarmma | Gd 47 | c 890 | Dîvâmbikâ | Mb 38 |
| c 390 | "             | Kl 90 | c 890 | "         | " 50  |

## Chalukyas.

|       |            |       |     |                    |       |
|-------|------------|-------|-----|--------------------|-------|
| c 640 | Satyâśraya | Gd 48 | 757 | Kîrtivarmma-Satyâ- |       |
|       |            |       |     | śraya              | Kl 63 |

## Pallavas.

|         |                 |        |       |                      |        |
|---------|-----------------|--------|-------|----------------------|--------|
| c 733   | Nandipôtavarmma | Kl 63  | c 880 | Noḷambâdhirâja       | Gd 5   |
| ? c 755 | Pallava-mârâja  | Bg 77  | c 880 | "                    | Ct 36  |
| c 800   | " Râma          | Mb 59  | c 880 | "                    | " 124  |
| c 800   | Noḷamba         | Bp 46  | c 880 | Noḷamba and Mayinda  | Sp 30  |
| c 800   | "               | Sd 59  | c 880 | Mayinda Vikrama      | Mb 227 |
| c 815   | Noḷambâdiyarasa | Kl 233 | c 880 | " Dharmmarâsi        | Sd 39  |
| c 820   | "               | Bp 45  | c 880 | Mayindamarasa        | Sp 19  |
| c 850   | Noḷambâdhirâja  | Kl 59  | c 880 | Mahêndra             | Gd 75  |
| c 850   | "               | " 79   | c 880 | Mahêndra Noḷamba     | Bp 41  |
| c 860   | "               | Mb 248 | c 890 | Mahêndrâdhirâja      | " 64   |
| c 870   | "               | Sd 32  | c 890 | "                    | Ct 116 |
| c 870   | "               | Sp 27  | c 890 | Vîra-Mahêndra-Noḷam- |        |
| c 880   | "               | Mb 102 |       | bâdhirâja            | Mb 38  |
| c 880   | "               | Sp 50  | c 900 | Ayyapa-Dêva          | Sp 29  |
| c 880   | "               | Sd 33  | c 900 | "                    | Bp 112 |
| c 880   | "               | CB 26  | c 900 | "                    | Mr 52  |



| Date A. D. | Name of Ruler  | Taluq No. | Date A. D. | Name of Ruler                            | Taluq No. |
|------------|----------------|-----------|------------|------------------------------------------|-----------|
| c 920      | Anṇayya        | Sp 28     | c 950      | Dilīpayya                                | Mb 198    |
| c 920      | Vīra-Noḷamba   | Gd 11     | c 950      | "                                        | " 93      |
| c 920      | Bīra-Noḷamba   | Sp 64     | c 950      | "                                        | " 94      |
| c 920      | Anṇiga "       | Gd 4      | c 950      | "                                        | " 264     |
| c 925      | Bīra-Noḷamba   | Sp 58     | c 950      | Dilīpa Noḷamba                           | " 161     |
| c 925      | "              | Kl 9      | c 950      | "                                        | " 162     |
| c 925      | "              | " 57      | c 950      | "                                        | " 163     |
| c 930      | "              | Gd 85     | 951        | Iṇṇiva-Noḷambādhirāja                    | Ct 49     |
| c 930      | "              | " 86      | c 951      | "                                        | " 50      |
| c 930      | "              | " 87      | ? 956      | Noḷambādhirāja Noḷa-<br>payya, Dilīpayya | " 143     |
| 931        | "              | Ct 43     | 961        | Iṇṇiva-Noḷamba                           | Mb 126    |
| 931        | "              | " 44      | 966        | "                                        | Kl 245    |
| c 950      | Iṇṇiva-Noḷamba | Kl 158    | 969        | Nannī-Noḷamba                            | Mb 122    |
| c 950      | "              | Mb 31     | 974        | Noḷambādhirāja Chō-<br>rayya             | " 84      |
| c 950      | "              | " 32      |            | "                                        | CB 45     |
| c 950      | "              | " 108     | 977        | "                                        | "         |
| c 950      | " Nolīpayya    | Bp 4      | c 985      | Prī[thvī]-Noḷambādhī-<br>rāja            | Bp 3      |
| c 950      | " "            | Kl 198    | ? 988      | Noḷambarasa                              | Sp 7      |
| c 950      | Dilīpayya      | Mb 51     | 1000       | Noḷambādhirāja                           | Mb 208    |
| c 950      | " Noḷamba      | " 52      | 1010       | Noḷambādi Chōrayya                       | Ct 118    |
| c 950      | Dilīpa Noḷamba | Sp 25     | c 1015     | Chōraya-Dēva                             | Sp 14     |
| c 950      | Dilīpayya      | Bp 40     | 1049       | Udayāditya-Dēva                          | Gd 57     |
| c 950      | "              | " 43      |            |                                          |           |
| c 950      | "              | " 44      |            |                                          |           |
| c 950      | "              | Mr 63     |            |                                          |           |

## Kāḍuveṭṭi.

|       |                              |        |        |                              |        |
|-------|------------------------------|--------|--------|------------------------------|--------|
| c 780 | Kāḍuveṭṭi                    | Sp 6   | c 1050 | Rājendra - Chōla-<br>Pompala | Ct 31  |
| c 850 | Pompallam-Oḍeyar             | Kl 79  | 1123   | Kāḍuveṭṭi                    | " 160  |
| c 880 | Kāḍuveṭṭi                    | Sp 30  | ? 1200 | Mukkanna-Kāḍuveṭṭi           | Kl 221 |
| ? 956 | Rāchāla Pompala              | Ct 143 | 1297   | " "                          | Ct 45  |
| 974   | Nanna . . .                  | Mb 84  | c 1297 | " "                          | " 52   |
| 1047  | Rājendra - Chōla-<br>Pompala | Ct 30  |        |                              |        |

## Gaṅga Pallavas.

|       |                                      |        |       |                    |        |
|-------|--------------------------------------|--------|-------|--------------------|--------|
| c 880 | Vijaya - Narasimha -<br>Vikramavarma | Mb 227 | c 900 | Vijaya-Īśvaravarma | Mb 211 |
|-------|--------------------------------------|--------|-------|--------------------|--------|

## Vaidumbas.

|       |                             |       |        |                   |        |
|-------|-----------------------------|-------|--------|-------------------|--------|
| c 900 | Vaidumba-mahārāja           | Bg 62 | 951    | Tiruvayya         | Ct 49  |
| c 900 | "                           | Sp 85 | c 960  | Chandraśekhara    | Mb 198 |
| c 950 | Vikramāditya Tiru-<br>vayya | Bp 4  | c 1100 | Vaidumba-gāmuṇḍan | Ct 9   |

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| Date A. D.   | Name of Ruler                 | Taluq No.       | Date A. D. | Name of Ruler                   | Taluq No.       |
|--------------|-------------------------------|-----------------|------------|---------------------------------|-----------------|
| Āvani.       |                               |                 |            |                                 |                 |
| c 920        | Mahendra-bhaṭṭa               | Mb 67           | c 950      | Tribhuvanakartta                | Mb 94           |
| 931          | Tribhuvanakarttara-<br>dēva   | " 65            | c 950      | "                               | " 265           |
| c 950        | Tribhuvanakartta              | " 93            | 1007       | Tribhuvanakarttara-<br>bhaṭṭara | " 91            |
| Rāshtrakūṭa. |                               |                 |            |                                 |                 |
| c 950        | Kannara                       | Mr 94           | .          | .                               | .               |
| Chōlas.      |                               |                 |            |                                 |                 |
| ? c 750      | Chōliga Muttarasa             | Gd 76           | c 1030     | Rājendra-Chōla-Dēva             | Bg 8            |
| c 900        | Mayinda Chōla - mahā-<br>rāja | " 69            | c 1030     | "                               | Kl 115          |
| c 900        | Chōla-mahārāja                | " 72            | c 1030     | "                               | Mb 120          |
| c 900        | "                             | " 73            | c 1030     | "                               | Ct 138          |
| c 900        | "                             | " 75            | 1033       | "                               | Kl 109 <i>a</i> |
| 934          | Parakēsarivarmma              | Mb 203          | 1033       | "                               | Bg 6            |
| 991          | Rājarāja-Dēva                 | Kl 75           | ? c 1033   | "                               | " 7             |
| ? 996        | "                             | " 106           | 1033       | "                               | CB 19           |
| 1000         | " Mummadi-Chōla               | Mb 208          | c 1035     | "                               | Kl 14           |
| c 1000       | "                             | " 209           | 1041       | "                               | " 149 <i>b</i>  |
| c 1000       | "                             | " 256           | 1047       | Rājādhirāja-Dēva                | Ct 30           |
| 1003         | "                             | " 123           | c 1047     | "                               | Kl 56           |
| 1006         | "                             | Kl 106 <i>b</i> | 1049       | "                               | CB 21           |
| 1010         | "                             | Ct 118          | c 1050     | "                               | Mb 165          |
| c 1015       | Rājendra-Chōla-Dēva           | Sp 14           | 1050       | "                               | " 105 <i>c</i>  |
| c 1015       | "                             | " 17            | 1050       | "                               | " 106 <i>a</i>  |
| c 1015       | "                             | Ct 153          | ? 1051     | "                               | Kl 19           |
| ? 1017       | "                             | Kl 24           | ? 1052     | Vijaya-Rājendra-Dēva            | " 112 <i>b</i>  |
| ? 1017       | "                             | " 25            | 1054       | Rājendra-Dēva                   | " 107           |
| 1017         | "                             | " 26            | 1057       | "                               | Mb 107          |
| 1019         | "                             | " 106 <i>a</i>  | 1069       | Vīra-Rājendra-Dēva              | Ct 161          |
| c 1020       | "                             | " 112 <i>g</i>  | ? c 1069   | "                               | " 163           |
| 1022         | "                             | " 112 <i>a</i>  | 1071       | Rājendra-Chōla-Dēva             | Kl 108          |
| 1022         | "                             | Ct 47           | ? 1071     | "                               | " 106 <i>d</i>  |
| ? 1023       | "                             | Kl 44           | 1072       | "                               | Mb 49 <i>a</i>  |
| ? 1023       | "                             | " 112 <i>f</i>  | 1072       | "                               | " 119           |
| c 1025       | "                             | " 112 <i>e</i>  | 1072       | "                               | Sd 92           |
| c 1025       | "                             | " 187           | 1073       | "                               | Mb 105 <i>a</i> |
| c 1025       | "                             | Mb 216          | 1073       | "                               | " 106 <i>b</i>  |
| 1027         | "                             | CB 13           | 1073       | Kulōttuṅga-Chōla-<br>Dēva       | " 105 <i>b</i>  |
| 1027         | "                             | Kl 111          | 1076       | "                               | Kl 91           |





| Date A. D. | Name of Ruler                   | Taluq No.       | Date A. D. | Name of Ruler                   | Taluq No.      |
|------------|---------------------------------|-----------------|------------|---------------------------------|----------------|
| 1079       | Kulōttuṅga-Chōḷa-Dēva           | Mb 47           | 1228       | Jayaṅḡḡḡḡ-Chōḷa Iḷa-vaṅḡi-rāyan | Mb 73          |
| 1080       | "                               | Sd 66           | 1228       | " "                             | Bp 35 <i>b</i> |
| 1082       | "                               | Kl 43           | 1228       | " "                             | " 37 <i>a</i>  |
| 1089       | "                               | " 149 <i>a</i>  | 1229       | " "                             | Mb 71          |
| 1092       | "                               | CB 24           | 1231       | " "                             | " 72           |
| 1096       | "                               | Mb 42 <i>f</i>  | 1231       | " "                             | Bp 35 <i>a</i> |
| ? 1096     | "                               | Bp 16           | 1231       | " Tēkkal-rāyan                  | " 79           |
| ? 1098     | "                               | Mb 42 <i>b</i>  | ? 1234     | Yalavaṅḡi-Rāya                  | Mb 18          |
| c 1100     | "                               | " 49 <i>c</i>   | ? 1254     | Jayaṅḡḡḡḡ-Chōḷa-Iḷa-vaṅḡi-rāyan | " 61           |
| c 1100     | "                               | Ct 166          |            |                                 | " 192          |
| 1102       | "                               | Mb 54           | ? 1256     | " "                             | " 178          |
| 1102       | "                               | Sd 91           | 1260       | " "                             | Bp 37 <i>b</i> |
| 1104       | "                               | Mb 42 <i>c</i>  | c 1260     | Iḷaiya Vāsudēvan                | " 32           |
| 1108       | "                               | Sd 83           | 1262       | " "                             | " 33           |
| 1112       | "                               | Mr 101          | ? 1264     | Jayaṅḡḡḡḡ-Chōḷa-Tēkkal-rāyan    | Bp 60          |
| 1113       | "                               | CB 25           |            |                                 | " 34           |
| 1118       | "                               | Sd 30           | 1268       | Kāttāḡun-dēva                   | Mb 42 <i>g</i> |
| 1120       | Vikrama-Chōḷa-Dēva              | " 8 <i>b</i>    | 1269       | Iḷaiya Vāsudēvar                | " 187          |
| 1120       | "                               | " 9             | c 1270     | "                               | " 55           |
| 1121       | "                               | Ct 78           | 1270       | "                               | " 184          |
| 1123       | "                               | " 160           | 1271       | "                               | " 186          |
| 1124       | "                               | " 162           | 1273       | Vāsudēvan                       | " 245          |
| 1127       | "                               | Sp 61           | 1277       | Iḷavaṅḡi-rāyar                  | Bp 38 <i>a</i> |
| 1127       | "                               | Kl 186          | 1277       | "                               | Mr 36          |
| 1130       | "                               | Ct 70           | 1278       | Tēkkal-rāyar                    | " 37           |
| ? 1140     | (Timmaya-Dēva-Chōḷa)            | Kl 218          | ? c 1280   | Iḷavaṅḡi-rāyar                  | " 38           |
| ? c 1150   | Tirumalarasa " " )              | CB 34           | 1281       | Tēkkal-rāyan                    | Kl 239         |
| 1189       | Kulōttuṅga - Chōḷa - Dēva       | Mb 44 <i>b</i>  | 1281       | "                               | Mb 189         |
| ? 1200     | Jayaṅḡḡḡḡ-Chōḷa Iḷa-vaṅḡiyār    | Kl 221          | 1284       | "                               | Bp 26          |
| ? c 1200   | "                               | Mb 236 <i>b</i> | 1291       | Iḷavaṅḡi-rāyar                  | Mb 42 <i>d</i> |
| 1210       | Kulōttuṅga - Chōḷa - Dēva       | " 125           | 1298       | Kāttāḡun-dēvan                  | " 57 <i>a</i>  |
| 1225       | Jayaṅḡḡḡḡ-Chōḷa Iḷa-vaṅḡi-rāyan | " 53            | 1302       | "                               | Mr 7           |
| 1225       | "                               | " 56 <i>a</i>   | 1306       | "                               | " 15           |
| 1228       | "                               | " 41            | 1336       | Šolappa-perumāḷ                 | Gd 58          |
| ? c 1228   | "                               | " 70            | 1336       | Šembondiyāgan                   | " 59           |
|            |                                 |                 | c 1408     | "                               |                |
|            |                                 |                 | 1408       | "                               |                |

## Hoysaḷas.

|        |                |       |      |                |                 |
|--------|----------------|-------|------|----------------|-----------------|
| c 1135 | Vīra-Gaṅga     | CB 17 | 1153 | Nārasimha-Dēva | Kl 100 <i>a</i> |
| c 1150 | Nārasimha-Dēva | Gd 55 | 1155 | "              | " 169           |





| Date A. D.       | Name of Ruler  | Taluq No.       | Date A. D. | Name of Ruler      | Taluq No.      |
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| 1155             | ...            | Bp 9            | 1291       | Rāmanātha-Dēva     | Mr 43          |
| 1163             | Nārasimha-Dēva | Kl 177          | 1292       | "                  | Sp 62          |
| 1167             | "              | " 93            | 1293       | "                  | Mr 99          |
| 1167             | "              | Bp 8            | 1293       | "                  | Bp 23          |
| c 1180           | Ballāḷa-Dēva   | Kl 159          | 1293       | "                  | " 27           |
| 1180             | "              | Gd 41           | 1293       | Ballappa-danṇāyaka | Kl 102         |
| 1185             | "              | Mb 45           | 1294       | Rāmanātha-Dēva     | " 18           |
| 1189             | "              | " 44 <i>b</i>   | 1294       | "                  | Bp 33          |
| ? c 1200         | "              | Gd 40           | 1294       | "                  | Ct 88          |
| ? c 1200         | "              | " 51            | 1295       | "                  | Bp 25 <i>a</i> |
| ? c 1230         | Narasiṅga      | Ct 46           | 1295       | "                  | " 25 <i>b</i>  |
| ? 1268           | Rāmanātha-Dēva | Mb 121 <i>b</i> | 1297       | Viṣvanātha-Dēva    | Ct 45          |
| ? 1269           | "              | " 121 <i>a</i>  | ? c 1300   | Ballāḷa-Dēva       | Gd 49          |
| 1271             | "              | Mr 45           | 1301       | "                  | Mr 67          |
| c 1280           | "              | Kl 13           | 1301       | "                  | CB 20          |
| c 1280           | "              | Mb 171 <i>a</i> | 1301       | "                  | Mr 71          |
| 1281             | "              | Mr 37           | 1301       | "                  | " 100          |
| 1284             | "              | Bp 82           | 1307       | "                  | " 83           |
| 1284             | "              | Mr 38           | 1312       | "                  | Sd 36          |
| 1284             | "              | Kl 98           | ? 1314     | "                  | CB 8           |
| 1284             | "              | Ct 91           | 1319       | "                  | Kl 82          |
| 1285             | "              | " 100           | 1321       | "                  | " 128          |
| 1286             | "              | Kl 27           | 1321       | "                  | " 173          |
| 1286             | "              | " 95            | 1323       | "                  | " 10           |
| 1287             | "              | " 139           | 1325       | "                  | Mr 49          |
| 1287             | "              | " 140           | 1328       | Ballappa-danṇāyaka | " 10           |
| 1288             | "              | " 92            | 1328       | "                  | " 12           |
| 1288             | "              | " 99            | 1328       | "                  | " 13           |
| 1288             | "              | Bp 59           | 1330       | "                  | " 18           |
| 1288             | "              | Mr 98           | c 1330     | Ballāḷa-Dēva       | " 68           |
| 1288             | "              | Sp 36           | 1333       | "                  | " 28           |
| 1289             | "              | Mb 44 <i>a</i>  | 1333       | "                  | Gd 16          |
| 1289             | "              | " 48            | 1337       | "                  | Bp 63          |
| 1289             | "              | Ct 117          | 1337       | "                  | Ct 53          |
| c 1289           | "              | Mb 57 <i>b</i>  | 1338       | "                  | Mb 160         |
| 1290             | "              | " 100           | 1338       | "                  | Bp 10          |
| 1290             | "              | Ct 84           | 1339       | Ballappa-danṇāyaka | Kl 54          |
| ? 1291           | "              | Kl 28           | 1339       | "                  | Bp 28          |
| 1291             | "              | " 234           | 1341       | Ballāḷa-Dēva       | Mr 82          |
| 1291             | "              | " 239           | 1342       | "                  | Kl 32          |
| 1291             | "              | Bp 68 <i>a</i>  | 1343       | Ballappa-danṇāyaka | Mr 16          |
| Nṛipatuṅga-kula. |                |                 |            |                    |                |
| 1270             | Vembi-Dēva     | CB 41           | 1378       | Bembarasa          | Ct 68          |
| c 1300           | Byembi-Dēva    | " 14            | ..         | ...                | ..             |





| Date A. D.  | Name of Ruler     | Taluq No. | Date A. D. | Name of Ruler     | Taluq No. |
|-------------|-------------------|-----------|------------|-------------------|-----------|
| Vijayanagar |                   |           |            |                   |           |
| 1336        | Harihara          | Bg 70     | 1396       | Bukkaṇṇa-Uḍaiyar  | Mb 34     |
| 1344        | Bukka-Rāya        | Mb 158    | 1397       | " "               | Bg 10     |
| 1344        | "                 | Ct 89     | 1397       | Immaḍi-Bukka-Rāya | Mb 74     |
| ? 1346      | "                 | Kl 201    | 1397       | Harihara-Rāya     | Kl 248    |
| 1346        | Hariyappa-Uḍaiyar | Mr 39     | 1398       | " "               | Mb 29     |
| 1346        | "                 | " 61      | 1402       | Dēva-Rāya         | Gd 2      |
| 1351        | Kampaṇṇa-Uḍaiyar  | Kl 202    | 1402       | "                 | " 23      |
| 1356        | "                 | " 222     | 1402       | "                 | " 56      |
| 1359        | "                 | Bp 31     | 1403       | Harihara-Rāya     | Ct 86     |
| 1360        | Bukkaṇṇa-Uḍaiyar  | Ct 75     | 1404       | "                 | Kl 73     |
| 1360        | "                 | " 76      | ? 1406     | "                 | Mr 87     |
| 1361        | Kampaṇṇa-Uḍaiyar  | Kl 203    | 1406       | Dēva-Rāya         | Bg 33     |
| 1362        | "                 | Mb 58     | 1406       | "                 | Kl 94     |
| 1362        | "                 | Ct 95     | 1407       | Bukkaṇṇa-Uḍaiyar  | " 240     |
| 1363        | "                 | Kl 101    | 1407       | Dēva-Rāya         | Ct 39     |
| ? 1366      | "                 | " 162     | 1408       | Harihara-Rāya     | Gd 59     |
| 1367        | Bukkaṇṇa-Uḍaiyar  | Mr 79     | 1408       | "                 | " 58      |
| 1367        | Rājendra-Voḍeyar  | Kl 134    | 1408       | Dēva-Rāya         | Mb 175    |
| 1369        | Bukkaṇṇa-Uḍaiyar  | " 12      | c 1410     | "                 | Bp 22     |
| ? 1370      | Bukka-Rāya        | Gd 46     | 1413       | "                 | Ct 81     |
| ? c 1370    | Virupaṇṇa-Uḍaiyar | Mb 36     | 1416       | "                 | Mb 7      |
| 1371        | Bukkaṇṇa-Voḍeyar  | CB 63     | 1417       | "                 | Kl 83     |
| 1373        | Kampaṇṇa-Voḍeyar  | Kl 205    | 1417       | Vijaya-Rāya       | Bp 61     |
| 1375        | "                 | Ct 94     | c 1417     | "                 | " 15      |
| 1378        | Hariyappa-Voḍeyar | Sd 112    | c 1418     | (Narasīṅga-Dēva)  | Bg 19     |
| 1379        | "                 | Kl 113    | ? 1422     | Bukka-Rāya        | Kl 178    |
| 1380        | "                 | CB 43     | ? 1423     | Vijaya-Rāya       | Sd 1      |
| 1384        | Harihara-Rāya     | Kl 80     | 1426       | Dēva-Rāya         | Bp 83     |
| 1385        | "                 | CB 10     | 1428       | "                 | Kl 104    |
| 1386        | "                 | Sp 12     | 1430       | "                 | Bp 72     |
| 1388        | Immaḍi-Bukka-Rāya | Mb 11     | 1431       | Vijaya-Rāya       | Mb 2      |
| 1388        | " "               | Gd 6      | 1431       | Dēva-Rāya         | " 96      |
| 1388        | " "               | Bp 17     | 1431       | "                 | Mr 3      |
| 1389        | " "               | Mb 11     | 1432       | "                 | Gd 17     |
| ? 1389      | " "               | " 12      | 1433       | "                 | Bp 87     |
| 1390        | Harihara-Rāya     | Kl 105    | 1434       | "                 | Sd 94     |
| 1391        | " "               | Bg 16     | ? 1434     | "                 | Mr 1      |
| 1392        | " "               | " 15      | c 1435     | "                 | " 4       |
| 1392        | Bukka-Rāya        | Gd 68     | 1439       | "                 | Mb 130    |
| 1393        | " "               | Kl 150    | 1440       | "                 | " 101     |
| 1393        | "                 | Ct 114    | 1442       | "                 | Ct 157    |
| 1395        | Harihara-Rāya     | Sp 54     | 1444       | "                 | Bp 11     |





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| 1446       | Dēva-Rāya             | Gd 50     | 1532       | Achyuta-Rāya     | Gd 61     |
| ? 1454     | ...                   | " 22      | 1532       | "                | Ct 60     |
| 1462       | Mallikārjuna-Rāya     | Bp 24     | 1533       | "                | Bp 39     |
| 1465       | " "                   | " 18      | 1533       | "                | Bg 25     |
| 1467       | Narasiṅga-Rāja        | Kl 33     | 1533       | "                | Ct 55     |
| 1468       | Virūpāksha-Rāya       | Mb 20     | 1534       | "                | Bg 72     |
| 1469       | "                     | " 147     | 1534       | "                | Ct 28     |
| ? 1470     | "                     | " 253     | 1535       | "                | Mr 51     |
| 1472       | "                     | Bp 19     | 1536       | "                | Bg 41     |
| 1478       | "                     | " 69      | 1537       | "                | " 4       |
| 1485       | "                     | Mb 104    | 1537       | "                | " 5       |
| 1489       | Kaṭhāri Sāluva...     | Bp 14     | 1538       | "                | Kl 114    |
| 1493       | Immaḍi-Narasiṅga-Rāya | Gd 80     | 1538       | "                | Ct 87     |
| 1495       | " "                   | Kl 34     | 1539       | "                | Bg 37     |
| c 1495     | " "                   | Gd 78     | 1541       | "                | Kl 196    |
| 1496       | " "                   | Kl 1      | 1542       | "                | Mr 32     |
| 1499       | Narasimha-Rāya        | Mr 5      | 1542       | Veṅkaṭa-Rāya     | " 62      |
| 1504       | Narasiṅga-Rāya        | Gd 38     | 1543       | Veṅkaṭapati-Rāya | Sd 52     |
| 1505       | "                     | Mb 242    | 1544       | Sadāśiva-Rāya    | Bg 30     |
| 1505       | Nṛsiṃhēndra           | Gd 77     | 1544       | "                | Kl 84     |
| 1509       | Narasimha-Rāya        | Mr 6      | 1544       | "                | Mb 22     |
| 1510       | Kṛishṇa-Rāya          | Gd 28     | 1545       | "                | Gd 19     |
| 1510       | "                     | CB 4      | 1546       | "                | Mb 30     |
| ? 1511     | "                     | " 12      | 1546       | "                | Sd 64     |
| 1512       | "                     | Kl 22     | 1546       | "                | CB 50     |
| 1513       | "                     | Sp 88     | 1547       | "                | Mb 4      |
| 1518       | "                     | Mb 19     | 1547       | "                | Sd 96     |
| 1519       | "                     | Ct 62 a   | 1548       | "                | " 35      |
| 1521       | "                     | Mb 3      | 1549       | "                | Gd 21     |
| 1522       | "                     | Sd 10     | c 1550     | "                | " 32      |
| 1523       | "                     | " 79      | 1551       | "                | Ct 58     |
| 1523       | "                     | Gd 36     | ? 1552     | "                | Gd 81     |
| 1524       | "                     | Ct 56     | 1557       | "                | Mb 149    |
| 1524       | Sadāśiva-Rāya         | Mb 240    | 1558       | "                | Kl 147    |
| 1527       | Virūpāksha-Dēva-Rāya  | " 97      | 1558       | "                | Bg 82     |
| 1527       | Kṛishṇa-Rāya          | " 37      | 1565       | "                | Gd 52     |
| 1527       | "                     | Ct 57     | 1566       | "                | Mr 75     |
| 1528       | "                     | Bp 5      | ? 1568     | "                | Ct 12     |
| 1528       | Achyuta-Rāya          | Sd 15     | 1570       | "                | Sd 88     |
| c 1530     | "                     | " 18      | 1570       | "                | Ct 151    |
| 1531       | "                     | " 22      | 1574       | Śrī-Raṅga-Dēva   | CB 28     |
| ? 1532     | Sadāśiva-Rāya         | Mb 201    | 1575       | "                | " 27      |
| 1532       | Achyuta-Rāya          | Sd 104    | 1576       | "                | Ct 65     |
|            |                       |           | 1576       | "                | " 82      |
|            |                       |           | ? 1577     | Veṅkaṭapati-Rāya | Mb 1      |





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| ? 1578     | Śrī-Raṅga-Rāya     | Kl 66     | 1617       | Rāma-Dēva        | Bg 75     |
| 1578       | "                  | Mr 41     | 1619       | "                | Kl 204    |
| 1578       | Tirumala-Dēva-Rāya | " 57      | 1620       | "                | Mb 177    |
| 1579       | Śrī-Raṅga-Rāya     | Bp 77     | 1629       | "                | " 62      |
| 1580       | "                  | Kl 153    | 1630       | "                | Kl 164    |
| ? c 1580   | Sadāśiva           | Sd 2      | 1630       | "                | " 165     |
| 1584       | Śrī-Raṅga-Rāya     | Gd 25     | 1631       | Veṅkaṭapati-Rāya | " 251     |
| 1584       | " "                | " 26      | ? 1635     | "                | Gd 45     |
| ? 1585     | " "                | Sd 51     | 1637       | "                | Kl 246    |
| 1592       | Veṅkaṭa-Dēva       | Bg 38     | ? 1640     | "                | Sd 31     |
| ? 1605     | Veṅkaṭapati-Rāya   | " 20      | ? 1641     | Śrī-Raṅga-Rāya   | Kl 86     |
| 1608       | " "                | Kl 241    | 1641       | "                | " 225     |
| 1609       | " "                | Sd 5      | 1642       | "                | " 163     |
| ? 1609     | " "                | Gd 27     | 1645       | "                | Mb 60     |
| 1614       | " "                | Kl 157    | 1646       | "                | " 139     |
| 1617       | Rāmachandra-Rāya   | Bg 40     | 1665       | "                | Gd 3      |

## Āvati.

|        |                    |       |      |                |       |
|--------|--------------------|-------|------|----------------|-------|
| ? 1428 | Baire-bhūpāla      | CB 40 | 1698 | Gōpāla-Gauḍa   | Sd 53 |
| 1565   | Sonapa-Gauḍa       | Gd 52 | 1698 | "              | " 56  |
| 1574   | Mārāya-Gauḍa       | CB 28 | 1698 | "              | " 57  |
| 1575   | "                  | " 27  | 1753 | Raṅgappa-Gauni | Bg 36 |
| 1617   | Havali-Baire-Gauni | Bg 40 | 1792 | Rāmasvāmi      | Sd 95 |
| ? 1640 | Immaḍi-Baire-Gauḍa | Sd 31 |      |                |       |

## Sugatūr.

|          |                    |        |        |                  |        |
|----------|--------------------|--------|--------|------------------|--------|
| 1451     | Immaḍi-Tamme-      |        | ? 1578 | Tammeya-Gauḍa    | Kl 184 |
|          | Gauḍa              | Mb 241 | ? 1585 | "                | Sd 51  |
| ? 1452   | Chikka-Rāya " "    | Kl 2   | 1602   | Immaḍi- " "      | " 14   |
| ? 1494   | Mummaḍi- " "       | " 64   | 1608   | Mummaḍi- " "     | Kl 241 |
| ? 1497   | Chikka-Rāya " "    | Mb 156 | 1609   | " " "            | Sd 5   |
| ? c 1500 | " " "              | " 76   | 1611   | Ayapa . . .      | Kl 145 |
| 1526     | Tammapa-Gauḍa      | Kl 228 | 1614   | Tammappa-Gauḍa   | " 157  |
| c 1530   | Mummaḍi-Tamme      |        | 1616   | Mummaḍi-Tammaya- |        |
|          | Rāya               | Bp 67  |        | Gauni            | Ct 155 |
| 1533     | Timmarasaṃyā       | Bg 72  | 1619   | Chikka-Rāya " "  | Kl 204 |
| 1543     | Immaḍi-Saṇṇa-Gauni | Sd 52  | 1628   | " " "            | " 220  |
| ? 1552   | Ayama-Gauḍa        | Mb 69  | 1629   | Immaḍi- " "      | Mb 62  |
| 1565     | Tammaya-Gauḍa      | Kl 154 | 1630   | Chikka-Rāya " "  | Kl 164 |
| ? c 1565 | "                  | " 156  | 1630   | " " "            | " 165  |
| 1575     | "                  | Ct     | ? 1637 | Immaḍi- " "      | " 247  |
| ? 1578   | "                  | Kl 66  | ? 1669 | Chikka-Rāya " "  | Mb 114 |

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## Râyadurga.

|      |           |       |    |     |    |
|------|-----------|-------|----|-----|----|
| 1527 | Bhōgarasa | Mb 97 | .. | ... | .. |
|------|-----------|-------|----|-----|----|

## Gummanâyakanpālya.

|      |                     |        |      |                |       |
|------|---------------------|--------|------|----------------|-------|
| 1573 | Basava-Nâyini       | Bg 14  | 1736 | Guramma-Nâyini | Bg 22 |
| 1617 | Krishnappa „        | „ 75   | 1738 | Narasimha- „   | „ 31  |
| 1653 | Gumma- „            | „ 28   | 1741 | „ „            | „ 52  |
| 1671 | Narasimha „         | „ 73   | 1741 | „ „            | „ 53  |
| 1684 | Pedu-Vasanta-Nâyini | „ 74   | 1756 | Kadirappa- „   | „ 71  |
| 1707 | Kadirappa- „        | „ 59   | 1760 | Gummi- „       | „ 50  |
| 1712 | Tippa- „            | Sp 111 | 1760 | Vasanta- „     | „ 54  |
| 1723 | Narasimha- „        | Bg 65  | 1760 | „ „            | „ 55  |
| 1731 | „                   | „ 73   | 1769 | Lakshmi- „     | Sp 96 |

## Mahrattas.

|        |               |        |        |                       |          |
|--------|---------------|--------|--------|-----------------------|----------|
| ? 1637 | (Šâmanpa)     | Sd 49  | ? 1673 | (Krishnappa)          | Mb 169   |
| 1653   | Sambâji-Râja  | Mb 154 | 1680   | Sambhâji-chakravartti | „ 117    |
| 1654   | „             | Kl 193 | 1680   | „ râṭ                 | CB 32    |
| 1660   | „             | „ 176  | 1685   | Malukôji-Râja         | Ct 54    |
| ? 1662 | ? Enkôji-Râja | Sd 47  | 1693   | Jayitâ-Bâyi           | Kl 254   |
| 1663   | Sambhâji-Râja | Kl 219 | 1739   | Chetrapati-sâhib      | „ 63 bis |
| 1666   | „             | „ 227  | 1767   | Mallâri-Râvu          | Sp 77    |
| 1670   | Jayitâ-Bâyi   | „ 224  | 1775   | Hindu-Râvu            | Bg 45    |

## Ballâpur.

|        |     |       |    |     |    |
|--------|-----|-------|----|-----|----|
| ? 1646 | ... | CB 54 | .. | ... | .. |
|--------|-----|-------|----|-----|----|

## Bijâpur.

|      |                |       |      |          |       |
|------|----------------|-------|------|----------|-------|
| 1703 | Gulâm Ali Khân | Mb 98 | 1712 | Ali Khân | Kl 74 |
|------|----------------|-------|------|----------|-------|

## Mughals.

|      |            |      |      |             |        |
|------|------------|------|------|-------------|--------|
| 1730 | Mîr Laliya | CB 9 | 1736 | Pâkhar Khân | Kl 167 |
|------|------------|------|------|-------------|--------|

## Tâdigol.

|        |                    |       |        |                    |        |
|--------|--------------------|-------|--------|--------------------|--------|
| ? 1704 | Tirumalappa-Nâyini | Sp 98 | 1728   | Tirumalappa-Nâyini | Sp 101 |
| 1709   | „ „                | „ 100 | ? 1731 | Kadiripati- „      | „ 38   |
| 1710   | Râmappa- „         | „ 37  | 1732   | Râmappa- „         | „ 35   |
| 1715   | Tirumalappa- „     | „ 99  | ? 1733 | Râmappa- „         | „ 74   |





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|------------|--------------------|-----------|------------|-------------------|-----------|
| ? 1747     | Tirumalappa-Nâyini | Sp 80     | ? 1752     | Râma-Nâyini       | Sp 43     |
| ? c 1750   | ...                | " 48      | 1755       | Veṅkaṭappa-Nâyini | " 102     |
| 1751       | Râmappa-Nâyini     | " 72      | 1767       | ...               | " 76      |
| 1751       | "                  | " 73      |            |                   |           |

## Kottapâlya.

|        |                  |        |        |                  |       |
|--------|------------------|--------|--------|------------------|-------|
| 1735   | ...              | Sp 110 | ? 1754 | Nârasimha-Nâyini | Sp 84 |
| c 1750 | Kadirappa-Nâyini | " 83   | 1775   | Raṅgappa-        | Ct 1  |

## Râlapâḍi

|      |                |        |      |              |       |
|------|----------------|--------|------|--------------|-------|
| 1765 | Râmappa-Nâyini | Sp 107 | 1770 | Isumâl-sâheb | Bg 32 |
|------|----------------|--------|------|--------------|-------|

## Itikedurga.

## Halakûr.

|      |           |       |      |           |       |
|------|-----------|-------|------|-----------|-------|
| 1793 | Mîr Husên | Gd 43 | 1798 | Mîr Husên | Gd 44 |
|------|-----------|-------|------|-----------|-------|

## Mysore.

|      |             |        |      |             |       |
|------|-------------|--------|------|-------------|-------|
| 1786 | Tîpu Sultân | Kl 119 | 1798 | Tîpu Sultân | Gd 44 |
|------|-------------|--------|------|-------------|-------|









# INSCRIPTIONS IN THE KOLAR DISTRICT.

## KOLAR TALUQ.

### 1

At Âlahalli (Vakkalêri hobli), on a stone to the north-west of the village.

svasti śrī vijayâbhyudaya-Śaka-varusha 1418 neya Rākshasa-saṁvatsarada  
Mâgha-ba 30 lû \*dharma-mahâ-maṇḍalêśvara mēdinî-mîsara-gaṇḍa Kaṭhâri-  
Sâluva Sâluva-Yimmaḍi Narasiṅga-Râya-mahârâyaru rājyaṁ geyiuttiralu  
Muḷuvâya-Amṛitanâta-bâgara-maṭhada śrī-Râmachandra-dêvara amṛitapaḍi-  
nandâdîpake Vivanasamudrad Apparasarû koṭṭa bhû-dâna namma nâyakatanake  
saluva Hosakôṭe-sîmeya Âlahalli-grâmavanû tathâtîthi-sûrya-grahana-puṇya-  
kâladalû sa-hiraṇyôdaka-dhârâ-pûrvakavâgi . . . . . â-chandrârkavâgi sarva-  
mânyavâgi anubhavisûdû endu koṭṭa dharma-śâsana śrī-Raghunâtha

### 2

At the same village, on a stone near the village gate.

śubham astu Âṅgîrasa-saṁvatsarada . . . . śrîmatu mahârâjâ-Chikkarâya . . . .  
Râjayyanavarû koṭṭa darmâdâya . . . . .

### 3

At Tirumalakuppe (same hobli), on a stone in koḍige-field, north of the village.

svasti srī vijayâbhyudaya-Śâlivâhana-śakâbdâḥ 1668 nê Akshaya-saṁvatsara-  
Jêshṭha-śu 7 lû śrîmatu Vakkalêri Channaṇṇanavarû Dyâvarapa-gauḍage  
hâki koṭa surage-mânya-śâsana Kôlâla-râjadhânige saluva Vakkalêri-hôbali-  
voḷagaṇa Tirumalakupa-grâma koḍagi-mânya-hola 3 mûgaḷa gade 3 mûgaḷa yî-  
prakâra putra-pautra-pâramparavu anubhavisikoṇḍu yiruvadu

### 6

At Śivârapaṭṭaṇa (same hobli), on a stone in front of the Îśvara temple.

svasti śrī Goṅguṇi-mahârâja-Śrîpurusha pṛithuvî-râjya Vijaya-saṁvatsara ip-  
padâ-eṇṭaneyolu Śivamâra Kadambûraâlê Kadambu. bhûmoṭṭayôn Kalukaṇṭê-  
śvaṅku poyta mammenta kalani kaṇḍugan eltu . . . . pâlu aytu-mâsê ponnindaḷi-

\* So in the copy.



alidantattara Koḍimenūrum ālva-arasanu māḍisuvōr pokkisuvorai ponnila-  
nunni siruḍulla . kannibodu atumâ . .yu poliye koṇḍu dātipu . .uvodu taḷikka  
tiṅkaḷḷ omân-ūtṭuvodu mudal nūrkkāṇḍuga -bhakta poliye koṇḍ-ūtṭuvodu i-  
dharmamānn irakshichchidōnn-aḍi en-maṇḍe.lo i-dharmamānn alivōn pañcha-  
mahâ-pâtakan akku . . ikkāṇḍuga ayupuda poytō.lu

## 7

At the same village, on a stone in the corner of the pond of the Rāmēśvara temple.  
svasti śrī Śrīpurusha-mahārājar prithuvî-rājya geyo Kūḍalūrppāḍi-oḍeya  
Nandikādanâ Eganāganâ vyavahârad-antaram sâlam illâm ekke sâkshi Lōkâdi-  
tya-Eḷa-arasar mmagandir mMallāḍiyum Kadambûrâ nâlpadinbaru Vidattûru  
nâvida pandemu aḷiya iredettarâ poruḷta . . . .ra munig ittu

## 9

At the same village, on a stone in front of the Âñjanēya temple.  
svasti samadhigata-pañcha-[ma]hâ-śabda Pallavānvaya śrī-prithuvî-vallabha  
Pallava-kula-tilaka śrīmat-Bīra-Noḷamba pritu[vî]-rājyam geyo Tombuvvōyana  
makkaḷ Nāgayyanu Koṇḍayyanu śrī-Meṇḍimaṅgalada mahājanaṅge padinâru-  
gadyāṇa poṇ goṭṭu koṇḍa dharmma irbba-Brâhmaṇan ikkanti uṇḍa dharmma  
nelanu chandranuv ullina salvudu idann alidoṁ pañcha-mahâ-pâtakan akkun

## 10

At Udupunetta, north-west of the same village.

(Grantha and Tamil characters.)

svasti śrī Pôṣāḷa-vīra-Vallāḷa-dēvar prithvî-rājyam paṇṇi arulānilkka Śakâbdam  
1244 idin mēl ſellāṇiṇra Dundubhi-samvatsarattu Paṅguni-mâsam 5 tiyadi  
śrīmanu-mahâ-sâmantâdhipati Pemmi . . Varada-bhūppāli-nāyakkarum Tēkkal-  
nāṭṭu-nāṭṭavarum śrī-Viṭṭimaṅgala-paṇṇu Œeṭṭipaḷḷi naṇjai puṇjai nāl-p-pāl-ellai  
yum śrī-Viṭṭimaṅgala peri-ēri-kīḷe periya kaṇḍaga-vīrai viḷukkiraṭṭāga-k-kaṇḍa-  
ga-k-kaḷani oru paṅgāga Toṭṭi śrī-Kṛishṇanukku paṅgu 1 Māḷigai Varadaru-  
kku 2 Kâṇṇare Alailakku 2 Gômaṭhattu Piḷḷarukku 1 Uṇṇupuda Inâsatānnukku 1  
Kaṇḷikkorī Varadarukku 1 Iraṅgaṇḍi Alailakku 1 Arappurattu Iḷaiyârukku 1  
Kokkarai Âṇḍānnukku 1 Gômaṭhattu Tambikku 1 Muḍumbai Âsatānpīḷaikku  
1 . . . . .

## 11

At Rāmēnahalli, on a stone near the above village.

svasti śrī Koṅgoṇi-mahārāja-Śrīpurushar prithuvî-rājya geyo Lōkādity-Eḷa-  
arasar kKadambûr âḷē Lōkākhyāḷa-arasar ttammâ varshana kKâtṭige Kapuli-



[illegible]

(KL-6)

[illegible]

(KL - 7)

Handwritten text in Devanagari script, likely a religious or philosophical passage. The text is dense and appears to be a single continuous line of writing.

(KL-9)



SIVARA STONE (MR-96)



kKurunkki-bhaṭāraka poyda pon nūru-gadyāname Sikka-Bānūra..nūra..  
 ttu eṇṭara koṇḍa kaḷani orvakkaratti kaḷani .peṇḍi kuṇḍalu māḍi padinēlv-  
 ambum oppalliya seṇjevaḷḷakaḷ paḍi-tūmbu Moragalūra-maḷṭiyuḷḷ ay-dūbu intu  
 tāgē mūraḍi-tūmbum dēva-bhōgam i-kaḷani phalamā koṇḍu beḷesi nāg-ommeyum  
 sâle ūḷuvadu idarke sākshi Beḷatūrā mahājanamum Kaḍatūrā mahājanamum  
 Kadambūrā nālvadinvarum i-dharmmamā koṇḍu salisuvo.. pādām ennā tale-  
 mēgaṇavu idan aliḍon paṇcha-mahāpātakan akku.....

## 12

At Vēmgal (Vēmgal hobli), on the bund of the Tālikere.

(Grantha and Tamil characters.)

.....1 šellāniṇṇa Sommiya-varushattu Vaiyyāṣi-mādam mudal tiyadi  
 śrī-vīra-Bukkanna-uḍaiyar pṛithvī-rājyam paṇṇānirka śrīmanu-mahā-sāmantā-  
 dhipati Šoṇṇeya-nāyakkarum Noṇapa.....njaša.....dar ulliṭṭa nāṭṭava-  
 rum Tambi-nāyanukku Vēmamaṅgala.....lan-ēriyai kuḍaṅgaiy-ākki kuḍuttōm  
 ā-šandrāditi-varaikkum šellakkadavadu nāyakka.....vanātha nāṭṭa-  
 var-oppam śrī-Bhayiravanātha.....

## 13

At the same village, on a stone below the Agasarakatte to the north-west.

(Grantha and Tamil characters.)

svasti śrī Poyśaḷa-vīra-Ra.....davarkku yāṇḍu.....vatsarattu Vai.  
 .....dēvar magan Kūga.....vvo.ṅgaḷ ai.....  
 vai pi.....

## 14

At Purahalli (same hobli), on a stone in a village grove.

svasti śrī Gaṅgeyum Kaḍāramum Pūrvva-dēsamum koṇḍa uḍayār śrī-Rājēndra-  
 Chōḷa-Dēvargge yāṇḍu irppatta-nālkāvudu Kayvara-nāḍa Bēbugallaha-Bukayyan-  
 aḷu Maṇiyāchariya aḷiya Pālpaduvina Chōḷāchari Tagaḍun-nāḍa Volleyūra  
 turuvi kaḷḷar koṇḍu pōge tuṇuva voṭṭi kaḷḷan-orbbanam kondu tuṇuva maguḷchi  
 \*Maṇḍiyāchariy-aḷiyam Pālpaduvina Chōḷāchari iṇḍu sarggastan ādam

## 15

At Kesavināyakanahalli (same hobli), on a stone near the village.

Šubhakṛitu-samvatsarada Chayitra-su 1 lū Bhayirava-dēvara eṇṭu-mandi stānika-  
 ru Cheṇḷimaleya gaṇḍa Chimi-jiyana maga Bayiranna ā-tamma Chōku Bayicha  
 yi-mūvarige koṭṭa sādānada kramav ent endode nīū Sihatti-hiriya-muripandaya  
 keḷage hostāgi karu-šāli kaṭṭuva Bayichakereyanu kaṭi tūbanū yikki kīḷēriyalli  
 āyakaṭṭanu kaṭṭi tiddida gaddey-āyadolage dēvara-bhaṇḍārake darama bhāgise

\* So in the copy.



magad ondu-bhâgeyâgi vutama-madhyamâdhama-phalake nela hañchikonḍu  
nimma makkaḷu-makkaḷu-pârampare â-chandrârka-sthâyigalâgi anubhavisûdu  
kaḷe bahaḷavâgi kere tumbi voḍadarû endendu kere nimma bhâgavâgi kaṭṭi-  
konḍu panya-gadḍeyanu bitti beḷedukombuvadu stâna-mânya pûrva-maryâda  
sva-hastada vappa śrî-Bayirava-dêvaru baradâta sênabôva-Hiriyānanu śrî śrî  
śubham astu punya maha śrî śrî śrî Cheñjīmaleya simeyalli Baichānanu kaṭṭida  
hosa-kere śrî śrî

## 17

At Mallāṇḍahallī (same hobli), at the northern outlet of the tank.

(Grantha and Tamil characters.)

svasti śrî Śakarai-yāṇḍ āyirattorunûṛru-t-tonnûṛru on . . rām āṇḍāna Śukla-vasha-  
ttu Âṭṭi-ayanattiniṅu Nigarili-Śōḷa-maṇḍalattu-k-Kaivâra-nâṭṭu Śrīpatiyil mu-  
daligaḷ Maṛaipukkarâman Śipati-nâyanum Vairattammanum ivviruvômun-gûḍi  
eṅgaḷ gô-bhûmi Neṅgaṛkuṭṭaiyum idil edirvây nīrkoppum kîlêri nīrpâyū-nilaṅ-  
gaḷum Peṇmukkan-pulattir padinēḷu kaṇḍaga-k-kollaiyum sarvva-mânyamâga.  
gamâga Maṛaipukkarâma-ch-chaturvvêdimāṅgalattu bhaṭṭargaḷ padinēḷuvarkum  
śāṇḍirâdityavarai dānamâga-k-kuḍuttôm i-dharmatai rakshippâr śrīpâdamkkaḷ  
talai-mêlē i-dhammattai-k-keḍuttavan Gaṅgai-karaiyil k-kurâ-p-paṣu konṛā  
pāvattai kelvân i-kallu ippaḍi . nekkanaraśagi .

## 18

At Kalluhallī (same hobli), in Gaṅgabasappa's field.

(Grantha and Tamil characters.)

svasti śrî Śakarai-yāṇḍu āyirattirunûṛṛorupattañju ſeṇṛu āṛām āṇḍāna Vijaya-  
saṁvatsarattu Tai-mâdam irubadân-diyadiyil tiyadiyil Tribhuvana-vidāṅga-Kshê-  
trabâla-p-pillaiyârku manu-mahâpradhâni maṇḍalika-amârśan Tribhuvanâdan  
mûvarâyar gaṇḍan Śikkadêvaṇa-daṇṇâyakkan Anṇâmalaidêvarena in-nâyanâr  
dêvadânamâna Kaḷippaḷḷiyâna Tirumaḍaivilâgattil tari-irai taṭṭâr-p-pâṭṭam  
Âṣuva-k-kaḍamai nâṭṭâr-varivu ûṇ-p-paḷachcham irâyaśa-nimandi kēḷvi-nimandi  
vâśal-nimandiyin-âyam ſekkiṇai kadai-irai uṇmaṛṛâṭṭam maṛṛum eppêṛpaṭṭa  
varivugaḷum dêvar Irâmanâda-dêvar vâḷukkun-dôḷukkum nanṛâga-p-pûśai-konḍa-  
ruḷugiṛa nâyanârku śāṇḍirâditta-varai sarvva-mânyañ-jellumbadikku udakam-  
paṇṇi-k-kuḍuttên Śikkadêvaṇa-daṇṇâyakkan Anṇâmalaidêvanena it-tanmattai  
mâṛṛinavan Gangai-k-karaiyir kurâr paṣuvai-k-konṛân

## 19

At Mallappanahallī (same hobli), in Chikkamuniya's field.

(Grantha and Tamil characters.)

.....yāṇḍu 34 vadu mudal Karikâla-Śōḷa-nallûr ennum peyarâl vanta  
Parântakanâna Râjarâja-ch-Chôḷa-vêlânukkum ivan varṇattârṇkum yāṇḍu 34



vadu mudal tarma-k-kāṇiyāga kuḍuttōm enṇu tirumantiraōlai Jayaṅgonḍa-  
 Šōla-p-Parambūr-nāṭṭu mūvēntavēlān eḷuttināl pirasādañ-jeydaruḷi vanda muga-  
 ppaḍiyum uḍaṅkūṭṭattu puravuvāritiṇaikkaḷattu variyil iṭṭu-p-puravuvāritiṇai-  
 kkaḷattu mugavēṭṭi Vīrattūr-kuḍi-kilavan eḷuttināl yāṇḍu 34 vadu nāl 222  
 nāl vanta ulvarippaḍi variyil iḍugav-enṇu adikārigal Vīravichchādara-mū-  
 vēntavēlār ēva pura[vu]varitiṇaikkaḷa-k-kaṅkāṇi Nallambar-uḍaiyān Aṇayaru-  
 ttaman āna Pārāpašūlāmaṇi-mūvēntavēlānum puravuvāritiṇaikkaḷa-nāyagam  
 Iṭṭaikudi-uḍaiyān Kiḍantān Šuppiramaṇṇiyanum mugavēṭṭi Šīrāṅkāḍ-uḍaiyān  
 Paṭṭāgai Nīraṇintānum varippottagam Pallavanāraṇapuram-uḍaiyān Aiṇṇūru-  
 van Ārāvamudum variyil iṭṭa puravuvāritiṇaikkaḷa-nāyagam Iṭṭaikudi-uḍai-  
 yān Kiḍantān Šuppiramaṇṇiyanum paṭṭōlai Koḷvaymaṅgalam-uḍaiyān Muḷḷūr  
 Veṅkāḍanum iruntu yāṇḍu 34 vadu nāl 223.....

## 21

At Sulidēnahalli (same hobli), on a stone in Banappa's back yard.

svasti śrī vijaya-Sakābda-varusha 1421 ..... Raudri-saṁvatsara-Chaitra-  
 .... śrī-mahā-aracha-śaraṇa Liṅgasara...prithuvī-rājyav āḷuvantayaṁ ..dya-  
 Narasiṅga-Rāya-mahīpāla-rāyara putra idāṁ. (back)...amṛitapaḍi.....  
 Narasiṅga-Rāya.....

## 22

At the same village, on a stone in the ināmati field of the worshipper  
 of the Gaurēśvara temple.

svasti śrī vijayābhyudaya-Šālivāhana-śaka-varushaṅgaḷu 1434 ya Āṅgīrasa-  
 saṁvatsarada Bhādrapada-ba 1 śrīmat-rājādhirāja rāja-paramēśvara śrī-vīra-  
 pratāpa-Kṛishṇa-Rāya-mahārāyara pālaneyalu Nara...ni-Nāyakara nāyaka-  
 tanake saluva Neluvāgila sīme-voḷagaṇa Gaurēśvara-dēvara stānake saluva  
 Surabhidēvanapurada grāma 1 Urubūvanahallige pratināmavāda Sōmasamu-  
 drada grāma 1 ubha grā 2 ke...deya hiriya-kereya keḷage.....kela hākida  
 .....māḍi tri-kūladallu dēvara amṛitapaḍi-naivēdya-nandā.....

## 25

At the same place.

(Grantha and Tamil characters.)

.....tṭu irai-taṇḍugira Kōyirṛamaney āḍu onṇukku taṇḍam pon aiṇ-  
 gaḷaṅju kamuṭṭina āḍugaḷāl taṇḍi-k-koḷvārāgavum ip-pariśu āḍu idakkaḍavān  
 ip-pariśu taṇḍikoḷānāgil paśu-k-konṇa Brahmavatti paḍuvānāgavum Āḷginaṇal  
 yirṛamanukku nāṭṭu-k-kāmuṇḍanum ivv-ūr ūr-k-kāmuṇḍanum Kōyirṛamanukku-  
 ch-chellānāgil poppon nūṇṇuk-kaḷaṅju pon nivanda-p-paḍuvārgaḷ ivargaḷ nivan-



dappaṭṭa pon Āḷinaṇal yirṛaman taṇḍi-k-kolbān ip-pariṣu i-dharmattai rakshi-  
ttān śipāḍavān śrī Rājendra-Śōḷa-dēvarkku ik-Kai . . . . .

## 26

At the same place.

(Grantha and Tamil characters.)

. . . . .varmarāna uḍaiyār śrī Rājendra-Śōḷa-dēvarkku yāṇḍu āṛavaḍu  
Noḷamba-pāḍiyāna Nigarili-Śōḷa-pādi Gaṅgapalla-purattu Kaiyvāra-nāṭṭu-nāṭṭōm  
in-nāṭṭu-k-Kuṛaṭṭiyar Šeyāṅgoṇḍa-Śōḷa-ch-chaturpēdimaṅgalattu bhaṭṭāraki..  
muṇḍēšvarikku ik-Kaivvāra-nāṭṭu-nāṭṭōm i-dēvarkku Ševvāytōṟum . . . . .  
Ševvāy-tōṟum ōrāḍu . . . . .kkāvaḍu kuḍukka-kaḍavōmāgavum ip-pariṣu ku-  
ḍukka in-nāṭṭukku nāṭṭu-k-kāmuṇḍu-šeyvānnāga irukkālam paḍindu kuḍukka  
. . . . .ivan ip-pari . . . . .

## 27

At Maḍivāḷa (same hobli), at the village gate.

(Grantha and Tamil characters.)

svasti śrī-prithvī-vallabha mahārājādhirāja paramēšvara parama-bhaṭṭāraka  
Dvārāvati-pura-varādhīšvara Yādava-kulāmbara-dyumaṇi sarvajña-chūḍāmaṇi  
malarāja-rāja malaivoruḷu gaṇḍa gaṇḍabhēruṇḍa kadana-prachaṇḍa ēkāṅgavira  
Šanivāra-siddhi giridurga-malla chalātanga-Rāma vairībha-khaṇṭhīrava Makara-  
rāja-pratiśṭhāchārya Pāṇḍya-kula-samuddharana niššāṅka-pratāpachchakra-  
vartti Hoyiśala-bhujabala-śrī-vīra-Rāmanātha-dēvar-arašarukku yāṇḍu 31 āvaḍu  
Māši-māḍattu apara-pakshattu Nayarru-k-kiḷamaiyum Paṇjamiyum perṛa Atta-  
ttin nāl Nigarili-Śōḷa-maṇḍalattu Kaiyvāra-nāṭṭu Āmbaḍakki-p-parṛu-p-Periya-  
nāṭṭavarōm Kuṛiṭṭi Ulaguyya-vanda-perumālukku-t-tiruppanikku vaittu-k-kuḍu-  
ttapadi kōḷi kūvina ūr eṅgum ūrāl oru paṇam šandrāditya-varai šellakkaḍa-  
vadāga vaittu-k-kuḍuttōm it-tanmattukku laṅganāṇjeydavan Geṅgai-k-karai-  
yil k-kurāl-pašuvai-k-konṛan pāpattilē pōgakaḍavan

## 28

At the same village, at the Channakēśava temple.

(Grantha and Tamil characters.)

. . . . .yāṇḍu 37 vaḍu . . . . .ttu Āḍi-māsa-mudal Āḷagiyāḷan Kuṛiṭṭi  
Maḍaviḷāgattu Ulaguyya-vanda-perumālukku mun-nāl Vanniyar kālam tuḍaṅgi  
in-nāyanārukku ivv-ūril taṛi-iṛai taṭṭār-p-pāṭṭam Āšuva-k-kaḍamai ur-p-paḷa-  
cheham Kāttigai-p-paḍi šekkiṛai mānibamāga kuḍakkayil nāmum ivv-ūril  
Kāttigai-p-paḍi ūr-paḷacheham taṛi-iṛai taṭṭār-p-pāṭṭam Āšuva-k-kaḍamai šekki-  
rai kaḍai-iṛai marṛum ullāna avalambalamum dēvar tōḷukkum vāḷukkum



jayamâga-t-tirunantâvilakku-ch-chandrâditya-varai | šelvadâga viṭṭēn Alagi-  
yâlan it-tammattai vilakkinavan Geṅgai-k-karaiyil kurâr-pašuvai konrân pâva-  
ttilē viluvân

## 30

At Maḍivâla (same hobli), on a stone in the koḍige-field to the west.

Prajôtpatti-saṁvatsara-Mâgha-ba 2 Guruvâra Appâji-Râyaru Guṇḍappage saha  
biṭa kerê-kaṭu-koḍigê-hola bîjavari ka 1½

## 31

At Hosur (same hobli), on Uppu-baṇḍe.

(Grantha and Tamil characters.)

sva... Šakarai-yâṇḍu. 215 Nandana-varuṣhattu Tai-mâšattil Pâlaparayyan-  
avaiyaṅgaḷ-m-magan... ..

## 32

At Holêrahaḷli (same hobli), on a rock south of the village.

svasti śrī Šaka-varuṣa 1264 ra mēle Chitrabhānu-saṁvatsarada Âšvîja-šu 13  
Sô Hoyisaḷa-śrī-vîra-Ballâḷaṟasa-Dêvaru prithvî-râjyaṁ ge. .... Sôma-  
ya-daṇṇâyakara kumâra Balappa-daṇṇâyakara pradhâna-kaḷâvati[a]ha Chavaḍiy-  
akkanavaru prabhu-Bairi-Dêva-bhû. ....

## 33

At Šitibetta (same hobli), at the bottom of the hill.

šubham astu Narasiṅga-Râja-voḍeyaru sarvamânyavâgi koṭṭa dharma-šâsana ||  
svasti śrī vijayâbhyudaya-Šâlivâhana-šaka-varuṣu 1388 sandu vartamâna-Vyaya-  
saṁvatsarada Pushya-ba 1 lû śrîman-mahâ-maṇḍalêšvara mēdinî-mîsara goṇḍa  
Kaṭhâri-Sâḷuva Sâḷuva-Narasiṅga-Râyaru-ayyarâda mahâ-arasu Sihattiya Bayi-  
rava-dêvarige puḍuvattige koṭṭa dharma-šâsanada kramav ent endare prâku-  
pûrvadalû Râjêndra-Chôḷanu vîra-Ballâḷanu dêvarige nayivêdya-aṅga-raṅga-  
bhôgake koṭu yidda Vesara-Nâgaṇana... ..yalapanâḍa-voḷagaṇa Kaivâra-nâḍalu  
biṭṭu yidda grâmagala ā... ..ra kâla naḍadu-baṇḍu naḍuvê hâvaḷikâṟaru... ..  
ṭiyaha grâmagalaṇu kaṭṭikoṇḍu modalinda dêvarige pûjê-punaskâra-aṅga-raṅga-  
vaibhôga naḍiyadê yinitu pûrva-maryâḍeylû grâmagala koṭeka-pûjê-punaskâra-  
nayivêdya-aṅga-raṅga-bhôga-amṛita-paḍi-tirunâḷu-tiṅgaḷa-divasa-muntâda mahô-  
tsavaṅgaḷanu krama-tappadê naḍisi hosatâgi namma hesaralu maḍyânada ava-  
sarakkê nâlku-harivâṇa-nayivêdya vondu-harivâṇa-pâyasa vondu-harivâṇa appa  
tiru-mâlyaya-daṇḍe âru nandâdîpa âru alaṅkâra-dîpa innûru hanneradu-mandi  
Brâhmarigê chhatravānu nitya-stiti naḍisuttâ baṇḍeṭṭi puna[h] pratishṭeyâgi



i-dharma sāguva hāge grāmagala koṭṭa-prakūra (4 lines illegible) (back) pratāpa  
 . . . . . Rajendra-Chōlanu Hoyisaṇa-vīra-Ballālaru koṭṭa Nāgaṇana Havaḍiya  
 Rusu-nāḍa-voḷagaṇa Idaranāḍa Sihattīya-grāma 1 (others named) antu grāma 13  
 i-grāmagalige salluva kilēri saha hurubaḷiyalū dēvarige banda kāṇikeyalū mahā-  
 maṅgalaku pūrva-mariyāḍeyalu tappade māḍi hostāgi madhyānnada avasake  
 nālku-harivāṇa-naivēdya ondu-harivāṇa-pāyasa ondu-harivāṇa appa tirumālye-  
 daṇḍē āru nandādīpa āru alaṅkāra-dīpa innūru hanneradu-mandi-Brāmhari-  
 Brāmhana-bhōjanavanū saba stiti ā-chandrārka-stāyiyāgi chittayisōdu ||

sva-dattām para-dattām vā yō harēta vasundharām ||

shashti-varsha-sahasrāṇi viśtāyam jāyatē kṛimih ||

dāna-pālanayōr madhyē dānāchchbrēyō'nupālanaṁ ||

dānāt svargam avāpnōti pālanād achyutaṁ padam ||

### 34

At the same place.

śubham astu śrī vijayābhyudaya-Śālivāhāna-śaka-varusha 1414 neya Ānanda-  
 samvatsarada Pushya-ba 5ralū śrīman-mahā-maṇḍalēśvara mēdinī-mīsara gaṇḍa  
 Kāthārī-Sāluva Sāluva-Yimmaḍi-Narasīṅga-Rāya-mahārāyaru pṛithuvī-rājyam  
 geyiuttiralū śrīman-mahā-maṇḍalēśvara Timmaya-Dēva-mahā-arasugaḷa ko-  
 māra Narasaya-Dēva-mahā-arasugaḷu Sihattīya Bhayirava-dēvara stānikaru  
 Gūḷiya-pramukharāda stānikarige koṭṭa śāsanada kramav ent endarē namma  
 nāyakatanake saluva Kōlālada simege nīvu prāku teṇuva kāvalu-kūli-bēḍigē-  
 kāṇikē saha ga 28 aksharadallū yippattu-eṇṭu honnannu nimma stānada  
 Bayirava-dēvara pālunakōsara tirunāḷanu hostāgi rathōtsahavanū māḍuva  
 sammanda rathōtsahada vombatu-dinada yāgaśāle-nandādīpa-pūjē-adhika-  
 mahā-neyivēdya-muntāda vechagaligē tathā-tithi-ēkādaśi-puṇya-kāladalu Nara-  
 siṅga-Rāya-mahārāyarigū namma tandegaḷu Chikka-Timma-Rājagaligēū dharma-  
 vāgabēku yendu namagē teṇuva kāvala-kūli-bēḍigeya yippattenṭu-honnannu sa-  
 hiraṇyōḍaka-dāna-dhārā-pūrvakavāgi varusha-varusham-prati rathōtsahavanu  
 māḍōdu endu dhāreyan eredu koṭṭevāgi nimma . . . . . pariyanteraū ā-chandrā-  
 rka-stāyiyāgi rathōtsavavanū varusha-varusham-prati māḍi sukhadalū yihadū  
 endu koṭṭa dharma-śāsana ||

sva-dattād dvi-guṇam puṇyam para-dattānupālanaṁ |

para-dattāpahārēṇa sva-dattam nishphalam bhavēt ||

(usual final verses) maṅgala maha śrī.

### 35

On a rock in front of the kalyāṇa-maṇṭapa at the bottom of the same hill.

Sarvadhārī-samvatsarada Jēshṭha-ba 2 Ā lu śrīman-mahā-sāvantādhipati hadi-  
 nenṭu-mammara gaṇḍa Sāmbyaya-Nāyakara kumāra Chivuya-Nāyaku Sihattī-  
 ya Bayirava-dēvaru(ge) koṭṭa śāsanada kramav ent endade ā-Bayirava-dēvaruge



vondu-suvarṇṇada-pâtrakke vondu-naṁ...gegeṁ vondu....gulinda turuv-  
 âyanu â-Bayirava[-dêva]rige dhâreyan eṇadu koṭṭa saṁ....Maravâlahallige  
 vombhatu.....datta beddalu.....aramane.....  
 ....dhâreyan eṇadu koṭṭu.....

## 36

On a rock at the bottom of the same hill.

Sarvadbâri-saṁvatsarada Jêshṭha-bahula 2 Âllu srîmatu-mariya-aṇamaneya-  
 Râmarasara mane-adhikâri Apparasaru Basavaṇṇa.....Sihattiya-Bayirava-  
 dêvarige koṭṭa-sâsanada kramav entendade â-Bayirava-dêvarige bandu.....  
 vâda nandâdivige vondanu stânikan âda Bayirayyanu nâdasi bahudu kaigondu  
 Puli-nâda Turuvâlahalliya-grâmade .....aksharadallu mûṇu-honnu-mu-  
 ppaṇavanu nâṁ dhâreyan eṇadu koṭṭeu....aṇisidâta.....pâpadalli  
 hôharu.....

## 37

On a stone in the way to the hill.

svasti srî Śaka-varusha 13...neya Vikrama-saṁvatsarada Kârtika-ba 9 Âdi...  
 ....Prativasattiya Baḷudaya-makkaḷu Mâda-nâyakaru Sihattiya Bayirava-dêva-  
 rige mâḍida-dharma...vâgi amṛitapaḍi Âditya-Âdityavâra dina 1.....neya  
 suṅkakke saluva-grâma-tereyalavanu Bayirava-dêvarige mânyavâgi koṭṭa-dharma  
 yi-dharmavanu.....

## 38

On the same hill, at the Bhairava temple.

(Grantha and Tamil characters.)

svasti śrî Śrîpatiyir Tribhuvana-vidāṅga-Kshêtrabâla-p-piḷḷaiyârkkku svasti śrî  
 Irâjarâja-k-Karkatâka-mahârâjan Vêṭṭaiyir-Šokkar ena dâna-pramâṇam paṇṇi-  
 k-kudutta pariśâvadu Mâliyûr-p-paṇṇil Nušavakkirai naṇjey puṇjey nârpâl  
 ellaiyilum kîṇôkkina kiṇaṇum mēl nôkkina maramum uttpaṭṭa nilattil dêvadâ-  
 nam tiruvidaiyâdam nîkki allâda nilam aḍaṅgalum namakku âyur-ârôggiya-  
 aišvariyaṁ uṇḍâga Viḷambi-saṁvatsarattu Mârgaḷi-mâdatil inda Kshêtrabâla-  
 p-piḷḷaiyârkk.....ttašâma.....

## 39

At the same place.

(Grantha and Tamil characters.)

svasti śrî Śakâbdam 1315 din mēṇ-chellâniṇṇa Kali-varašam 4494 idan mē...  
 llâniṇṇa Śrîmukha-varushattu Âni-mâsam 15 ti Nigarili-Šôla-maṇḍalattu Kaiyâ-  
 ra-nâṭṭu...Tandakâra râyar-gaṇḍa Nâgaṇṇa-uḍaiyar kumârar Nâgaṇṇa-uḍai  
 pradhânar Brahmarasar magan Râjarasarum Kaiyâra-nâṭṭil nâyagaṇ-jeyvar âna



Paṭṭiyūr Šokkappan magan.....kkappanum Kurumburil Vaiyyappanum  
 palarum ulliṭṭa nāṭṭavarum Šrīpatiyir stānattār.....yaṇṇarum.....  
 .....Šendabaṭṭar Nāraśanna Kālišiyar Šonnamattiyanna Šômāṇḍai Vaiya-  
 ṇṇa Avaiyāṇḍai.....ivargai ulliṭṭ.....rāpati-  
 Vaišyar āna vaṇikapāda-mānākar āna Vaišiya-vāṇiya-nagara-nantarāl Poyyaṅgi-  
 lar Pammi-šeṭṭiyār magan Periyaperumāl-šeṭṭiyār.....  
 i-nāyanār tiruviḍaiyāṭṭamāna Šīpatiyil peri ēriai kaṭṭugaiyil inda peri ēri  
 terṭṭa-k-kai-k-kōḍiyilē Periyaperumāl.....kku iru-kaṇḍaga kollai kuḍukka  
 kaḍavar inda nilattilē.....kaṭṭināl indav-ūril irai šuṅkam.....yādonṇum.  
 .....paḍi inda-p-periyēri ulpaḍa varušan  
 onṇukku yiṇukkum ga 13 ip-pon paḍimūṇṇum kuttagaiyāga.....m onṇu  
 .....ṇu mudal eṭṭu varushattaḷavu sarvamāṇiyamāga naḍatta-k-  
 kaḍavar idan mēl inda ēri kiḷil.....kaḷani.....kuḍaṅgai šella-k-kaḍa-  
 vadu inda tanmam Pammi-šeṭṭiyār magan Periyaperumāl.

## 40 a)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Sakarai-yāṇḍ-āyiratt-orunūṇṇu-t-tonṇūṇṇāna Prabhava-saṁvatsarattu  
 Māši-māda-mudalāga svasti śrī Maṇipukka-Rāman Šeṭṭidēvar magan Šīpati-  
 nāyanum Vaḍuganāgan magan Vaiyaritammanum Šīrīpati-nāyanārkkku tiru-  
 mandira-pon 1 amudupaḍikkum.....mudaiya.....Šōlakattai viṭṭōm Šeṭṭidēvar  
 magan Šīpati-nāyanum Vaḍuganāgan magan Vairittammanum yinda tanma-  
 ttai māṇṇinavan Gaṅgai-k-karaiyil kurār-pašuvai-k-konṇa pāvattē pōga kaḍavan

## 40 b)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Šakarai-yāṇḍ-āyiratt-orunūṇṇu-t-tonṇūṇṇu-muvvām āṇḍāna Pramôdūta-  
 saṁvatsarattu-p-Paṅguni-mādam āṇu šenṇa nāl mudal svasti śrī Maṇapukka-  
 Rāman Vaḍuganāgan magan Vayirittammanena Šīpati-nāyanārkkku-t-tirunandā-  
 viḷakku vaittēn

## 41

At the same place.

(Grantha and Tamil characters.)

svasti śrī Šakarai-yāṇḍ-āyiratt-orunūṇṇu-enbattonbadu šenṇa edirām āṇḍāna Pra-  
 bhava-saṁvarcharattu | Šittirai-māsa-mudal Šīpati-Bairava-nāyanārkkku uchchi-  
 šandikku amudupaḍikku-ch-Chambu-kulōṇbhavan Gôḍāviri-vallavan virudarāja-  
 bhayaṅkara Trailōkka-rāyan āya Tammajayanena Šīriyanallālam naṇṇey puṇṣai



nârpâlalaiyum pûrvamâga udakam-panni-k-kuduttên Tammajayanena šandrâ-ditya-varai muṭṭâmal šella-k-kaḍavadu ittai māṟṟinavan Gemgai-k-karaiyil kurâr-pašuvai konṟân Maṇiyâšâri magan Šîpati veṭṭina eḷuttu

## 42

At the same place.

(Grantha and Tamil characters.)

.....vâ yô harêta vasundhara shasṭi varsha-sahasrâṇi viṣṭâyâṁ jâyatê  
kkami

## 43

At the same place.

(Grantha and Tamil characters.)

svasti śrî Kulôttuṅga-Šôḷa-dêvarku yâṇḍu 13 âvadu Kuvalâla-nâṭṭu-ch-Châtta-nûr pâlan Šaunḍalya-gôtrattu . . vijyanâna Vîra-Šôḷa-Brahmârâyan pudukkuvitta Kshêtrapâlar maṇḍapamum piḍamum

## 44

At the same place.

(Grantha and Tamil characters.)

svasti śrî Tiru manni vaḷara iru-Nila-maḍandaiyum poru-Šeyar-pâvaiyum Šir-t-tani-ch-chelviyun-dan perundêviyar âgi inb-ura neḍu-tuyil-uliyuḷ Idaituṟai-nâḍun-duḍar-vana-vêli-p-paḍar-Vanavâšiyuñ-julḷi-šûḷ-madiṭ-Kolḷipâkkaiyum naṇṇark aru-muraṇ-Maṇṇaikkaḍakkamum poru-kaḍal-Īlattarašar-tam-muḍiyum âṅg-avanṟêviyar ôṅg-eḷil muḍiyum munn avarpakkaḷ Tennavar vaitta šundaramuḍiyum Indiran-âṟamum teṇḍirai-Īḷa-maṇḍala-muḷubadum eri-paḍai-k-Kêra-ḷar muraimaiyir-ehûduñ-guladanam âgiya palar pugai-muḍiyum šeṇ-gadir-mâlaiyum šaṅg-adir-vêlai-t-tol-peruñ-gâval pala paḷan-divum šeruvir-chinavi irubattoru-kâl arašu kaṭṭa Parašurâman mēlvaruñ-Jândima-t-tivarar karudi iruttiya šem-bon Tiru-tagu-muḍiyum payaṇ-goḍu paḷi miga Muyaṅgiyil mudugitt oḷitta Jayašingam aḷapparum pugaloḍu piḍiyal Irattapâḍi ēḷarai-ilakkamum nava-nidi-k-kula-p-peru-malaigaḷum vikkirama-vîrar Šakkaragoṭṭamu-mudirapada-vallai Madura-maṇḍalamum kâ-miḍai-vaḷi Nâmaṇaiyakkonaiyum veñ-jilai-vîra-Paṇjappaḷiyum pâšidai Mâšu.....yâdinagavaiyil šandiran-tol-kula.....tu kiḷaiyoḍum piḍittu pala-danatto.....m šeri-muḷai-Oṭṭa-vishaiyamum pûšura-šêr-nal-Kôšala.....vaṇḍ-urai-šôlai Daṇḍabuttiyum Iraṇašûranai mura.....mu Gôvintašantan mâv-iḷind-ôḍa taṅgarâša nal Vaṅgâḷa-dêša.....jama-viḷâgatt aṇjuvitt-aruli oṇḍiral-yânaiyu.....kaḍall Uttara-Lâḍamu veri-malar-tirttatte.. ..

2\*



ṛ-koṇḍa Kōp-Parakēṣari-parmar āgiya śrī Irājē.....vadu Nuḷamba-  
pāḍiy-āna Nigarili-Šola.....tṭu śrī-nāma-grāma Śrīpati-malaiyir.....  
.....

## 45

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍ-āyiratt-irunūṛṛ-ombad āna Vyaya-saṁvatsarattu Âni-  
māsattu Śrīpatiyil Tribhuvana-vidāṅga-Kshêtrapāla-p-pillaiyārku...nakkāra  
tuṭṭar-āditta Rāja-Nārāyaṇa-Brahmādirājanena mMûvârṛukk-aḍaitta nañjai  
puñjai naṛ-pārṅkellaiyum sarvamānyañ-jellumbaḍikku udakam-paṇṇi kuḍuttēn  
Bhairavaṛku Vâśudêvarena idh-dharmattai mârṛinavan Gaṅgai-karayir-kurâr-  
pašuvai-k-konṛān

## 46

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍ-āyiratt-irunūṛṛ-ārāna Svabhānu-saṁvatsarattu-p-Pu-  
raṭṭāṣi-māsattu Śrīpatiyil Tirupuvana-vidāṅga-Kshêtrapāla-p-pillaiyaṛku  
Maman-aṅkakkāra-t-tuṭṭar-āditta Rāja-Nārāyaṇa-Brahmādirājanena Mâḍakki-  
raikku aḍaitta nañjai puñjai nâr-pārṅkellaiyum sarvamānyañ-jellumbaḍikku  
udakam-paṇṇi kuḍuttēn Bhairavaṛku-k-Kaṅga-p-perumâlēna idh-dharmattai  
mârṛinavan Gaṅgai-k-karayir-kurâr-pašuvai-k-konṛāṇṇan

## 47

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakarai-āṇḍu āyiratt-irunūṛṛu-nāl-āna Vishu-varushattu Âni-mudal  
Ayyan-aṅkakkāra-t-tuṭṭar-āditya Irāja-Nārāyaṇa-Brahmādirāṣar āna Gaṅga-p-  
perumâl magan Vâśudêvanena Śrīpatiyil Tribhuvana-vidāṅga-Kshêtrapāla-  
pillaiyārku amudu-paḍikku Mudugiraiyum i-êrikku Kôyilānukku nîṅgina  
puñjai-pulattil nâr-pâl-ellaiyil yen upādiyum Gaṅga-p-perumâl-dêvarku itta  
tiru-mugapaḍiyê viṭṭēn Vâśudêvanena i-tanmam iṛakkuvān Gaṅgai-k-karayil  
kurâl-pašuvai konṛān

## 48

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu āyiratt-irunūṛṛu-mūṇṛāna Vikrama-saṁvatsarattu-k-  
Kârttigai-māsattu Śrīpatiyil tTirupuvana-vidāṅga-Kshêtrapālaka-p-pillaiyār-



kku amudu-paḍikku Aiyān-aṅkakkāra-t-tuṭṭar-āditta Rāja-Nārāyaṇa-Brahmādhirāja Gaṅga-p-perumāl magan Vāśudēvanena Kaivāra-nāṭṭu-p-Puḷiyappalli nañjai puñjai nār-pārkkellaiyil en paṅgum Inḡurukkiyil Agilāśan ēriyum iraiy-ili dēvadānam āga viṭṭēn Vāśudēvanena it-tanmattai māṇṇinavan Geṅgai-k-karaiyil kurār-paśuvai-k-konṇān

## 49

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu āyiratt-irunūṇṇ-āṇḍāna Pramādi-saṁvatsarattu Ānimudal Śrīpatiyir Tirupuvana-vidaṅga-Kshētrapāla-p-piḷḷaiyārku svasti śrī Anṇan-aṅkakkāra-t-tuṭṭar-āditta Rāja-Nārāyaṇa-Brahmādhirāja-ch-Chelva-Gaṅgan magan Kariya-Gaṅga-p-perumālēna tīru-maṇḍapaṇ-jeyvittēn idarḡku ūṇ āga Kaivāra-nāṭṭu Puḷiyyamballi nañjai puñjai nār-pāl-ellaiyil ennopādi paṅgu iraiy-ili dēvadānam āga śāṇḍrāditta-varai śelvad āga udakam-paṇṇi-k-kuḍuttēn Kariya-Gaṅga-p-perumālēna it-tanmattai māṇṇinavan Gaṅgai-k-karaiyir-kurār-paśuvai-k-konṇān

## 50

At the same place.

(Grantha and Tamil characters.)

svasti śrī Māman-aṅkakkāra-t-tuṭṭar-āditta Rāja-Nārāyaṇa-Brahmādhirāyan Gaṅga-perumāl ch-Chīpatiyil Tirupuvana-vidaṅga-Kshētrapāla-piḷḷaiyārku . . . . . iraiy-ili dēvadānam āga viṭṭēn ittai māṇṇinavan Gaṅgai-k-karayil kurār-paśuvai konṇān

## 54

At the same temple, on the outer wall to the right of the wicket gate in the east.

(Grantha and Tamil characters.)

svasti śrī Kaliyuga-varuṣham nāl-āyirattu-nānūṇṇu-nārpadu idanupūṇḡgiya Śakābdam āyiratt-irunūṇṇuttongu innēṇ chellāniṇṇa Pramādi-saṁvatsarattu Kāttigai-mādam mudal śrī-Pōśana-vīra-Vallāla-Dēvar kumāran Periya-Vallappa-daṇṇāyakkar vāḷukkum tōḷukkum jayam āga Koḍambuliyūr Dēvapparena Śrīpati Kaḷḷapalli ivv-iraṇḍūril . . . . . ṭṭār-pāṭṭam uṇmarāṭṭam māṇṇum eppēr-paṭṭa terigaiyum Śrīpatiyil Tribhuvana-vidaṅga-Kshētrapāla-piḷḷaiyārku sarva-mānyam āga viṭṭēn idil . . . . . śelutta-k-kaḷavar it-tanmattai . . . van Geṅgai-k-karaiyir-kurār . . . vai-k-konṇān



## 55

At Kaḍagattur (same hobli), in Kaṇagaḷa sthaḷa.

(Grantha and Tamil characters.)

svasti śrī gôtra-gô . . .râ śantâna-śuddhar âna śrīmal-Lakshâddhyâyi-mudaliyarâ  
 śantânattu śīmat-Prasanna-Śivaṭṭaiyâr âna prathviśura-Chôḷa-Pāṇḍyargalukku  
 gurukkaḷ âna Śurami-dēvar śishyargalil Śāṇḍalya-gôtrattu rāja-gurukkaḷ âna  
 śrī-Viśvēśvara-Śiva-uḍaiyâr pillaigalil nāyanmâr . . . . . nāyanârukkum Šō-  
 miśvara-dēvarukkum svasti śrī Māman-aṅkakāṇan tuṭṭar-ādittan Irāja-Nārāyaṇa-  
 Brahmādhirâjar âna Gaṅga-p-perumâlēna Pātipa-varshattu Aipaši-mādam Kai-  
 vāra-nāṭṭil Kāḍaikkaṭṭûrkku āḍaitta nanṣeyum punṣey nâr-pāl-ellaiyum kīl  
 nōkkina kiṇarum mēnōkkina maramum idarḱu āḍaitta kuṭṭaigalum idayar-  
 āyamum iv-ûrkku āḍaitta Śuvarṇamaṅgalattil yuḷḷav-evum irai-ili-kāṇiyāga  
 sarvamānyam āga pullum pūḍayum śāndirāditta-varai šella-k-kaḍavad āga  
 kuḍuttēn Gaṅga-p-perumâlēna

## 56

At Kyālanûr (same hobli), at the side of the north sluice of the Mailasandra tank.

(Grantha and Tamil characters.)

. . . . . it-tiru . . . . . lāṇḍu . . . . . pāḍi . . . . . lōmum . . . . . gattu  
 viḷaṅgumarai . . . . . nadu viṭṭirunda Jayaṅgo . . . . . Kōv-Irājakēša . . . .  
 . . . . . śrī-Rājādhirāja-dēvarḱu . . . . . li-Šōḷa-maṇḍalattu . . . . . srī-Vikkirama-  
 Šōḷa-Brahma . . . . . Rājādhirāja-ch-Chôḷa . . . . . šel . . . . .  
 kali . . . . . ip-pariṣu . . . . . gāmuṇḍu . . . . . širanum uḷḷa . . . .  
 . . . . . k-kaḍavarāgavum šeydamai . . . . . i-darma alitta . . . . . ip-  
 pariṣu adi . . . . . p-paḍuvittāl . . . . . ḍayān vélān kiḷavanāga . . . . .  
 aṇam-aṇavarḱu aṇamalladu tuṇaiy ille

## 57

At Kyālanûr (same hobli), on a stone below the Mailasandra tank.

svasti samadbigata-paṅcha-mahâ-śabda Pallavānvaya śrī-prithivî-vallabha  
 Pallavakula-tilaka śrīmat-Ayyapa-dēvana magam Bīra-Noḷambam sukhānu-  
 rāgaḍim rājyam geyyutt ire Patmaṅgerey-oḍeya Vachcha-gôtrada Kaṇṇam-  
 mayyana maga Nirugammayyanum Madukammayanum Âkkanû . . . Keranûra  
 mahājanam ayva-dimbarggam ippattu-gadyāṇa pon goṭṭu paḍadar nichchal  
 ondu-parivāḍiyan avargge ayvadimbaralli yeḷḍum naḍayisala saltôr . . . i-  
 dharmmam Irugammayyag ondu Manukamayyāṅgam Avvabbega vondu-bhāgam  
 salvudu nelanu chandrādityarkkaḷ uḷḷinam salvudu idan alidoṁ Vāraṇāsiyam  
 alidoṁ śrīman Meyyam barado maṅgaḷa mahâ srī



## 58

At the same village, on a stone in the patte-gadde.

śubham astu Nala-saṁvatsarakke saluva Painṅala-saṁvatsarada Bhādrapada-  
śu 7llu Kaiyivara-nāḍa-prabhu Kelanūra Chokkappa-gāṇḍara Parvata-gaṇḍa-  
ppanū Timvadabāna-Haṅgaliṅganige koṭṭa-kunṭe . . karuṇati-sammaṇḍa yī-  
kunṭe-baḷiyalū 4 holavanu gaddeya sāmānyavāgi koṭṭev . . . . . gavuḍapana  
dharma sri

## 59

At the same village, on a stone in the ināmati field near doḍḍa-kere.

svasti samadhigata-paṇcha-mabā-śabda Pallavānvaya sri-prithuvī-vallabha  
Pallava-kula-tilaka srimatu-Bhōlati-Rājara dharma . . . i-kereya bhūmiyoḷāda  
bittukaṭṭiṇa rattavan nānā-ko . . . . . tāgi tri-bhuvana-gō . . . . .

## 60

At the same village, in Papa's wet land under the Mailasandra tank.

(Grantha and Tamil characters.)

Konūril nāyanāyanār Śaṅgichchuram-uḍaiyārku viṭṭēn Maiyilgāmuṇḍarena  
Maiyilśamuttirattilē kaṇḍaga-k-kaḷani

## 61

At the same village, on a stone in Appaiya's field.

svasti sri Koranūru turugaḷoḷa Koranūra Māpaliūra Sindāvariya makkala  
Kādanuṁ chandavaṁ tuḷagidoḷa sattarana . . . paṭṭi posa-kere modal kaṭṭinul  
ayguḷam kaḷani idan aḷisidaṁ . . . . .

## 63

On copper plates of Vakkalēri village.

[I b] svasti

jayaty āviśhkṛitaṁ Viśhṇōr vvārāhaṁ kshōbhitārṇṇavam |

dakṣiṇōnnata-damśhṭrāgra-viśrānta-bhuvanaṁ vapuś ||

śrīmatām sakaḷa-bhuvana-saṁstūyamāna-Mānavyasa-gōtrāṇām Hārītī-putrāṇām  
sapta-lōka-mātrībhis | Sapta-mātrībhir abhivarddhitānām Kārttikēya-pari-  
rakṣhaṇa-prāpta-kalyāṇa-paramparāṇām bhagavan-Nārāyaṇa-prasāda-samāsā-  
dita-varāha-lāṅchhanēkṣhaṇa-kṣhaṇa-vasīkṛitāśēsha-mahībhṛitām Chāḷukyānām  
kuḷam aḷaṅkarishṇōr aśvamēdhāvabhṛitha-snāna-pavitṛikṛita-gātrasya sri-Pole-  
kēśi-vallabha-mahārājasya sūnuḥ parākramākrānta-Vanavāsy-ādi-para-nṛipati-



maṇḍalaḥ praṇibaddha-viśuddha-kīrtti-srī-Kīrttivarmma-prithivī-vallabha-mahā-  
 rājas tasyātmajas samara-saṁsakta-sakalōttarāpathēśvara-srī-Harshavarddhana-  
 parājayōpātta-paramēśvara-śabdas tasya Satyāśraya-śrī-prithivī-va[II a]llabha-  
 mahārājādhirāja-paramēśvarasya priya-tanayasya prajātanayasya khadga-  
 mātra-sahāyasya Chitrakaṇṭhābhīdhāna-pravara-turaṅgamēpaikēnaivōtsāditā-  
 śēsha-vijigīshōr / avani-pati-tritayāntarītām sva-gurōś śriyam ātmasātkṛitya  
 prabhāva-kulīśa-dalita-Pāṇḍya-Chōḷa-Kēraḷa-Kaḷabhra-prabhṛiti-bhūbhṛid-ada-  
 bhra-vibhramasyānanyāvanata-Kāñchī-pati-makuta-chumbita-pādāmbujasya  
 Vikramāditya-Satyāśraya-srī-prithivī-vallabha-mahārājādhirāja-paramēśvara-  
 bhaṭṭāarakasya priya-sūnōr Bālēndusēkharasya Tārakārātir iva daitya-balam ati-  
 samuddhatam traīrājya-Kāñchī-pati-balam avasṭabhya karadikṛita-Kavēra-  
 Pārasika-Simhaḷādi-dvīpādhipa [II b] sya sakalōttarāpatha-nātha-mathanōpārjji-  
 tōrjjita-pālīdhvajādi-samasta-pāramaiśvaryya-chinhasya Vinayāditya-Satyāśra-  
 ya-srī-prithivī-vallabha-mahārājādhirāja-paramēśvara-bhaṭṭāarakasya priyātma-  
 jaś śaiśava-ēvādhigatāśēshāstra-śāstrō dakṣiṇāśā-vijayini pītāmabē samunmū-  
 lita-nikhīla-kaṇṭaka-saṁhatir uttarā-patha-vijigīshōr gurōr agrata ēvāhava-vyā-  
 pāram ācharann arāti-gaja-ghaṭa-pātana-viśīryyamāṇa-kṛipāna-dhāras samagra-  
 vighrahāgrēsaras / susāhasa-rasikaḥ parāmukhikṛita-śatru-maṇḍalō Gaṅgā-  
 Yamunā-pālīdhvaja-pāṭa-dhakkā-mahā-śabda-chinha-māṇikyā-mataṅgajādīn pi-  
 trīsāt-kurvan parair ppalāyamānair āsādya katham api vidhi-vaśād apanītō  
 pratāpād ēva visha [III a] ya-prakōpam arājakam utsārayan Vatsarāja ivāna-  
 pēkshitāpara-sahāyakaḥ tad-avagrahān nirggatya sva-bhujāvasṭambha-prasā-  
 dhitāśēsha-viśvambharaḥ prabhur akhaṇḍita-śakti-trayatvāt chhatru-mada-bhañ-  
 janatvād udāratvān niravadyatvād yas samasta-bhuvanāśrayas sakala-pāramai-  
 śvaryya-vyakti-hētu-pālīdhvajādy-ujvala-prājya-rājyō Vijayāditya-Satyāśraya-  
 srī-prithivī-vallabha-mahārājādhirāja-paramēśvara-bhaṭṭāarakasya priya-putras  
 sakala-bhuvana-sāmrajya-lakṣmī-svayamvarābhishēka-samayānantara-samupa-  
 jāta-mahōtsāhaḥ / ātma-vaiśaja-pūrvva-nṛipati-chhāyāpahāriṇaḥ prakṛity-ami-  
 trasya Pallavasya samūlōnmūla [III b] nāya kṛita-matir ati-tvarayā Tuṇḍāka-  
 vishayam prāpyābhīmukhāgata-Nandipōtavarmmaābhīdhānam Pallavam rana-  
 mukhē samprahritya \*prapalāsyā kaṭumukha-vāditra-samudraghōshābhīdhāna-  
 vādya-viśēshān khatvāṅga-dhvaja-prabhūta-prakhyāta-hasti-varān sva-kiraṇa-  
 nikara-vikāsa-nirākṛita-timiram māṇikyā-rāśiṁ cha hastē-kṛityā Kalaśabhava-  
 nilaya-harid-aṅganāñchita-kāñchīyamānām Kāñchīm avināsyā praviśya satata-  
 pravṛitta-dānānandita-dvija-dīnānātha-jaṇō Narasiṁhapōtavarmma-nirmāpita-  
 śilāmaya-Rājasimhēśvarādi-dēva-kula-suvarṇa-rāsi-pratyarppaṇōpārjjitārjjita-  
 puṇyaḥ anivārita-pratāpa-prasara-pratāpita-Pāṇḍya-Chōḷa-Kēraḷa-Kaḷabhra-pra-  
 [IV a] bhṛiti-rājanyakaḥ kṣubhita-kari-makara-kara-hata-dalita-śuktimukta-  
 muktāphaḷa-prakara-marīchi-jāḷa-viḷasita-vēlākulē Ghūrṇṇamānārṇṇōbhīdhānē

\* Perhaps a mistake for *prapalāsyā*.



dakṣiṇârṇṇavê śarad-amala - śaśadhara - viśada - yaśô-râśimayaṁ jaya-stambham  
 atishṭhipad : Vikramâditya-Satyâśraya - śrî - pṛithivî - vallabha - mahârâjâdhirâja-  
 paramêśvara-bhaṭṭâarakasya priya-sûnur bâlyê susikṣhita-śastra-śâstras śatru-  
 shaḍ-vargga-nigraha-paras sva-guṇa-kalâpânandita-hṛidayêna pitrâ samârôpita-  
 yauvarâjyaḥ sva-kuḷa-vairiṇam Kânchî-patêr nigrahâya mām prêshaya ity-  
 âdêśam prârthya labdhvâ tad-anantaram êva kṛita-prayâṇas sann abhimukham  
 âgatya prakâśa-yuddham kartum asamarītham pravishṭa-durggam Pallavam  
 bhagna-śaktim kṛitvâ matta-mataṅgaja-mâṇikyâ-suvarṇṇa-kôṭîr âdâya pitrê sa-  
 marpitavâ[IVb]n êvam kramêṇa prâpta-sârvvabhauma-padaḥ pratâpânurâgâ-  
 vanata - sâmanṭa - makuṭa - mâlâ - rajaḥ - puñja - piñjarita - charaṇa - sarasir[u]hash  
 Kîrttivarmma-Satyâśraya-śrî-pṛithivî - vallabha - mahârâjâdhirâja - paramêśvara-  
 bhaṭṭâarakas sarvvân êvam âjñâpayati veditam astu vō'smâbhir nava-saptaty-  
 uttara-shaṭchhatêshu Śaka-varshêshv atîtêshu pravardhamâna-vijaya-râjya-sam-  
 vatsarê êkâdaśê varttamânê Bhîmarathî-nady-uttara-taṭastha-Bhandoragaviṭṭage-  
 nâma-grâmam adhivasati vijaya-skandhâvârê Bhâdrapada-paurṇamâsyâm śrî-  
 Dôsi-râja-vijñâpanayâ Kâmakâyana-gôtrâya Rîg-Yajur-vvêda-pârâga-śrî-Vishṇu-  
 śarmmanar putrâya Kṛishṇaśarmmanar putrâya Mâdhavaśarmmanê Pânungal-  
 vishayê Aṇadore-nadi-dakṣiṇa-taṭê Tâmarâ[Va]muge-Pânungal-Kiruvallî-Bâla-  
 vuru-ity êtêshâm grâmânâm madhyê Neṅgiyûr-nNandivallî-sahitas Solliyûr-  
 nnâma grâmô dattas tad âgâmibhir asmad-vamśyair anyaiś cha râjabhir âyur-  
 aiśvaryyâdinâm vilasitam achirâmśu-chañchalam avagachchadbhir âchandrâr-  
 ka-dharârṇava-sṭhiti - sama - kâlâm yaśaś chichîshubhis sva - datti - nirvviśêsham  
 paripâlanīyam uktañ cha bhagavatâ vêda-vyâsêna Vyâsêna

bahubhir vvasudhâ bhuktâ râjabhis Sagarâdibhiḥ |

yasya yasya yadâ bhûmis tasya tasya tadâ phalam ||

svan dâturṁ sumahachchhakyam dushkham anyasya pâlanam |

dânam vâ pâlanam vêtî dânachchhrêyô'nupâlanam ||

sva-dattâm para-dattâm vâ yô harêta vasundharâm |

shasṭi-varsha-sahasrâṇi viṣṭâyâm jâyatê krimir ||

iti mahâ-sândhivigrahika-śrîmad-Anivârta-Dhanañjaya-puṇya-vallabhasya likhi-  
 tam idam śâsanam |

## 64 (bis)

At the same village, on a stone in the kodagi-garden.

Sidârti-samvatsara-Pushya-ba 7 lu râja-srî Chatrapati-sâhêbara dinadalu râja-  
 śrî Yantâji-basalê-subhêdâru Mâri-gavudage koṭṭa kaṭṭukodige Dâśêrahaḷli-  
 vûru-mundana kere kaṭṭisidakkê mânia hola kha ¼ gadde yî-kere-keḷage kha 1  
 yî-hola-gadde sarvamânyavâgi koṭṭu yidbêvê kerege maṇṇu-kelasa kallu-kelasa-  
 dinda channâgi kaṭṭisikonḍu sukbadalu yihadu yandu kaṭu-godage

3



## 65

At Garudanahalli (same hobli), on a stone in the suragu-mānya.

śubham astu Ānanda-saṁvatsarada Śrāvaṇa-bahula 5 llu namma rājyada siṁhāsanakke āptarāda Paṭṭada Guru-Naṅjē-dēvarigē Sugatūra Mummaḍi-Tammaya-gauḍaru sarvamānyavāgi koṭṭa Garudanahalli jaya-pura

## 66

At Gollahalli (same hobli), on a stone in the suragu-mānya.

svasti sri jayābhyudaya Śālivāhana-śaka\* 1540 nē Bahudhānya-saṁvatsarada Vaiśākha-śu 10 Śrīraṅga-Dēva-mahārāyaru ratna-siṁhāsanārūḍharāgi prithvī-rājyam gaiyuttam iralu Sugatūra Tammaya-gauḍaru bionahade Virya...kara makaḷu Chikka-Vīrabhadrayage koṭṭa Kolāhala.....Tumbikuṇṭe.....

## 67

At Šeṭṭi-Kottanūru (same hobli), on a stone in the netta-huṇisēmara-field.

svasti śrīman-mahā-maṇḍalēśvara ari-rāya-vibhāda Yindurāya-Suratrāṇa bhāshige-tappuva-rayara gaṇḍa rājādhirāja paramēśvara chatus-samudrādhipati Harihara-Rāyanu prithivī-rājyam geyut-iralāgi khaṇḍikāra-rāyara gaṇḍa Nāgaṇṇa-Voḍeyarige āyur-ārogyaiśvaryābhivṛiddhi āgabēkendu Nāgaṇṇa-Voḍeyara kumāra Dipaṇṇa-Voḍeyarige yisṭa-kāmyārttha-siddhi āgabēkendu Nigirali-Chōla-maṇḍalada dakṣiṇa-Dvārāpuri-paṭṭana-vṛikshāśraya-sēvitam appa Kōlāla nāḍa mahā-prabhugaḷu adhikāri Sādaliya-Lakkarasappa-Mukkkanna-jīyaru-Soraṇa-jīyaru-Yiri[gi]-šettiyar-oḷagāda-samasta-gavuḍu-prajegaḷu vobiyavāgi vottara-pramāṇam māḍi Śakābda 1306 neya Rudhirōdgāri-saṁvatsarada Māgha-śu 15 Sō sōma-grahana-puṇya-kāladalli Kōlāla-nāḍa Haḷeya-Kottanūra-grāmada chatus-sīme-voḷagāda gadde beddalu tōṭa tuḍike paḍavareyalu guyyalu nidhi-nikshēpa-jala-pāshāṇa-siddha-sādhyā-akṣiṇa-āgāmi vūrdhva-mukhavāda vṛiksha adhō-mukhavāda bhāvi asṭa-bhōga-tēja-svāmīya-sahitavāgi dhārā-pūrvakavāgi ā-chandrārka-sthāyi āgi tā 7 bāgeya māḍi ko.vuya hadināru bhāgiya vivara | ada-vṛitti 1 Viṣṇu-sthānake vṛitti 1 Sādaliya Nāgarasara Lakkarasarige vṛitti 2 (8 lines gone) antu vṛitti 16

## 68

At the same village, on a rock to the south-west.

Prabhava-nāma-saṁ | Śrāvaṇa-bahula... Sugatūru-sammattu dēśa-kulakarṇi Venkaṭa-Rāmayyanavaru koṭṭa surugu-mānya ko..... gavuḍa.....

\* So in the original.



## 69

At Chikkaiyur (same hobli), on Jâra-baṇḍe.

(Grantha and Tamil characters.)

svasti śrī Kuvaḷāḷa-purandaran Gaṅga-kulôrbhavan Kâvêri-vallavan Nandigiri-  
nâdan Uttama-Śôḷa-Gaṅgan âna Veda . . . . . bâṇan Naḍeûril . . . . . ḍaûr  
nañjai puñjai nâl-pâl-ellaiyil pâdi inaivârâga viṭṭên i-darumam mârriṇa avan  
Gaṅgai-karaiyil kurâl-p-pašuvai konṇa pâvattil pôvân aṇamaṇa . . . . . illai

## 70

At Harâbi Kottanur (same hobli), on the walls of the Sômêśvara temple.

(Grantha and Tamil characters.)

svasti śrī Kaliyuga-varushattu nâlâyirattu-nânûṛṇu-muppattontin .mêl šellâni-  
nṇa Pramâdôṭa-varushattu Vaigâši-mâdam 5 ti Tiṅgaṭ-kilamaiyum Dvâdašiyum  
Attamum perṇa . . . . . Vîra-Vallâḷa-dêvar pradânaril Šiṅgaya-dennâyakkar  
makkaḷil manumâ-Prasâyittam Šedila.kâ . . nṇa nâl Kottanûril . .mma.šeṭṭi  
ena eṅgaḷ tamaiyanâr-pêrâl pratisṭhichcha Irukišvaram-uḍai . . . . .ku . . . .  
. . . . .kâṇiy-âga Kottanûṛku vaḍa-puṇattil nân kaṭṭuvitta Iruga-šamuttiram  
êrikkum kaḷanikkum edirvâkkum.ku . . . . .kku ellaikku uṭpaṭṭa puñjai-  
nilamum Vinavaṇakiraiyil Âḷa-peruṅgaḷani vidaippaḍi pattu-k-kuḷaga . . . . .  
êriyilê vidai . . . . .pattu-k-kuḷaga-kaḷaniyum Paḷaiya-Kottanûrilê šeṭṭiyâr  
êriyilê vidaippaḍi aiṅgu . . . . .paḷattil êriyilê aiṅguḷaga-kaḷaniyum Kuvaḷâḷa-  
nâṭṭu adikâri Pemmananum Kuvaḷâḷa-nâṭṭavarum Mukkaṇ . . . . .šeṭṭiyâ-  
rum nâlu-taḷattu stânikarum Mâhêśvararum Ševidapâḍiyil Mâhêśvararum  
Kaivârattu Vimašuram-u . . . . .nâṭṭu stânikarum Mâhêśvarum Šrîpati-dêvar-  
nâyinâr kôyil stânikarum Mâhêśvararum pratisṭhâ-kâlattilê mu . . . . .udakam-  
paṇṇi-k-kuḍutta paḍi pû . . . . .šandirâditta-varai šelluvad âga viṭṭên Pemma-  
šeṭṭiena Kaivâra-nâṭṭu Kuṟukkimugaran êriyilê vidaippaḍi pattu-kuḷaga-kaḷa-  
niyum viṭṭên in-nâyanârai eṅgaḷ nâyanâr Ulagukku-mûṭṭa-nâyanâr maganâr  
Šellappiḷḷaiyar Tirumudugunṇattunṇum vandu tiru-pratisṭṭai paṇṇugaiyil  
i-kôyil kâṇiy-âga nâyanâr Šellappiḷḷaiyârṇkum ivar tambiyâr Tirumudugunṇam-  
uḍaiyârṇkum nâyanâr magaḷ Nâchchiyâr magan Pemmananukkum immûvark-  
kum Šiva-p-Pirâmaṇa-k-kâṇiyum paṇša-Šaivâchâriyamum marṇum eppêṇ-  
padanavum udaka-pûrvam âga šandirâditta-varai šelluvad âga viṭṭên Pemmi-  
šeṭṭiena in-nâyanârṇkum padinēṭṭu šamaiyam vaittu kuḍutta paṭṭaṇa-p-pagudi  
ânaikku pattu paṇamum kudiraikku oru paṇamum šêlaikku iraṇḍu kâšum  
pâkku-podi onṇukku nârpaḍu pâkkum miḷagu-podi onṇukku âḷâkkum veṇṇilai-  
podikku oru kavaḷigaiyum uppu-podi onṇukku âḷâkkum tavaša-podi onṇukku  
uriyum aḍimai onṇukku kâšu iraṇḍu pachchavaḍattu iraṇḍu kâšum šêlaikku  
5 kâšum marṇu uḷavaiyum nâyanârṇku kuḍutôm i-tanmattukku leṅgaṇam-  
paṇṇinavan Gemgai-k-karaiyil kurâl-p-pašuvai konṇa pâvattilê pôvan

3\*





## 71

At the same place.

(Grantha and Tamil characters.)

svasti śrī-manu-mahā-paṭṭa-viyāpāri ubaya-nānā dēśikku mukkiyam āna Pammi-  
 ūṣṭṭiyār taṅgaḷ tamayanār Irugi-ūṣṭṭiyār Śukla-varshattu Mārgaḷi-mādam 21 ti  
 Śiva-lōka-prāpti paṇṇugaiyil Pramōdūta-varshattu Vaigāṣi-mādam Śiva-liṅga-  
 pratishṭhaiyum paṇṇuvittu kōyilum-eḍappittu ēriyūn-gaṭṭivittu Naḍavāgiṟa-k-Ku  
 varapa-kūttan magan mādāpattiyāñ-jeyyum Pammaṇanukku dhāra-pūrvam  
 āga udakapaṇṇi kuḍuttēn mādāpattiyattukku Iruga-śamuttirattilē..p-padin-  
 kuḷaga-kaḷani śandirāditta-varai naḍakka kaḍavadu it-tanmattai māṟṟinavan  
 Geṅgai kurā-p-paṣuvai-k-konṟān

## 72

On the basement of the same temple.

svasti śrī Śakābda 1327 neya mēle saluva Pārthiva-saṁvatsarada Jēṣṭha-ba 1  
 Bu śrīman-mahā-vaḍḍa-byavahāri ubhaya-Nānā-dēsiyargge mahā-prabhu-mu-  
 khyar appa Yirige-ūṣṭṭiyara makkaḷ Yirigi-ūṣṭṭiyaru Yirugēśvara-dēvara Sivālya  
 jīrṇavāg iralāgi Tendatṭa śrī-Mūlasthānā-dēvara sthānikaru Kappagavaṭṭa  
 Nandiyappa-Bāmi-jīya-Chāmaṇa yivaru-voḷagādavarinṅe ā-Yirugēśvara-dēvara  
 Sivālya jīrṇōddhāravanu avare māḍidavar āgi ā-dēvarige saluvanta kshētra-  
 vanu ā-dēvara pūje-punaskāra . . . . . yallavanu māḍikombirī.. bhāgadalli  
 uḷlanthā-kshētra-eḷḷavanu nimage naḍasi bahevu i-dharmma chandrādityavara  
 end endigu naḍadu sukhadiṁ yihudu endu silā-liptavāgi koṭṭevu

## 73

At the same village, on a rock to the west of the Virabhadra temple.

svasti śrī Śakābda 1325 neya Tāraṇa-saṁvatsara-Jēṣṭha-su 1 Sô-lū srī vira-  
 Harihara-mahārāyaru rājyam geyuvalli srīman-mahā-vaḍḍa-byavahāri ubhaya-  
 Nānā-dēsiyarge mahā-prabhu-mukhyar appa Yirigi-ūṣṭṭiyara makkaḷu Yirigi-  
 ūṣṭṭiyaru Virabhadra-dēvara Sivālyavanū māḍisi ā-Virabhadra-dēvara amṛita-  
 paḍige koṭṭanta kshētra Benavaṅgereya keḷage gaddē khaṁ ½ (here follow details  
 of gift) antu gadde yikkaṇḍuga hola hadimū-gaḷavanū koṭṭev ā-Virabha-  
 dra-dēvara stānavanū Ādinātha-voḍeyarige dhārā-pūrvavāgi yeredeu ā-dēvara  
 pūjē-punaskāravanu māḍuvaru yī-dharmma ā-chandrārka-stāyiyāgi koṭṭev yī-  
 dharmmakke ār aḷupidaru Gaṅgeya taḍiyal abaleya konda pāpadali hōharu  
 maṅgaḷa mahā śrī



## 74

At Holêrahaḷḷi (same hobli), on a stone in Chandakka's field.

svasti śrī vijayâbhyudaya Śālivāhana-śaka-[varshaṇ]gaḷu 1633ne Khara-nāma-saṁvatsara-Māgha-śu 15 Ra Pātapaṇṇaha subhêdâru Lajaphara Bijâpura-saṁmatu Havêli-paragaṇe Kôlahâra sarakâ Karnâṭaka Aliyakhânu-sâhêbaru sannu 1121 lu Vakalêri Tammaṇṇa-komâra Bayichannage netra-goḍige pâlisida vivarâ yi-Bayichannanu svâmi-kâryada mēle bandu nirvahisi antarisida-kâraṇa sâhêbaravaru tamma kârakûnaru phavujadâ Kârokaḃêgu-Vôbayya-Ŝâmaṇa-sâhêbaru Vakkalêri Dêvaṇṇa yivarigê netra-goḍigeyâgi vondu grâma koḍôḍu yandu appaṇe âgalâgi yivaru Kôḷâla-râjadhânige saluva Havêli taraphu Vakka-lêri-valagaṇa-Holêrahaḷḷi-grâma 1 ndu netra-goḍigege biṭṭu yi-grâmakke saluva yale -chatus -sîmê -valagaṇa nidhi -nikshêpa -akshîṇa -âgâmi-jala-taru-pâshâna-siddha-sâdhyaṅgaḷ emba ashta-bhôga-têja-svâmyaṅgaḷannu âchandrârka-stâyi-yâgi nimma putra -pavutra -pâramparyavannû sarvvamânyavâgi anubhvisi sukhadallu yîhadu yandu hâkisi koṭṭa śilâ-śasana. ....

## 75

On Kendatṭi Hill (same hobli), on the basement of the Chandramallêśvara temple.

(Grantha and Tamil characters.)

svasti śrī pû maruviya poḷil êḷu Râjarâja-dêvaku yâṇḍu êḷâvadu Kâñjipura-paramêśvaran Mukkaraśar Kâḍuvetṭiyân Râjendra-Ŝôḷa-Palvarâdittanena Nigari-Ŝôḷa-maṇḍalattu Kuvalâla-nâṭṭu Śûrur Vîra-śrî-tiru-malaiyil Ŝômîśvaram-udaiya Mahâdêva-kôyil eḍuppicchehu Mahâdêvakkum pala-paḍi-nimandakkâr-kum Purakuṭṭaiyai dēvadanam âga viṭṭēn it-dharmam yirakkinân Gaṅgai-k-karaiyil kurâl-paśu-k-konṅân Brahmavatti-paḍuvân yidukku kaḍavan Udaiyabaṭṭar

## 76

At the same place.

(Grantha and Tamil characters.)

svasti śrī Kuvalâlapura-paramêśvaran Gaṅ[ga]-kulôṛbavan Kâvêri-vallavan Nandi-giri-nâdan Uttama-Ŝôḷa-k-Kaṅ[ga]oâna Vedummârabâṇa ena Śûruril Ŝômîśvaram -udaiya -nâyanârku dēvadânattukku nilavari avicchehu-p-pâtṭa vâlâpana manaipañam eppôṛpaṭṭa varivu viṭṭô ittai laṅkhanam-pannīnavan Gaṅgai-karaiyil k-kurâr-paśuvai vadhicchehu Brahmabattiyilê viḷuvân it-tanmam śandiradittavarai śela-k-kaḍavaḍu pala-Mâhêśvara-rakshai



## 77

At the same place.

(Grantha and Tamil characters.)

svasti śrī Kuvaḷālapura[ra]-paramēśvaran Gaṅga-kulôdbhavan Kâvêri-vallabhan  
 Nandigiri-nâthan Uttama-Śôḷa-k-Kaṅgan magan Vikkirma-Gaṅganum en pra-  
 dhânarar Śānanādālvān Kômuttan āna Talaiśiya-rāyanum avan tambi Vīman āna  
 Gaṅgāda-rāyanum im-mūvômum Rôdri-saṁvatsarattu Taiy-māśattu-k-Kuvaḷāla  
 nāṭṭu-ch-Chûṛûril malai-mêlir-Chômiśvaram-uḍaiya-nāyanārku-ch-chen-ner-paḍi-  
 kku en pāṭṭan pōdē dēvadānam āy varugiṛa Puṛakkuṭṭai-k-kil-nilattullē śrī-  
 Mūlastānam-uḍaiyārku-ch-chen-ner-paḍikku..ga-k-kaḷani ēlu kaṇḍagamum  
 nāṛṛukkāl nilaṅ-kaṇḍagamum āga nilam eṭṭu-k-kaṇḍagamum nīkki allāda nila-  
 mum ēriyum en pāṭṭan pōde kâṇiyāḷan āy varugiṛa Śiva-Brāhmaṇan Haritava-  
 gôtrattu Bahudhānya-sûtrattu-p-Ponnabaṭṭanukku-k-kâṇiy āga-ch-Chûṛûr-p-  
 paṛril Pallavakaṭṭil uḍaiyār Śrī-Kai[yi]lāsam-uḍaiya-nāyanārku-ch-chen-ner-  
 paḍikku dēvar Gaṅgapperumāl poḍu nīṅgina nilam Vaṇḍarpā.nāl kaḷani aṛu-  
 kaṇḍagamum vaḍa-paṛril Mudugiṛaiyil Vīmiśvaram-uḍaiyārku-ch-chen-ner-  
 paḍikku Mudugiṛaiyil nīṅgina kaḷani aṛu-kaṇḍagamum dēvadānam āga viṭṭôm  
 en pradhânaril Talaiśiya-rāyanum Virudar-kôvan āna Gaṅgāda-rāyanum śilā-  
 légai it-tanmam irakkuvâr Gaṅgaiyir-kurâr-paśuvai-k-konṛâr pāvattilē viḷu-  
 vâr aṛamaṛavarṅku aṛam alladu tuṇaiy illai tila-sarshapa-mâtrēṇa dēvasvam  
 bhakshayē nara narakāṇata vartatē yāvat-chandra-divākarau śrī-pan-Mâbēśvara-  
 rakshai

## 78

At the same village, on a virakal in Nañje-gauḍa's field.

svasti srīman-Koṅgoṇi-Muttarasarkku ippattā-ārane-varsha Du...puli nōḍi  
 āptada vākkilul sagu...neḍe eḷadu viḷdo

## 79

At Maḍivāḷa (same hobli), on a stone near the pond of the Mūlēśvara temple.

svasti Nītimārgga-Koṅgoṇivarṁma-dharmma-mahārājādhirāja paramēśvara  
 Nandagiri-nâtha Kovaḷālapura-varēśvarā srīmat-Perṁmanaḍigaḷ Gaṅgavāḍi-  
 tombhattaru-sāsirama pratipālisi prithuvî-rājayam geye | svasti samādhigata-  
 pañcha mahā-śabda Pallavānvayā śrī-prithuvî-vallabha Pallava-kola-tilaka srī-  
 Nolaṁbādhirājam Gaṅga-arū-sāsiravuman āḷuttire Nolaṁbādhirājara besadiṁ  
 svasty-anēka-guṇô satya-śaucha-silāchāra-sampanna Beṅgadanâtha-srīma[t]  
 Pompallam-Oḍeyam ūrgge pāḍiyol oḍḍi Bāṇarasaruḷ kâdi palaran iṛidu biḷdu  
 bīra-lôkam eydida adakke mechchi Nolaṁbādhirājara binnapadinda Nītimārgga-  
 Perṁmānaḍigaḷu Nolaṁbādhirājaru Sûrûram bālgarchchu goṭṭar Gaṅgara-



Noḷambârâ okkal â-chandra-tâarakam arsu geyvannegam i-dattiyam Pompalla-  
veṅgadara okkalge salipô satyamanta idan alivô Bâraṇâsi alida pañcha-mahâ-  
pâtakan akkum

## 80

On the left entrance of the same temple.

svasti śrī Śakâbda 1306neya saṁvatsarada mēlē saluva Raktākshi-saṁvatsarada  
Bhâdrapada-su 3 lu svasti śrīman-mahâ-maṇḍalēśvara ari-râya-vibhâḍa bhâshege-  
tappuva-râyara gaṇḍa śrī-vira-Bukkaṇṇa-Voḍeyara kumâra rājâdhirâja râja-  
paramēśvara Harihara-mahârâyaru prithuvî-râjyam mâḍuvalli srīmatu kanti-  
kāra-râyara-gaṇḍa Nâgaṇṇa-Voḍeyara kumâra Dēbaṇṇa-Voḍeyarige âyur-ârô-  
gya-aishvarya-abhivṛiddhi-sakala-sâmrâjya âgabêkendu avara maneya adhikâri  
Sâdaliya Lakkarasara Nikarili-Chôla-maṇḍalada Kôlâla-nâḍa-prabhugaḷu Mum-  
kaṇṇa-jîya Soṇṇa-gavunḍa Yirigi-ṣeṭṭiyaru Tendatṭa śrī-Kayilâsavâda srī-Mûla-  
sthâna-dēvarige amṛitapaḍi-aṅga-raṅga-bhôgakke yî-Kôlâla-nâḍa Chikka-Hayû-  
rige saluva ūrdhva-mukhavâda vṛikshaṅgaḷu adhô-mukhavâgidda bhâvigalaḷu  
akshîṇi-âgâmi-nidhi-nikshêpa-jala-pâshâṇa-sahitavâgi srī-Mûlasthâna-dēvarige  
koṭṭa-darṁma i-darṁmakke âru tappidaru Gaṅgeya taḍiyali kapileya konda-  
pâpadali hôharu śrī maṅgala mahâ śrī

## 81

To the right of the same doorway.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yâṇḍu 1315 mēl Bhâva-saṁvatsarattu Âni-mâdam 25 ti  
Tendatṭu-Maḍaivilâgattil śrī-Mûlastânam-uḍaiyâr kôvilil sthânattâril Kâśyapa-  
gôtrattil Mâdavabaṭṭar piḷlaigaḷ nâyinâr Mâdavabaṭṭar Nâchebiyappan Kâma-  
ṇan Ponni-p-piḷlaiy-uḷḷittârôm eṅgaḷil-ch-chammadittu Śūgûru-ch-Chômiśuram-  
uḍaiyâr kovilil sthânattâril Haritapa-gôtrattil Śâmandabaṭṭar magan Śîru-ch-  
Chomaṇanukku nâṅgal kshêtram viṛra paḍi eṅgal târâpûrvam âna śrī-Mûla-  
sthânam-uḍaiyâr dēvadânattil eṅgal paṅguṇḍa stânatil eḍam vonṇum idil uḷḷa  
manai manai-p-paḍaimbu gô-prachâram âgâmi gô-bhû-hiraṇyâdi vastra-tâna  
grâma-taṭâka-nidhi-nikshêpa-jala-pâshâṇam naṅjai puṅjai nâr-p-pâl-ellaiyum kiḷ  
nôkkiya kiṇaru mēl nôkkiya maraṅgaḷum ſurruḷḷa piḍâgaigaḷum bhûta-vatta-  
mâna-bhavishya-kâlaṅgaḷil naḍakkum svâmyaṅgaḷum eppêrppaṭṭa sakala-śamu-  
dâyaṅgaḷum ulpaḍa nâṅgal iṅvaṅku dârâpûrvam âga-p-ponn ara-k-koṇḍu maṇṇ-  
ara-k-kuduttôm śandirâdittiya-varai ſella-k-kaḍavadu

## 82

On the basement of the same temple.

(Grantha and Tamil characters.)

svasti śrī. . . . .kâlattu Siddhâtti-saṁvatsarattu Vaigâśi-mâsam 5 tiyadi svasti  
śrīman-mahâmaṇḍalēśvara malerâja-râja maleprabhu-gaṇḍa chatu-samudrâdhi-



patiy-ây ullā śrī-Vīra-Vallāḷa-dēvar prithuvi-rājyaṁ-panṇānirka svasti[sti] śrī  
 vaṭṭa-viyāpāri ubeya-nānā-dēśiyarku mukkiyar āna Kolliyādipan Uppanelli-pura-  
 varādīśvaran Naḍavar-ādityan Nigarili-Śōḷa-maṇḍalattu Kōḷāla-nāṭṭu nāṭṭu-  
 nāyagaṇḡjeyvār Irugi-śeṭṭiyār Kōḷāla-nāṭṭu Kottanūr-kīḷ Tendatṭu-Maḍaivilāgattil  
 śrī-Kailāsam āna śrī-Mūlastānam-udaiyār kōyil eduttu inda Maḍaivilāgattukku-  
 ch-chelluṇ-jūlakkallukkuḷ chatus-sīmaiyum Mānguṭṭai Taṭṭān-kuṭṭai Purakuṭṭai-  
 yil mūnṇil oru paṅgu Arakkirayil kaṇḍagam Kottanūril Vi. . ṅgiraiyil iru-kaṇḍa-  
 gam kaḷani inda kshētrattukku udaiyavargal Malliyūril Kāśyapa-gōtrattil  
 Maṇiyabaṭṭar pillaigaḷ Periya Karpakabaṭṭar Śīru-Karpakabaṭṭar iruvarkum  
 nālattonṇu Kāśyapa-gōtrattil Kēraḷabhaṭṭar Kauśya-gōtrattil Kanakasvabhāpati-  
 ālvār magan Mūlasthānam-udaiyārku udakam-vāṭṭu kuḍutta kshētram nālat-  
 tonṇu Prajāpati-varushattu Kāttigai-māśattil Kāśiya-gōtrattil Pālabhaṭṭar  
 magan Śāmi-nāyan Haritava-gōtrattil Nāchchabaṭṭar maga. . . . .Tiru. mu-  
 maiya nāyanārku. . lum. . trattil kāṇi ena pagurri ulladu ivarku nān udakam-  
 paṇṇi kuḍuttōm Nāyinār Nallappan Śōmaṇa im-mūvarum pagund-unṇa kaḍa-  
 vargaḷ

## 83

On the left wall of the same temple.

svasti śrī Kali-varusha 4518 Śakābda 1339 neya mēle saluva Hēvilambi-saṁ-  
 vatsarada Āshādha-su 1 Sō srīman-mahārājādhirāja rāja-paramēśvara śrī-vīra-  
 pratāpa-Dēva Rāya-mahārāyaru prithivī-rājyava māḍuvalli srīman-mahā-pradhā-  
 na-Nāgaṇṇa-daṇṇāyakara nirūpaḍiṁ Bayacheya-daṇṇāyakara kālādallu srīman-  
 mahā-sāvantādhipati-Hebbare-nāyakara Appaya-nāyakaru srīmatu Kōḷāla-nāḍa-  
 prabhu-Mukkaṇṇa-jīya-Sonṇa-gaṇḍa-Yirigi-śeṭṭiyaru svasti śrī abhinava-Kailā-  
 savāda Tendatṭi-Maḍivāḷada śrī-Mūlasthāna-dēvarige srīman-mahā-prabhu-  
 Yirigi-śeṭṭiyara makkaḷu Bayiri-śeṭṭiyaru koṭṭa-dharmma-śāsanada kramav  
 entendare Nikarili-Chōḷa-maṇḍalavāda Kōḷāla-nāḍa Tendatṭi-samīpada Maḍiva-  
 ḷavanū ā-Maḍavaḷakke saluvanta gadde-beddalu-tōṭa-tuḍake-vitalu-ayalu-guyalu  
 akshhīṇa - āgāmi-nidhi- nikshhēpa-jala-pāshāṇa-vṛiksha-bhāvigalū-sahita ā-Maḍava-  
 ḷavanū sarvamānyavāgi śrī-Mūlasthāna-dēvarige aṅga-raṅga-bhōga-amṛitapaḍi-  
 vaibhavaḷakke dhārā-pūrvakadiṁ ā-chandrārkkā-sthāyiyāgi koṭṭevu (usual final  
 verses)

## 84

At the same place.

śubham astu śrī vijayābhyudaya Śālivāhana-śaka-varusha 1466 neya Krōdhi-  
 saṁvatsarada Śrāvaṇa-śuddha 15 lu srīman-mahārājādhirāja paramēśvara śrī-  
 vīra-pratāpa-Sadāśiva-Dēva - Rāya - mahārāyaru prithivī-rājyaṁ geutaṁ yiralu  
 avara pālana. . . . .



## 85

At Pemmasēṭṭihalli (same hobli), on a stone at the village entrance.

Sidhârti-nâma-saṁvatsara-Śrâvaṇa-ba 5 Bhânuvârâ namma vajîratanaḍâ  
sîme . hâsina Saradâra-Khânaravaru Kottanûra daḷavâyi Vîre-gauḍana komâra  
Liṅge-gauḍanige Pemmasēṭṭihalli-grâma sarvamânya koṭṭadu śâsana-patra Śâli-  
vâhana-śaka 1661 ralu putra-pâramparya anubhavisôdu.....

## 86

At the same place.

(Telugu characters.)

śrîmatê Râmânujâya namaḥ Viśu-saṁvatsaram 12 yalu srîman-Nalân-chakra-  
vartî Venkaṭâchâryulayyavâriki Śrîraṅga-Râyaluvâru Pemmiēṭṭihalli-grâmam  
dhârâ-pûrvakaṅga yichitimi śilâ-śâsanam śrî

## 87

At Sûlûr (same hobli), on a rock called Kâliguṇṭe-baṇḍe.

Bilambi-saṁvacharadali Sômaṇṇaradali Baṣēṭṭiya komâra Bayire-Ṣēṭṭiyaru Lakimi-  
bavina Jambukaḍi-Mappanakaru Kasmîra śrî-Sargaki-voḍala-Sataya-Dēpayyage  
puṇyavâgi bhûmi-danava yidana vaḍeyava.....

## 88

At the same village, on a stone in the north-east.

Raktâkshi-saṁvatsara-Âshâḍha-sudda..-rallû śrîmatu Kottanûra-daḷavâyi Bha-  
dre-gauḍana kere kaṭṭukoḍige-hola kham ayigu ||

## 90

On copper plates in possession of the śyânabhôga of Narasâpura.

(I b) svasti jitam bhagavatâ gata-g[h]ana-gag(h)anâbhêna Padmanâbhêna srîmaj-  
Jâhnavêya-kulâmala-vyômâvabhâsana-bhâskaraḥ sva-khaḍgaika-prahâra-khaṇ-  
ḍita-mahâ-silâ-stambha-labdhâ-bala-parâkramô dâruṇâri-gaṇa-vidâraṇôpala-  
bdha-vraṇa-vibhûshana-vibhûshitaḥ K(h)âṇvâyana-sa-gotraḥ srîmat-Koṅguṇi-  
varmma-dharmma-mahâdhirâjaḥ tasya putraḥ pitur anvâgata-guṇa-yuktô  
vidyâ-vinaya-(vinaya)vihita-vṛittas samyak-prajâ-pâlana-mâtrâdhigata-râjya-  
pra(II a)yôjanô vidvat-kavi-kâñchana-nikashôpala-bhûtô nîti-śâstrasya vaktri-  
prayôktri-kuśalô Dattaka-sûtra-vṛittêḥ prapêtâ srîmân Mâdhava-mahâdhirâjaḥ  
tat-putraḥ pitri-paitâmaha-guṇa-yuktô'nêka-châturddanta-yuddhâvâpta-  
chatur-udadhi-salilâsvâdita-yaśâḥ śrîmadd-Harivarmma-mahâdhirâjaḥ tat-



putrô dvija-guru-dêvatâ-pûjana-parô Nârâyana-charaṇānudhyātah śrīmad-  
 Viṣṇugôpa-mahâdhirâjah tat-putrah Tryambaka-charaṇāmbhō[ru]ha-rajah-  
 pavitrikṛitôttamāṅgah sva-bhuja-bala-parâkrama-kraya-kṛita-râjyah Kali-  
 yu (II b)ga-bala-paṅkâvasanua-(d)dharma-vṛishôddharaṇa-nitya-sannaddhah  
 śrīmân Mâdhava-mahâdhirâjah tat-putrah Kadamba-kula-gâgana-gabhasti-  
 mâlinah Kṛishṇavarmma-mahâdhirâjasya priya-bhâginēyô vidyâ-vīnayâtiśaya-  
 paripûritāntarâtmâ niravagraba-pradhâna-śauryyô vidvatsu prathama-ganya[h]  
 śrīmân Koṅguṇi-mahâdhirâjah Avinîta-nāmâ tat-putrô vijṛimbhamâṇa-śakti-  
 trayah Ândari-Âlattûr-pPoruḷare-Peḷnagarâdy-anêka-s(h)amara-mukha-makha-  
 huta-prahata-śûra-purusha-paśûpahâra-vighasa-vihastikṛita-Kṛitântâgni-mu-  
 khaḥ Kirâtârjjuniya-paṅchada(III a)śa-sargga-ṭikâkârô Durvvinîta-nâmadhēyas  
 tasya putrô durddânta-vimardda-vimṛidita-viśvambharâdhipa-mauli-mâlâ-maka-  
 randa-puñja-piñjarikriyamâṇa-charaṇa-yugala-naḷinô Mushkara-nâmadhēyah  
 tasya putrah chaturddaśa-vidyâsthânâdhigama-vimalamatih viśêshatô'nava-  
 šêsbasya nîti-śâstra-vaktri-prayôktri-kuśalô ripu-timira-nikara-nirâkaraṇôdaya-  
 bhâskarah Śrīvikrama-prathama-nâmadhēyah tasya putrah anêka-samara-  
 sampâdita-vijṛimbhita-dvīrada-radana-kuliśâbhigghâta-vraṇa-samrûdha-bhâsvad-  
 vijaya-lakṣaṇa-lakshmikṛita-viśâla-vakshasthalah samadhigata-sakala-śâ-  
 strârthta-tatvah samârâdhita-trivarggô niravadya-charitah pratidinam abhi-  
 varddhamâṇa-prabhâvô Bhûvikrama-nâmadhê(III b)yah api cha ||

nânâ-hêti-prahâra-pravighaṭita-bhatôrah-kavâtôthitâsrig-  
 dhârâsvâda-pramatta-dvipa-śata-charaṇa-kshôda-sammardda-bhîmê |  
 saṅgrâmê Pallavēndran narapatim ajayad yô Viḷandâbhidhânê  
 râjâ Śrīvallabhâkhyas samara-śata-jayâvâpta-lakshmî-vilâsah ||  
 tasyânujô nata-narēndra-kirîta-kôṭi-  
 ratnârkkâ-dîdhiti-virâjita-pâda-padma[h] |  
 Lakshmyâ svayam-vṛita-patir nNava-Kâma-nâmâ  
 sishta-priyô'ri-gaṇa-dâraṇa-gîta-kîrttiḥ ||

tasya Koṅgaṇi-mahârâjasya Śivamârâpara-nâmadhēyasya pautrah samavanata-  
 samasta-sâmantha-makuta-taṭa-ghaṭita-bahala-ratna-vilasad-amara-dhanuḥ-  
 khaṇḍa-maṇḍita-charaṇa-nakha-maṇḍalô Nârâyana-charaṇa-(IV a)nihita-  
 bbaktih śûra-purusha-turaga-nara-vâraṇa-ghaṭâ-saṅghaṭṭa-dârūṇa-samara-śīrasi  
 nihitâtma-kôpô bhîma-kôpah prakata-rati-samaya-samanuvarttana-chatura-  
 yuvatî-jana-lôka-dhûrttô loka-dhûrttah su-durddharânêka-yuddha-mûrdhni  
 labdha-vijaya-sampad ahita-gaja-ghaṭâ-kêsarî râja-kêsarî | api cha |

yô Gaṅgānvaya-nirmmalâmbara-tala-vyâbhâsana-prôllasa[n]-  
 mârtaṇḍô'ri-bhayaṅkaraś śubha-karah san-mârgga-rakshâkarah |  
 saurâjyam samupêtya râja-samitau râjan guṇair uttamaih  
 râjâ Śrīpurushaś chiram vijayatê râjanya-chû(IV b)ḍâmanih ||  
 Kâmô râmâsu châpê Daśaratha-tanayô vikramê Yâmadagnyah  
 prâjyaiśvaryyê Balârir bahu-mahasi ravis s[v]ja-prabhutvê Dhanêśah |



bhūyô vikhyâta-śaktiḥ sphuṭataram ak[h]iḷa-prāṇabhājām vidhātā

Dhātṛā śṛiṣṭa-prajānām patir iti kavayô yaṁ praśaṁsanti nityam |

sa tu prati-dinam pravṛitta-mahā-dāna-janita-puṇyāha-mukharīkṛita-mandirō-  
daraḥ Śrīpuruṣa-prathama-nāmadhēyaḥ Pṛithivī-Koṇgaṇi-mahārājaḥ tat-putraḥ  
pratāpa-vinamita-sakala-mahīpāla-mauli-mālā-lālita-charaṇāravinda-yugalō  
nija-bhuja-virājita-niṣita (5th plate is missing)

(VI a) kṛitaḥ || api cha

\*jātānām saṅghātair iha bhuvi kṛitōnyūna-vipadām

kālānām kṣhōdō budha-jana-hitō . . naya-parah |

guṇānām śuddhānām api niyatam utpatti-bhavanam

nṛipānam nētā yaḥ kavir iti mataḥ kāvya-kuśalaḥ ||

guru-charana-sarōja-vinamana(h) - pavitrikṛitōttamāṅgaḥ Mudugundūr-nnāma-  
grāma-praviṣṭa-Rāshṭrakūṭa-Chālukya-Haihaya-pramukha-pravīra-sanātha-  
Vallabha-sainya-vijaya-vikhyāta-prabhāvaḥ śrī-Śivamāra-Dēvaḥ | tasya bhrātā  
Vijayāditya[h]

tasmād abhūt suta-varō jagatō hitāya

tējō-hatānya-timirō nuta-Rājamallaḥ |

bhūbhṛicbchirō-nihita-pāda-virājamānō

rājāmbudhēr iva śaśī sakalam gatōghaḥ ||

śrī-Rājama(VI b)lla-dvitiya-nāmā Satyavākyaḥ tat-putraḥ api cha

\*chāpōnmukta-śarōtkaraugha-varshē chaṇḍāsi-vidyut-tatō

kōpōddāma-gajēndra-nīla-jaladē rakta-pravāhē sanē |

bhīmē yudda-ghanāgamē haya-mahā-vātē ripūn ūrjitam

rājā Rāmaḍa-nāmnī yas samajayā rājāgraṇi līlayā ||

śrī-Nitimārgga[s] tat-putraḥ api cha |

tasyābhūd bālya ēva kṣhiti-bharaṇa-sabō yauvarājya-prapannaḥ

putraś śrī-Rājamallaś śaśī-viśada-yaśō-ruddha-dik-chakravāḷaḥ ||

Lakshmyā svēchchhā-vṛitativāt patir akhīḷa-dharā-maṇḍalasya pratāpa(h)-  
pradbvastārāti-varggas sakala-guṇa-nidhir vvaṇḍinām kalpa-vṛikṣaḥ ||

śrī-Satyavākya-Pe(VII a)rmānadigaḥ pṛithivī-rājyam geye Śakābdam eṇṭu-  
nūra irppatta-nālkaneya Phālguna-māsada śukla-pakṣhada pañchamī-dinam  
Budhavāram Rōhiṇī-nakṣhatram āgē udaka-pūrvvakam dattam | Kamuṅgareya  
Kaḍahura-bhaṭāra-sishyar Uttanindipurī-maṇḍala-bhaṭārara śishyantiyar  
kKamuṅgare-kantiyargge Polmada Haḍade-nandākara magan Ayyammade-  
nandākara magam Tenandāka-gādeyam Kaṇṇamaṅgaladol vasadi māḍisi ā-  
basadige koṭṭa maṇṇu basadiya paḍuvaṇa eḷe-dōṇṭamum paḍuvaṇa-toṇeya  
Mūḍagaṇeya posa-dōṇṭamum kereya keḷage tembelattapalla-kalāni mū-  
gaṇḍuga-veḷe || Sottiyūr-Ereyama(VII b) Dammayyana maga Śrīvarmmayya  
Kaṇṇamaṅgaladol basadi māḍisi . . . koṭṭa maṇṇu basadiya poragaṇa pittil

\* So in the original.



dôṇṭamum \*tembâladoḷu engoḷa-vede Eḷenomme-Divyaya magam Ayyapaṇam-  
meyana koṭṭa maṇṇu basadige paḍuvana teṅga-tôṇṭamum temvoladoḷ nâḷgoḷa-  
vede paḷḷa-kaḷani

sarvvân êtân bhâvinaḥ pârththivêndrân  
bhûyô bhûyô yâchatê Râma-dêvaḥ |  
samânyô'yaṁ dharmma- śêtur nṛipânâṁ  
kâlê kâlê pâlaniyô bhavadbbih ||

## 91

At the same village, on the wall of the Bânêśvara temple.

(Grantha and Tamil characters.)

Šakarai-yânḍu .99 . svasti śrî Kô-v-Irâjakêśari-pammarâna šakkiravattigaḷ śrî-  
Kulôttuṅga-Šôḷa-dêvarkku yânḍu êḷâvadu Nigarili-Šôḷa-maṇḍalattu Kaivâra-  
nâṭṭu Velliyûr âna Jananâta-ch-chatuppêdi-maṅgalattu Kumârândai Kâṭṭamai-  
yanna Iru. .di-Šôḷa-Mâyalatti Velliyûr-t-toru miṭṭu ûr aḷiyâmai kâttu sva-  
ggastar ânâr avar magan Kêttirapâlanan Irumuḍi-Šôḷa-Mâyalatti kal nirutti-  
nân. . . . . Kuvallâla. . . . . šala. . . . .

## 92

At Bellûr (Narasâpura hobli), at the doorway of the Kanvêśvara temple.

(Grantha and Tamil characters.)

švasti srî Šakarai-yânḍu âyirattu-irunûṛru-orupatt-onṛu šeṇṛa Kaliyuga-varusha  
nâlâyarattu-muṇûṛru-tonṇûṛu šeṇṛa nâl sârvabhûma-chakravatti śrî-Pôšala-vîra-  
Râmanâda-dêvarkku yânḍu mudu-nâlâvattu Sarvadhâri-varushattu Kâttigai-  
mâsam mudal svasti śrî-Bhujabala-Vîra-Nârâyanaṇ Toyyakura-nâṭṭu-maṇḍala-  
kan Aṇṇan-aṅkakâṛa nâlêrgaṇḍan Šômanâ-dêvar magan Gaṅgâdarena Velli-  
yûr âna śrî-Vishṇuvaddhana-chaturvêdi-maṅgalattu śrî-Kailâsam-âna Tiru-k-  
Kambiśvaram -uḍaiya nâyanârkkum śrî-Mûlastânam -uḍaiyârkkum uchchi-  
samddhi amuḍupaḍi nâlî arišiamuḍu-ševvippadâga Kaivâra-nâṭṭu Ambaḍakki  
paṅgu kâllu Velliyûrillê onnâ .diyâl uḷḷa yirai antarâyamum sarvamâniya-  
mum uḍaiyârkku viṭṭôm k-Kaṅgâdaranena

## 93

At the same place.

(Grantha and Tamil characters.)

. . . . . hita śrîman-mahâmaṇḍalêśvara Tribhuvanamalla Taḷaikkâḍu  
Koṅgu Naṅgaliy-Uchchaṅgi Vanavasi Pâṇuṅgal Peḷvalaṅ-gonḍa Bhujabala-

\*So in the original.



Vîra-Gaṅga-pratâpa śrî-Nârasimha-Pôṣaḷiṣvara pritevi-râjyam-panṇi arulâniṟka  
Sarvajit-saṁvatsarattu Âdi-mmâsattu irubattēlân-tîyadiy-âna Nâyarru-k-kiḷa-  
mai nâḷ Kaiyvâ.....

## 94

At Beḷḷûr (Narasâpura hobli), on a stone at the entrance of the Kaṇvēśvara temple.  
Śaka-varusha 1328 mēle Vyaya-saṁvatsara-Mârgaśira-su 15 Guruvârayandu  
sôma-grahaṇa-puṇya-kâladalī śrîman-mahâ-pradhâna Bommaṇṇa-daṇṇâyakara  
kumâra Dêva-Râyara dharma-nirûpadim̃ srî-Vishṇuvardhana-chaturvêdimâṅga-  
lavâda Beḷḷûra Sômaya-dêvarige aṅga-raṅga-bhôga-amṛita-paḍige Kannara-  
Dêva-Râyaru koṭṭa Beḷḷûra sthalaḍa Bayilanakuṇṭe emba halli â-Dêva-Râyaru  
biṭṭa Sujilahaḷḷiyanu î-yaraḍ-ûrige saluva chatuś-sîmeyanu gadde-beddalu-tôṭa-  
tuḍike-nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-muntâgi ashta-bhôga-têja-  
svâmyavanu dhâra-pûrvakavâgi â-chandrârka-sthâyiyâgi biṭṭaru â-nirûpadim̃  
Duḷi-Niḍivarâṇiyara maga Malidêvirâṇiyaru â-sîmeya dēvara sthânikadalu  
sthânikara mane-modalâda madavalike salu..râya-kâṇike suṅka teravâlîke  
saha sarvamâ..â-dēvara....gaḷu teruva vibhûti.....

## 95

On the basement of the same temple.

(Grantha and Tamil characters.)

svasti śrî Pôṣaḷa-vîra-Râmannâta-dêvaruku yâṇḍu muppatt-iraṇḍâvadu Vyaya-  
saṁvasarattu Mârgaḷi-mâsattu Veḷḷiyyûr âna śrî-Vishṇuvaddhana-ch-chaturvêdi-  
maṅgallattu śrî-Kailâsam (sam)-uḍaiyyârkkum śrî-Mûlastânam-uḍaiyarkum  
Aiyān-aṅkakâra tuḍârâtta Śavâṣi-nâyan maga.....nna Gaṅgaperumâl-  
enna iv-ûril ennôpâdil.....Kailâsam-uḍaiyarkum śrî-Mûlastâna-uḍaiyarku  
dhânam viṭēn viṭṭa iraiyaiy mârīnâgavanâgal g-Gamkai-karai kurâ-paṣuvai  
korana pâvatilē pōvân

## 96

At the same place.

(Grantha and Tamil characters.)

svasti śrî Irâjarâjapurattu Kurukkaiy-uḍaiyâr magalai.chcha.kêttara-viṭṭâl  
Ponnâṇḍâl ik-kôiyi-paḷḷiyirai-Nâchchiyârai ugandarulaḍavittu tiru-kalliyâṇam-  
paṇṇuvittu amudu-paḍi nitta.nâḷiy-ariṣiyâl ūḷvadâgaum Paṅgini-Uttiram  
grâma-pradakṣhaṇam cḷundaru.....

## 98

On the basement of the same temple.

(Grantha and Tamil characters.)

svasti śrî sârva-bhuvana-śakavattigaḷ Pôṣaḷa-vîra-Râmanâta-dêvaruku yâṇḍu  
muppat-onṛâvadu Târaṇa-varuṣattu Mârgiḷi-mâdam aṅjân-tiyadi Veḷḷiyyûr â



śrī-Vishṇuvaddhana-śaturvêdi-maṇalattu nâyanâr Vâvanda-perumâlukku Tokka-  
rai-śâniyena tiru-vilakkuy uḍal âga viṭṭa kuḷi âṇarai âṇaraiyum kuḷakkaraiyir-  
k-kâlukku kiḷakku . . . . . kku mēṇku Irâyurargaḷukku teṇku śandrâditya-  
varai šella kaḍavad-âga viṭṭēn Neḍuṅgal-êri kilē Villiyârukku iru-kaṇḍaga-k-  
kaḷani śandrâditya-varai šella-kaḍavadu Âdittagonḍan-êri vadakuḍaiilē êḷu-  
kuḷagam Nellikirai Šâmāṇḍai kuḍaṅgai padinaiṅ-guḷagamum Vâlavanda-peru-  
mâlukku mârriṇavan Geṅgaiy-karaiḷ kurâl-pašuvai koṇṇāḍai kaḍavan

## 99

At the same place.

(Grantha and Tamil characters.)

svasti śrī Šakarai-yāṇḍu âyirattu-orunûṅṇuy-irubadu-onṇu šeṇṇa nâl Kaliyugam  
nâlâyirattu . . . . . sârva-bhuvana-šakkaravatti śrī-Poyšala-vîra-Râma-  
nâtha . . . . . Sarvadhâri-varusham Kâtṭigai-mâdam śrī-Bhujabala-Vîra-  
nukku . . . . . nâṭṭu maṇḍalika Anna . . . . . tiru-amudu-paḍikk-uḍal-âga  
Ambaḍakkikku ivv-ûrillē . . . . . di munṇu tōṇi iv-ûra . . . . . in-  
nâyanâr Vâlavanda-perumâlukku . . . . . tiru-amudu-paḍikkum âga viṭṭēn  
inda dhammattai . . . . . karaiyil kurâl-pašuvai koṇṇān paṭṭudu paḍu-  
vargaḷ . . . . . n

## 100 (a)

At the same place.

(Grantha and Tamil characters.)

svasti śrīmanu-mahâmaṇḍalêśvara Tripuvanamalla Talaikkâḍu Koṇṇu  
Naṅgili Gaṅgapâḍi Nulambapâḍi Uchchaṅgi Vanavaši Pâṇuṅgal koṇḍa  
Bhujabala-VîraGaṅga Jaganêkamalla śrī-Nârasimha-Poyšala-dêvan prativi-  
râjyam-panṇiy-arulâniṇka Nigarili-Šôḷa-maṇḍalattu Kaiyvâra-nâṭṭu Velliyûr-  
âna śrī-Vishṇuvaddhana-śatuppêdi-maṅgalattu Tigupelikôyilân śi-Nâraśiṅga-  
Vinṇagara . . . . . n viṭṭa vṛitti onṇu śabaiyâr viṭṭa vṛitti onṇu Mâdêva-šēṭṭi  
koṇḍu viṭṭa vṛitti onṇu ivv-ûr Bhâgasuvâmi Pêrâyiram-uḍaiyân-bhaṭṭan  
Brâhmaṇi Âḷvānaṅgai-šâni Veṇṇaiḱkâmayarulîya-v-Emberumânukku tiru-p-paḍi-  
mârṇukku viṭṭa vṛitti arai iv-vṛitti araiyum Šrīmuka-saṁvatsarattu Šittirai-  
mâdattil tiru-p-Puṇarpûšatti-nâl kuḍuttadu idil ivv-Âḷvānaṅgai-šâni kuḍutta  
ivv-arai-bhâgamum Bhâva-sama . . . . . ttillē Periyapiḷḷai sannidhiyilē śrī-Vaiṣṇavar-  
ôḍuṅḡḍa ivaḷ koḷundan . . . . .

## 100 (b)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Šakâḍdam 1302 kku mēl šellâniṅṇa Raudri-varusham Arpaši-mâdam  
13 tiyadi svasti śrī Velliyûr-âna śrī-Vishṇuvaddhana-śaturvêdi-maṅgalattu



perumâl Vālavanda-perumâl kōvilil nambimār Vālavanda-perumâl Periya-perumâl Śīngar ullittār ivv-ūril Śīrappaṇṣāri Nallapillai magan Maṇḍala-puruṣarukku ik-kōvilil tiru-p-pani-nimittam-āga-k-kēttiram periya-ēri Kēśa-vapillai-t-talaiyiṭṭu Oḍaiyār-paḷattukku-t-terkku Śēnbekayanukku terkku kollaiyum...lai manaigalil mēlaiy-agamum sarvamāniam-āga udakam-p-panni-k-kuḍuttōm śandirāditta-varai šella-k-kaḍavadu idukku alla enṇavan kural-paṣuvaṇi-k-konṇān-āga kaḍavan

## 101

At the same place.

(Grantha and Tamil characters.)

svasti samasta-vijaya-praśasti-sahitar-āna śrīman-mahā-maṇḍalēśvara harirāya-vibhāṭa bhāṣakku tappuva rāyara gaṇḍa ubhaya-samudrādhipati śrī-vīra-Bukkaṇṇa-udaiyar kumarar Kampaṇṇa-udaiyar prithivi-rājyam-panṇāniṟkka ivar aramanaikku sarva-nirvāhakan Abhaṅga-Garuda-Nārāyaṇa-Chakrakola-vijaya-chūḍāmaṇi Duggaṇṇan Śakābdam 1284 kku mēl šellāniṇṇa Šōbhakrit-varushattu Āni-māsattu pūrva-pakṣattu Uttiraṭṭādiyum Velli-(ki)kilamaiyum Dvādaśiyum perṇa nāl Vellyūr-āna śrī-Viṣṇuvaddhanas-chaturvēdi-mamkalattu perumâl Vālavanda-perumālukkku inda Vellyūr sthā.....naṇjai puṇjai nāl-p-pārkk-ellaiyill ullānūvum mēl-pon stāvara makka-tiṇai im śakkirai.....kku pūrvāyam apūrvāyam ullāduvum marṇum eppēppaṭṭa pala-varivum ullūr-p-pulattil ullā prāpti naṇjai puṇjai nāl-p-pāl-ellaiyum sarvamānyam-āga...inda Vālavanda-perumālukkum Villiyarkum tiru-v-ārādhanai tiru-viḷakku amudu-paḍi śattu-p-paḍi nṛitta-gīta-vāḍya.....kkum sarvamānyam-āga viṭṭōm

## 102

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakābdam 1215 yidin mēl šellāniṇṇa Vijaya-samvatsarattu Aippiṣi-māsam 2 m tiyadi svasti śrī-pratāpa-chakravatti śrī-Pōṣaḷa-vīrā-Vallāḷa-dēvar kumārar Narasiṅga-paṇṇāyakkar kummarar Vallapa-paṇṇāyakkar Vellyūr-p-perumâl Vālavanda-perumālukkku pramāṇam-panṇi kuḍutta paḍi Kanyanār Alaikku strī-dāyamā tanta Kēśava-p-pillai...Allai-pakkal nām koṇḍa kuḷi onṇukku on orukāl-panam āga pon pattukku koṇḍa paṇṇu onṇukkum aḍaitta Vellyūr yērikil tōṭṭa-k-kūṇṇil kuḷi 8.talai-iḍu iraṇḍām-iḍu mūṇṇu-iḍu nālām-iḍu shambrantam Tollappai-kuṭṭai marṇum iv-ūr-k-kuṭṭai Kaḍaḷli-kuṭṭaigal iv-ūr-kollai-manai iv-ūril kiḷ-nōkkina kiṇarum mēl-nōkkiya maramum ip-paṇṇu orukkum varum prāptigaḷu marṇum āgāmi-āna gō-bhū-hiraṇṇyādi-sakala-prāptigaḷum ip-pon pattum pon ara kuḍuttu maṇṇ ura koṇḍa-p-paṇṇu onṇum



ip-paṅgu onṇum Vālavanda-perumālukku amudu-paḍi šāttu-p-paḍi tiru-viḷakku-  
kku uḍal āga viṭṭōm Vallappa-daṇṇāyakkar

## 103

At Talagunda (same hobli), on Kaṇigala-baṇḍe.

Krōdhana-saṁvatsarada Phālguna-su 1 Budhavāradaḷu Chimarasara maga  
Chokkarasanu māḍisida mējagaḷi

## 104

At Achattanaḷli (same hobli), on a stone to the west of the Nāgalakere bund.

śubham astu svasti śrī jayābhyudaya-Śaka-varša 1350neya Kīlaka-saṁvatsarada  
Vaiśākha-šu 15 lu śrīmatu Lakhaṇṇa-Voḍayaru Āśvalāyana-sūtrada Ātrēya-  
gōtrada Ruku-śākheya Siṅgarasara makkaḷu Annadātagaḷige goṭṭa dharma-  
śāsana Muḷavāyi-rājyakke saluva Beḷḷūra simeyalu nimma Danakani-dēviya  
kaṭṭida kereyanu Vayīśākha-šu 15 lu Tuṅgabhadra-tiradaḷu heruha. . . . . śrī-  
Virūpāksha-dēvara sannidhiyalu Dēva-Rāya-mahārāyarige dharmav āgabēk endu  
sahiranyōdaka-dāna-dhārā-pūrvakavāgi koṭṭevāgi ā-kerē-keḷage nīru harivaśṭu  
gadde yidakke saluvanta holana aṣṭa-bhōga-tēja-svāmya-sahitavāgi ā-chandrār-  
ka-sthāyi āgi sukhadi bhōgisudu yidan aḷidava. . . . .

## 105

At Garuḍanapālya (same hobli), on a stone to the west of the tank.

svasti śrī Śakābda 1312 mēle Kali-yuga sanda 4491 myālē salluva Pramōdūta-  
saṁvatsarada Āsvīja-ba 30 lu uparāga-sūrya-grahaṇa-kāladalli biṭṭa dharmma  
svasti śrī-mahā-maṇḍalēśvara rājādhirāja rāja-paramēśvara ari-rāya-vibhāḍa  
bhāshege tappuva rāyara gaṇḍa śrī-vīra-Bukka-Rāyara komāra chatus-samudrā-  
dhipati Harihara-Rāya su-prītadi rājya-māḍuvalli śrīmatu kantikāra-rāyara  
gaṇḍa Nāgaṇṇa-Voḍeyarige saluva Nigarili-Chōḷamaṇḍala-dakshīṇa-Dvārāvati-  
vaṭa-vṛikshāśraya-sēvitam appa Kōḷāla-nāḍa Mantriguṇḍiyāda Lakshminātapura-  
vanu śrīmatu Hibbare-Lakumayya-Nāyaka hākidḍa dharmma Kōḷāla-nāḍa  
prabhugaḷu Mukkaṇa Soṇṇa-gauḍa Yirigi-Šeṭṭi paṭṭaṇasvāmiyu mattu iddanta  
dharmma-purusharu mukhyavāgi ā-Lakshminātapurake saluva chatus-simeyola-  
gaṇa gadde-bedḍalu-yēta-yereyalu guyyalu (stops here)

## 106 (a)

At Kolar, on the outer wall of Saptamātrike temple.

(Grantha and Tamil characters.)

svasti śrī Tiru manni vaḷara iru-Nila-maḍantaikum pōr-Šaya-p-pāvaiyūñ-Jir-  
t-tani-ch-chelviyun-tan-perun-tēviyar āgi inb-ura neḍu-tuyal-ūḷiyuḷ Idaitura-



nâḍun-tuḍar-vana-vêli-p-paḍar-Vanavâšiyum ( šuḷli-ch-chûl-madit-Kolippâkkai-yum naṇṇark-arum-araṇ-Maṇṇaikkadakkamum poru-kadal-ḷḷatt-araišar-tam-muḍiyum âṅg-avan-dêviyar-ôṅg-eḷil-muḍiyum munn-avar-pakkal Tennavan vaitta šuntara-muḍiyum Intiran-âramum teṇḍirai-ḷḷa-maṇḍala-muḷuvadum eri-padai-k-Kêraḷan muṇaimaiyiṇ-chûḍum kuladanam-âgiya palar pugai-muḍiyum šeṇ-gadir-mâlaiyuṇ-jaṅg-adir-vêlai-t-tol-peruṇ-gâvar-pala paḷan-tîvuṇ-juviri-chinavil-irubattorukâl-araišugaḷai kaṭṭa Parašurâman mēvaruṇ-Jānti-mat-tîv-araṇ-karudi iruttiya šemborriṇ-t-tagu-muḍiyum mâ-p-poru-daṇḍâr-koṇḍa Kô-p-Parakêšari-pammar-âna uḍaiyâr šri-Râjēnta-Šôḷa-dêvarkku yāṇḍu eṭṭāvadū Šôḷa-maṇḍalattu Uyyakkoṇḍâr-vaḷa-nāṭṭu-t-Tiraimûr-nāṭṭu-ch-Chāṭṭa-maṅgalattu-ch-Chāṭṭamaṅgalam-uḍaiyân Araiyan Râjarâjan-âna Vikkiramā-Šôḷa-ch-Chôḷiyav-araiyar Nuḷambapâḍiy-âna Nigarili-Šôḷa-maṇḍalattu-k-Kuvalâ-lanāṭṭu-k-Kuvalâlattu-p-Piḍâriyârku šandirāditta-vaṇa erikka-kaḍavad-âga vaiytta tiru-nundāvilakku onṇukku vaiytta šāvā mûvā nall-erumai aiṇḍum ivai it-tēvarai ârādikkum Šiva-Brâhmaṇar Kaušika-gôttirattu-ch-Chornapuḷiya-num Vinakkâlanum ivv-iruvaruṇ-gaiykoṇḍu erikka-kaḍava tiru-nundāvilakk-onṇu idu pam-Mâhêšvarar rakshai

## 106 (b)

At the same place.

(Grantha and Tamil characters.)

svasti šri Ko-Râjakêšari-pammar-âna uḍaiyâr šri-Râjarâja-dêvarkku yāṇḍu 22 āvadū Gaṅgâsāyarattu-k-Kuvalâla-nāṭṭu-k-Kuvalâlattu-p-Piḍâriyârku-t-ta... chehe...na pembuṇama...it-tēvarai ârādikkum Šiva-Brâhmaṇar Kaušikan... ḷiṭṭa bhaṭṭan kaiyyil dhârai-aṭṭi-k-kuḍutt-arulina dēvadānam Kuvalâla-nāṭṭu Araiṇṇurai sarva-bâdhâ-parihâram-âga-k-kuḍutt-arulīnâr

## 106 (c)

At the same place.

(Grantha and Tamil characters.)

.....yāṇḍu 10.....2.1 nâl Nigarili-Šôḷa-maṇḍalattu-k-Kuvalâla-nāṭṭu Pâkkam.....in-nāṭṭu-k-Kuvalâlattu-p-Piḍâriyârku vēṇḍum nivantaṅgaḷukku yāṇḍu 12.vadu.....iṇṇupad-âga dēvadānam-âga pugunta kēlvi variyil iṭṭa paḍi.....

## 106 (d)

At the same place.

(Grantha and Tamil characters.)

.....pala-paṇi-nivanta-k-kârarkku mādâpattiyam Kannâṭa...onṇukku nel tûṇi-p-padakk-âga...nûṇṇ-arupadinukku nel nûṇṇ-eybadin kalam tiruvâ-





râdanai-šeyyu . . . . hmanan Gautama-gôttiran Mâraśiṅga-baṭṭanukku nāl onṟu-  
 kku nel padakkāga nāl munnū . . . nukku nel aṟupadin kalam-agappaḍa kâśu  
 iraṇḍukku nel aiñ-galanê-tûṇi-p-padakku pa . . hâra-mâṇigaḷ nālvarukku nāl  
 onṟukku aiñ-ñāḷiy-āga nāl munnûṟṟukku nel eḷupatt-aiñ-galam-agappaḍa viśa . .  
 . . l kâśu araiy-āga kâśu iraṇḍukku nel aiñ-galanê-t-tûṇi-p-padakku tiru-manjāṇa-  
 nîr vaip . . oruvanukku nāl onṟukku nel nânāḷi . . ga nāl munnûṟṟ-arupadi-  
 nukku nel padinañ-galam tiruppallî-t-tāmam paṟittu-t-tiruppallî-t-toṅgal-  
 iḍuvâr iruvarkku nāl onṟukku-p . . nel nânāḷiy-āga nāl munnûṟṟ-arupa . . ku  
 nel muppadin kalam tirumey-kâppâr mûvarkku-p-pêrâl nel kkuṟuṇiy-āga nāl  
 munnûṟṟ-arupadinukku nel ttonṇûṟṟu-kka . . . gappaḍa viśam pêrâl kâśu onṟāga  
 kâśu mûṇṟukku nel eṇ-kalanê-mukkuṟuṇi tiru-nantavana-k-kuḍigal iruvarkku-  
 p-pêrâl nel kuṟuṇiy-āga nāl munnûṟṟ-arupadinukku nel aṟupadin kalam yôgi-  
 nigal nāl . . kku-p-pêrâl nel nânāḷiy-āga nāl munnûṟṟ-arupadinukku nel aṟu-  
 padin kalam yôgêśvarar nālvarukku-p-pêrâl nel aṟu-nāḷi . . ga nāl munnûṟṟ-aru-  
 padinukku nel ttonṇûṟṟu-k-kalam Bhayirava-mudalivi-Râjêṇtra-k-Kaliyuga-  
 -Bhayiravanukku nāl onṟukku nel padakk-āga nāl munnûṟṟ-arupadinukku  
 nel aṟupadin kalam Bhayiravar mûvarkku-p-pêrâl nel kkuṟuṇiy-āga nāl mun-  
 nûṟṟ-arupadinukku nel ttonṇûṟṟu-k-kalam uvaichchan talaippaṟai-kotṭuvân  
 oruvanukku nāl onṟukku nel kkuṟuṇi-nāḷiy-āga nāl munnûṟṟ-arupadinukku  
 nel naṟpatt-aiṅgalam mattalañ-gotṭuvâr iruvarkkuñ-gaṟaḍigai-kotṭuvân oru-  
 vanuñ-jêgaṇḍai-kotṭuvân oruvanun-gaimmaṇi-kotṭuvân oruvanum śaṅgut . .  
 ūduvar iruvarum āga āḷ eḷukku-p-pêrâl nel nânāḷiy-āga nāl munnûṟṟ-aru-  
 padinukku nel nûṟṟ-aiñ-gala kambâḍaviyan oruvanukku neṟ-kuṟuṇiy-āga nāl  
 munnûṟṟ-arupadinukku nel muppadin kalam naḍavavan oruvanukku nāl  
 onṟukku nel kkuṟuṇi-iru-nāḷiy-āga nāl munnûṟṟ-arupadinukku nel muppatt-  
 eḷu-kalanê-t-tûṇi-p-padakku . gappaḍa viśattukku-k-kâśu onṟukku nel iru-kalanê-  
 iru-tûṇi-k-kuṟuṇi karaṇan oruvanukku nāl onṟukku . . . . y-āga nāl munnûṟṟ-  
 arupadinukku nel muppadin-kalam-agappaḍa viśaṇ-gâśu onṟukku nel iru-  
 kalanêy-iru-tûṇi-k-kuṟuṇi dēvar-aḍiyâr peṇḍugal irupattu-nālvarukku-p-pêrâl  
 nel aṟu-nāḷiy-āga nāl munnûṟṟ-arupadinukku nel aiññûṟṟu-nâṟpadin kalam tiru-  
 maḍaippaḷikku kuśa-kûlam ulliṭṭu veṇ . . ni . . ũ-guśavan oruvanukku nāl onṟukku  
 nel nânāḷiy-āga nāl munnûṟṟ-arupadinukku nel padin-aiṅgam pariśaṭṭam-  
 vâṭṭam karaṅgoḷḷi oruvanukku nāl onṟukku nel nânāḷiy-āga nāl munnûṟṟ-aru-  
 padinukku nel ppadinañ-galam jôdishañ-jolluvân oruvanukku nāl onṟukku  
 nel . . ruṇiy-āga nāl munnûṟṟ-arupadinukku nel muppadin kalam-agappaḍa  
 viśaṇ-gâśu onṟukku nel iru-kalanêy-iru-tûṇi-k-kuṟuṇi vyākaraṇamum yāmaḷa-  
 mum vakkâṇippân oruvanukku nāl onṟukku nel kkuṟuṇiy-āga nāl munnûṟṟ-  
 arupadinukku nel muppadin kalam agappaḍa viśaṇ-gâśu onṟukku nel . ru-  
 kalanêy-iru-tûṇi-k-kuṟuṇi dēvakammi oruvanukku nāl onṟukku nel kkuṟuṇiy-  
 āga nāl munnûṟṟ-arupadinukku nel muppadin kalam kôyil-ppudukkum



tachchan oruvanukku nāl onṟukku nel kkuṟuṇiy-āga nāl munnūṟṟ-arupadinukku nel muppadin kalam || āga ippaḍi niva . . . šeydamaikku ivai puravu-varitipai-k-kaḷattu mugavetti Nirupa-šikāmaṇi Viḷuppa . . yann eḷut . . ivai Vira-šikāmaṇi muvênta-vêḷānn eḷuttu || svasti śri

## 107

At the same place.

(Grantha and Tamil characters.)

svasti śri Irattapāḍi-ēḷarai-ilakkamuṇ-gonḍu Kollāpurattu jaya-stamba-nāṭṭi Pērāṟṟaṇ-garai Koppattu Âhavamallanai aṇjuvitt-avan ānaiyuṇ-gudiraiyum peṇḍir baṇḍāramuṇ-gaikkoṇḍu vijaya-abishêkam-paṇṇi vîra-šingâšanattu viṟṟirund-arulina Kô-p-Parakêšari-pammar-âna uḍaiyâr śri-Râjêntra-dêvarkku yāṇḍu mûṇṟāvadu Vijaiya-Râjêntra-maṇḍalattu-k-Kuvalâla-nāṭṭu-k-Kuvalâlattu-p-Piḍāriyâr piḍaligaivāriyāl yāṇḍu mûṇṟāvadu nāl eṇbattāru-varai kūḍi mudal-âna pašu-naḍai uru aṟupattu-mûṇṟum daṇḍanāyaka-kaṇḡaṇi Šôḷa-maṇḍalattu Pāṇḍi-kulâšani-vaḷa-nāṭṭu Viḷā-nāṭṭu Taṇḍaṇḡurai Taṇḍaṇḡurai-udaiyân Veṭṭan Paṇchanedi-vāṇan-âna Madurântaka-t-Tamiḷ-pperaiyan nilaiyuru-k-koṇḍu šandirâditta-vaṟa erippad-āga it-têvarai ârâdikkum Šiva-Brâhmaṇar Kaušika-gôttirattu Šaṅkaran Tiyaṁbakan-âna Bûpâlarâja-Brahma-mârâyanum Âlan Mârâšingān-âna Râjaparâkkirama-Brahma-mârâyanum erippad-āga vaiṭṭa tiru-nuntâvilakku iraṇḍu ip-pašuvâl vanda âkka-p-perukkam taṇḡalidâgavum ip-pariṣu vaiṭṭa tiru-nundâvilakku iraṇḍu ivai pam-Mâhêšvarar rakshai ||

## 108

At the same place.

(Grantha and Tamil characters.)

svasti śri Tiru manni viḷaṇḡum-i . . ku . . . na . tan tōḷum vâlun-tuṇaiy-ena-kKelî . . nai kaḍantu Vayirâgaratta-kkuṇjara-kkuḷâm pala vâri aṇjali-Šakkaragoṭṭattu-tTârâvarašanai-ttikku nigala-ttirai-koṇḍ-aruli arukkan-udaiya-ttišaiyil irukkuṇ-gamalam-anaiya Nila-magaḷ-tannai munniv-an-nāl tiru-Mâl-âdi-kkelîl-âgi yaḍu-ttanav-iyāduṇ-jaliyāvagaiy-inid-eduttu-t-tan kuḍai-niḷalil-inb-uṟa irutti tigiriyum puliyun-tiṣai-toṟu naḍâtti-p-pugaḷun-tarumamum . . . . . niṟutti vîramun-tiyâgamu mânamuṇ-garuṇaiyum urimai . . yâttala nigala jayamun-tānum viṟṟiruntu kulamaṇi-makuta muṟaiyiṟ-chûḍi-t-tan-kaḷal târâdivar šûḍa-ch-cheṇḡol Nâva . . m puvitoṟum naḍâttiya Kô-Râjakešarivarmar-âna . . ḍayâr śri-Râjêntra-Šôḷa-dêvarkku yāṇḍu iraṇḍāvadu adikâri . . ḷa-maṇḍalattu-k-Kâliyûr-kkoṭṭattu-p-Pembuliyûr-nāṭṭu-p-Pāṇḍiyampâkkattu-p-Pāṇḍiyampâkkam - uḍaiyâr Ambalavan Tiruppontaiyâr - âna Vira-šikāmaṇi - mûvêntavêḷâr Vijaiya-Râjêntra-maṇḍalattu-k-Kuvalâla-nâ . . . . . ttu-p-Piḍāriyâr kôyilin-uḷḷâl ttiru-ch-churru-maṇḍapattu-k-kôyiṟ-karuma-mârâyar . . runtu it-têvar dēvadānam-âna ūṟgaḷâl

5\*





vanta mādai nell-âkki it-têvarkkum patipâdamûla-ppattudaiya . . . pala-paṇi-  
 nivantakkârkum nivantañ-jeydapaḍi unḍô-v-enru it-têvarkku mādâpattiyañ-  
 jeygira Kannâṭaka-paṇḍitaraiyum ( patipâdamûla-ppattudai-p-paṇchâchâriya-  
 t-têvakammigalaiyûñ-gêṭka udaiyâr śrī . . . la-dêvarkku yāṇḍu iraṇḍâvadu-  
 varaiyum nivantañ-jeydaḍ-illaiy-enru šolla mērpāḍiyârgalaiyum puravu-vari-  
 tiṇai-kalattu mugavētti . . . yûr-k-kottattu Araṇinilai Mummudi-Šôla-Nallûr i . .  
 vêlân Kaṇbu . . . mâna Nirupa-šikâmaṇi Viḷupparaiyanai vaiyttu-kkoda . . tu adi-  
 kârigaḷ Vîra-šikâmaṇi-mûvēnta-vêḷar nivantañ-jeydapaḍi dēvadānam kuṇṇi nel  
 mādai nûrr-enbattêḷē-mûnru-mâ || Parakkamballi mādai irunûrru-iraṇḍē-mākāṇi ||  
 . . . raiyûr mādai patt-araiyê- oru-mâva . . . kalai . . . mânran pa . . . ennûrr-orupatto  
 . . . l āga . aiññûrr-orupattêḷē-mûnru-mākāṇiyināl mādai onṟukku kâšu iraṇḍ-āga  
 kâšu âyirattu-muppattu-nâlêḷum-mâ-v-araikku kâš-onṟukku Râja . . . . . nellu .  
 ira . tit . . nellu iraṇḍâyirat . . . nê-tûṇiyināl kalañ-galanê-tûṇi-nânâḷi vâši . . . rri  
 Arumolidēvan marakkâlâl nellu iraṇḍâyiratt-enñûrru-nârpattu-mukkalanēy-  
 iru-tûṇi-mukkuṇikkum nivantañ-jedapaḍi || Virabhadra-dêvarku sa . . . onṟukku  
 tiru-v-amudariši nânâḷiyum kaṇiyamu iraṇḍum āḍaikkâya . . . . . mudu nâlum  
 Brahmâṇiyârkkku santi onṟukku tiru-v-amudariši nânâḷiyum kaṇiyamudu  
 iraṇḍum āḍaikkâyamudu iraṇḍum ilaiyamudu nâlum Īśvariyaṛkkku santi  
 onṟukku tiru-v-amudariši . . . . . kaṇiyamudu iraṇḍum āḍai . . . . . ṇḍum ilaiyamudu  
 . . . . . ârkku santi onṟukku tiru-v-amudariši nânâḷiyum kaṇiyamudu iraṇ-  
 ḍum āḍaikkâyamudu iraṇḍum ilaiyamudu nâlum Vaiyishṇaviyaṛkkku santi  
 onṟukku tiru-v-amudariši nânâḷiyum kaṇiyamudu iraṇḍum āḍaikkâyamudu . .  
 . . ilaiyamudu nâlum Vârâhi . . . . . yamudu iraṇḍu āḍaikkâyamudu  
 iraṇḍum ilaiyamudu nâlum Indrâṇiyârkkku santi onṟukku tiru-v-amudariši  
 nânâḷiyum kaṇiyamudu iraṇḍum āḍaikkâyamudu iraṇḍum ilaiyamudu nâlum  
 śrī-Châ . . . . . dēšvariyaṛkkku santi onṟukku tiru-v-amudariši nâ . . . . . kuṇṇi-  
 nânâḷiyum arda-yâmatukku tiru-v-amudariši nânâḷiyum santi nâlukku kaṇiya-  
 mudu eṭṭum āḍaikkâyamudu eṭṭum ilaiyamudu padinâṟum Gaṇapatiyâr  
 Arumukkiya . . . tu . . . . . ârkku santi onṟukku tiru-v-amudariši nânâḷiyum . . . . .  
 . ḍaikkâyamudu iraṇḍum ilaiyamudu nâlum Mûlasthânattu Châmunḍēšvari-  
 yârkkku santi onṟukku tiru-v-amudariši nânâḷiyum kaṇiyamudu iraṇḍum  
 āḍaikkâyamudu iraṇḍum ilaiyamudu nâlum Yôgēšvariyaṛkkku santi onṟukku  
 tiru-v-amudariši nânâḷiyum kaṇiyamudu iraṇḍum . . . . . m ilaiyamudu nâlum  
 Kshêtrapâla-dêvarkku santi onṟukku tiru-v-amudariši nânâḷiyum kaṇiyamudu  
 iraṇḍum āḍaikkâyamudu iraṇḍum ilaiyamudu nâlum Mahâšâstâvukku tiru-v-  
 amudariši nânâḷiyum kaṇiyamudu iraṇḍum āḍaikkâyamudu iraṇḍum ilaiya-  
 mudu nâ . . . . . kku tiru-v-amudariši nânâḷiyum kaṇiyamudu iraṇḍum āḍai-  
 kkâyamudu iraṇḍum ilaiyamudu nâlum Sûrya-dêvarkku santi onṟukku tiru-  
 v-amudariši nânâḷiyum kaṇiyamudu iraṇḍum āḍaikkâyamudu iraṇḍum ilaiya-  
 mudu nâlum āga dēvargaḷukku nâl onṟukku . . . . . munnûrr-arupadinukku tiru-



v-amudariši irunûrr-çupadin-kalattinâl | iraṇḍ-añjâkki nel arunur-çupatt-  
 aiñ-galam kariyamud-onṟukku nel ulakk-âga nâl onṟukku nel kuṟuṇi-oru-nâli  
 .... munnûrr-arupadinu .. muppattu-mû ..... ṟukku | aḍaikkâyamudu  
 muppattâr-âga nâl munnûrr-arupadukku aḍaikkâyamudu pannîr-âyirattu-toḷâ-  
 yiratt-arupadukku aḍaikkâyamudu pattukku nel nâliy-âga padin-mukkalanê-  
 tûṇi-p-padakku nâl onṟukku ilaiyamudu oru....nâl munnû.....kku-  
 t-toḷâyirattu-irupadukku ilaiyamud-irupadukku nel nâliy-âga nel padin-  
 mukkalanê-tûṇi-p-padak-âga dēvargalukku ôr-âṭṭaikku nella çunûrru-muppatt-  
 aiñ-galanêy-iru-tûṇi-k-kuṟuṇi uttaram-ayana...nti nâl.....gaikku kalaša-  
 ttin kiḷ aṭṭa nel tûṇi ariši nânâliyâl nel kuṟuṇi snapana-dravyam vēṇḍuvana  
 kolḷa-k-kâṣu kâlukku nella iru-tûṇiy-iru-nâli pīradâna-kumbañ-jûḷa-p-puḍavai  
 onṟukku-k-kâṣu arai...kku nella tûṇi-oru-nâli perun-tiru-v-amudariši tûṇi..  
 ..ṇḍ-añjâkki nel kalanê-mukkuṟuṇi kariyamudu nâlukku nel-iru-nâli  
 aḍaikkâyamudu irupadukkum ilaiyamudu nârpadukku nel nânâli Yôgini-  
 Yôgēśvara-pûjaikku mattiya-pânam iru-kalattukku nel kala...tûṇiyinâl iraṇḍ-  
 añjâkki nel iru-tûṇi-p-padakku .. kâṣu kâlê-araikkâlukku nel kalanê-  
 munnâli dakṣaṇam-ayana-samkrânti nâl snapanam âḍi aruḷugaikku kalaša-  
 ttin kiḷ-aṭṭa nel tûṇi ariši nânâliyâl nel kuṟuṇi pīradâna-kumbañ-jûḷa-p-puḍavai  
 onṟukku kâṣu araikkâlukku nel tûṇi-oru-nâli snapana-dravyaṇ-golḷa-k-kâṣu  
 kâlukku nel iru-tûṇi-iru-nâli perun-tiru-v-amudukku ariši tûṇi-p-padakkinâl  
 iraṇḍ-añjâkki nel .. kalanê-mukkuṟuṇi kariyamudu nâlukku nel iru-nâli aḍaikkâ-  
 yamudu irupadukkum ilaiyamudu nârpadukkum nel nânâli Yôgini-Yôgēśvara-  
 pûjaikku mattiya-pânam iru-kalattinâl neṟ-kalam ariši tûṇiyinâl iraṇḍ-añjâkki  
 nell-iru-tûṇi-p-padakku âḍ-onṟinâl kâṣu kâlê-araikkâlinâl neṟ-kalanê-munnâli  
 sūrya-grahanattu nâl snapanam-âḍi aruḷugaikku kalašattin kiḷ-aṭṭa nel tûṇi  
 ariši nânâliyinâl nel kuṟuṇi....mbañ-jûḷa-p-puḍavai onṟukku kâṣu araikkâ-  
 lukku nel tûṇi-oru-nâli \*snapana-dravyattukku vēṇḍuvana kolḷa-k-kâṣu kâlukku  
 nel iru-tûṇi-iru-nâli perun-tiru-v-amudukku ariši tûṇi-p-padakkinâl iraṇḍ-  
 añjâkki nel kalanê-mukkuṟuṇi kariyamudu nâlukku nell-iru-nâli aḍaikkâya-  
 mudukkum ilaiyamudu nârpadukkum nel nânâli Yôgini-Yôgēśvara-pûjaikku  
 mattiya-pânattukku iru-kalattukku neṟ-kalam ariši tûṇiyinâl iraṇḍ-añjâkki  
 nell-iru-tûṇi-p-padakku âḍ-onṟukku-k-kâṣu kâlê-araikkâlukku neṟ-kalanê-mû-  
 nâli Kârtigai-k-Kârtigai nâl snapanam âḍi aruḷugaikku kalašattin kiḷ-aṭṭa  
 ne.tûṇi ariši nânâliyinâl neṟ-kuṟuṇi pīradâna-kumbañ-jûḷa-p-puḍavai onṟukku-  
 k-kâṣu araikkâlukku nel tûṇi-oru-nâli snapana-dravyam vēṇḍuvana kolḷa-k-  
 kâṣu kâlukku nell-iru-tûṇi-iru-nâli perun-tiru-v-amudukku ariši tûṇi-p-p..  
 kinâl iraṇḍ-añjâkki neṟ-kalanê-mukkuṟuṇi kariyamudu nâlukku ne...l-iru-nâli  
 aḍaikkâyamudu irupadukkum ilaiyamudu nârpadukkum nel-iru-nâli viḷakk-  
 iḍa cṇṇai padinâlikku cṇṇai nâlikku neṟ-padak-âga neṟ-kalanê-iru-tûṇi

\* The succeeding portion of this inscription is by mistake printed as No. 112 a in the Tamil text.



Yôgini-Yôgêśvara-pûjaikku mattiya-pānam iru-k..tukku ner-kalam ariśi tūṇiyināl iraṇḍ-añjākki nell-iru-tūṇikku. . . . .nṟukku-k-kāśu kâlê-araikkâlukku ner-kalanê-mūnāḷi ôr-āṭṭai-nāḷil Śevvāy. .ṟukku nāl onṟukku-t-tiru-v-amudariśi kuṟuṇiyum balikku ariśiy-iru-nāḷiyum Astradêvarkku-t-tiru-v-amudariśiy-iru-nāḷiyum tirunāl onṟukku ariśi kuṟuṇi-nānāḷiy-āga nāl aimbattiraṇḍukk-ariśi aṟu-kalanê-tūṇi-p-padakkinnāl-iraṇḍ-añjākki ner-padināṟu-kalanê-mukku-ṟuṇi nāl onṟukku-k-kariyamudu iraṇḍukku nel-iru-nāḷiy-āga nāl aimbattiraṇḍukku nel tūṇi-p-padakku-nānāḷi nāl onṟukku aḍaikkāyamudu nālāga nāl aimbattiraṇḍukku aḍaikkāyamudu irunūṟṟ-eṭṭukku ner-padakk-añṇāḷi nāl onṟukku ilaiyamudu eṭṭāga nāl aimbattiraṇḍukku ilaiyamudu nānūṟṟ-orupatt-āṟukku nel padakk-añṇāḷi aṅgāra-balikku nāl onṟukku āḍ-onṟāga nāl aimbattiraṇḍukku āḍ-aimbattiraṇḍu āḍ-onṟukku kāśu kâlāga kāśu padinmūṟukku kâś-onṟukku nel iru-kalanê-iru-tūṇi-k-kuṟuṇiy-āga nel muppattaiṇ-galanê-iru-tūṇi-k-kuṟuṇi bali-pôdu. . pattu-viḷakkukku nāl onṟukku eṇṇai uriy-āga nāl aimbattiraṇḍukku eṇṇai irupattāṟu-nāḷi eṇṇai nālīkku ner-padakkāga nellu nāṟ-kalanê-tūṇi kanniyā-pûjaikku-p-peṇ-piḷaigal eḷuvarkkum Vikkêśvara-māṇi oruvanukkum nāl onṟukku ariśi kuṟuṇiy-iru-nāḷiy-āga nāl aimbattiraṇḍukku ariśi aiṇ-galanê-aiṇ-guṟuṇiyināl iraṇḍ-añjākki ne. padinmukkalanê-tūṇi-p-padakku-nānāḷi nāl onṟukku-k-kari nāl. lukku nel nānāḷiy-āga nāl aimbattiraṇḍukku nell-iru-kalanê-padakku nāl onṟukku veruṅgāya padināṟ-āga nāl aimbattiraṇḍukku veruṅgā yaṇṇūṟṟu-muppattiraṇḍukku nell-iru-tūṇi-p-padakku-munnāḷi-uḷakku nāl onṟukku verṟilai muppattiraṇḍ-āga nāl aimbattiraṇḍukku verṟilai āyiratt-aṟunūṟṟ-aṟupattu-nālukku nell-iru-tūṇi-p-padakku-munnāḷi-uḷakku ôr-āṭṭai-nāḷil tiṅgal-saṁkrānti pattukku saṁkrānti onṟukku-t-tiru-v-amudariśi kuṟuṇi-nānāḷiy-āga nāl ppattukku-t-tiru-v-amudariśi kalanê-mukkuṟuṇiyināl iraṇḍ-añjākki nel mukkalanê-kuṟuṇi-nānāḷi nāl onṟukku kariyamudu iraṇḍukku nel nāḷiy-āga aiṇ-ñāḷi nāl onṟukku aḍaikkāyamudu iraṇḍāga nāl ppattukku aḍaikkāyamudu irupadukku nell-iru-nāḷi nāl onṟukku ilaiyamudu nālāga nāl ppattukku ilaiyamudu nāṟpadukku nel iru-nāḷi tiṅgal tirunāl tiruviḷā-p-panniraṇḍukku nāl onṟukku tiru-v-amudariśi padakk-āga nāl panniraṇḍukku tiru-v-amudariśi iru-kalattināl iraṇḍ-añjākki nel aiṇ-galam nāl onṟukku kariyamudu nālukku nel iru-nāḷiy-āga nāl panniraṇḍukku nel mukkuṟuṇi nāl onṟukku aḍaikkāyamudu nāṟpatt-eṭṭukku nel nānāḷi-muḷakku nāl onṟukku ilaiyamudu eṭṭāga nāl panniraṇḍukku ilaiyamudu tonṇūṟṟ-āṟukku nel nānāḷi-muḷakku nāl onṟukku tiru-viḷakku eṇṇai nānāḷiyāga nāl ppanniraṇḍukku eṇṇai nāṟpatt-eṇṇāḷikku nell-eṇ-kalam Yôgini-Yôgêśvara. . . . nāl onṟukku mattiya-pānam iru-kalattukku ner-kalam-āga nāl ppanniraṇḍukku ner-panniru-kalam nāl onṟukku ariśi tūṇiy-āga nāl panniraṇḍukku ariśi nāṟ-kalattinnāl-iraṇḍ-añjākki ner-padinkalam nāl onṟukku āḍ-onṟāga nāl



ppanniraṇḍukku āḍ-onṟukku kâṣu kâlê-raikkâl-âga-k-kâṣu nâlaraikku  
 neṟ-panniru-kalanê-tûṇi-nânâli Paṅguni-Uttira-t-tirunâ . . vilâ-v-eḷuntaruḷa-  
 t-tiru-k-kōḍi ēṟugaikku-t-tiru-mulaiyaṭṭa-p-pâligaiy-iḍa-kkîḷ-aṭṭa neṟ-kurūṇi  
 ariṣi nâliyinâl nel iru-nâli Śâmuṇḍâ-kumbaṇ-jûḷa-p-puḍavai onṟukku-k-kâṣu  
 araikkâlukku nel tûṇi-oru-nâli tiru-v-amudariṣi iru-nâlikku nel aiñ-nâli  
 kaṟiamudukkum aḍaikkâyamudukkum ilaiyamudukkum nel nâli tiru-k-  
 kōḍikku-p-panniru-muḷa-p-puḍavai onṟukku-k-kâṣu araikku nellu-kkalanê-mu-  
 nnâli dhvajam-eḷuduvâṇukku kâṣu araikkâlukku nel tûṇi-oru-nâli âṣâriya-  
 nukku uḍaiyum uttiriyamum iḍa-p-puḍavai iraṇḍukku-k-kâṣu kâlukku  
 nell-iru-tûṇi-iru-nâli tiru-nayana-môksham-paṇṇu . . . kku dakshapaikku-k-kâṣu  
 araikkâlukku nel tûṇi-iru-nâli Dhvaja-dêvarkku-k-kalaṣattin kîḷ aṭṭa nel  
 nânâli Dhvaja-dêvarkku nâl onṟukku-t-tiru-v-amudariṣi iru-nâliy-âga nâl  
 ēḷukk-ariṣi kurūṇiy-aṟu-nâliyinâl iraṇḍ-añjâkki nel tûṇi-oru-nâli nâl onṟu-  
 kku aḍaikkâyamudu iraṇḍu ilaiyamudu nâlum-âga nâl ēḷukku aḍaikkây-  
 amudu padinâlum ilaiyamudu irupattettukkum nel munnâli nâl onṟukku-k-  
 kaṟiyamudu onṟukku nel uḷakk-âga nâl ēḷukku nel nâli-muḷakku . . rum  
 nâlukku Dhvaja-dêvarkku âḍu onṟukku-k-kâṣu kâlukku nel iru-tûṇi-iru-nâli  
 dhvajam-iḷichehu-nâl āḍ-onṟukku-k-kâṣu kâlukku nell-iru-tûṇi-iru-nâli Astra-  
 dêvarkku-ch-chârtti aruḷa-p-pariyaṭṭam onṟukku-k-kâṣu araikkâlukku nel  
 tûṇi-oru-nâli santi onṟukku-t-tiru-v-amudariṣi iru-nâliy-âga santi iraṇḍukku-  
 t-tiru-v-amudariṣi nânâliy-âga nâl ēḷukku ariṣi mukkurūṇi-nânâliyinâl iraṇḍ-  
 añjâkki nel iru-tûṇi-aṟu-nâli santi onṟukku-k-kaṟiyamudu onṟâga santi  
 iraṇḍukku-k-kaṟiamudu iraṇḍukku nel uriy-âga nâl ēḷukku nel munnâli-uri  
 tiruvilâ-v-aṟaivâṇukku-p-puḍavai onṟukku-k-kâṣu kâlukku nel iru-tûṇiy-iru-  
 nâli ēḷânâl-t-tiruvilâv-eḷukka-t-tiru-mulaiy-aṭṭa-p-pâligai-k-kîḷ aṭṭa nel  
 kurūṇi ariṣi nâliyinâl nel iru-nâli Śâmuṇḍâ-kumbaṇ-jûḷa-p-puḍavai onṟukku  
 kâṣu araikkâlukku nel tûṇi-oru-nâli tiru-v-amudukku ariṣi iru-nâlikku nel  
 aiñ-nâli kaṟiyamudukkum aḍaikkâyamudukkum ilaiyamudukkum nel nâli  
 Śâmuṇḍâ-hômattukku santi onṟukkum uriy-âga santi iraṇḍukku ney nâliy-âga  
 nâl ēḷukku ney ēḷu-nâlikku neṟ-kalanê-padaḍu hōma-chcharu onṟukku ariṣi  
 iru-nâli âga santi iraṇḍukku ariṣi nânâli âga nâl ēḷukku ariṣi mukkurūṇi-  
 nânâliyinâl irattī nel ēḷu kurūṇi eḷlukkum porikkum toraikkum nâl onṟukku  
 neṟ-kurūṇiy-âga nâl ēḷukku nel ēḷu kurūṇi hōmattukku nâl onṟukku âḍu  
 onṟâga nâl ēḷukku âḍu ēḷâga âḍu onṟukku kâṣu kâl-âga kâṣu onṟê-mukkâli-  
 nâl nel nâṟ-kalanêy-iru-tûṇi-k-kurūṇi-aṟu-nâli Nava-dêvataiga . . kku santi  
 onṟukku pērâl tiru-v-amudariṣi iru-nâliy-âga santi iraṇḍukku ariṣi tûṇi-  
 nânâliy-âga nâl ēḷukku-t-tiru-v-amudariṣi iru-kalanêy-eḷu-kurūṇi-nânâliyinâl  
 iraṇḍ-añjâkki nel aṟu-kalanêy-iru-tûṇi-k-kurūṇi-aṟu-nâli nâl onṟukku-k-kaṟiy-  
 amudu iraṇḍukku nel nâli âga nâl ēḷukku nel mukkurūṇi-nânâli nâl  
 onṟukku . . . kkâyamudu muppattâṟ-âga nâl ēḷukku aḍaikkâyamudu irunâṟr-



aimbattettukku adaikkâyamudu pattukku nel nâliy-âga nel mukkuruni-oru-nâli-  
 mulakku nâl onrukku ilaiamudu elupattirand-âga nâl êlukku ilaiamudu aiññûr-  
 orupatt-ârukku ilaiyamudu irupadukku nel nâliy-âga mukkuruni-nânâli-mulakku  
 šartti aruḷa-p-puḍavai onbadinukku-k-kâšu onrê-araikkâlukku nel mukkalanê-  
 kuruni-oru-nâli šartti aruḷa-t-tirukkâppu nâl onrukku-p-pon mûnru mañjâ-  
 dikku-k-kâšu araiyinâl ner-kalanê-tûni-nânâli bali-chcharuvukku santi  
 onrukku ariši iru-nâliy-âga santi irandukku ariši nânâliy-âga nâl êlukku  
 ariši mukkuruni-nânâliyinâl irand-añjâkki nel iru-tûni-arū-nâli nitta-hômam-  
 paṇṇuvân oruvanukku dakṣaṇai nâl onrukku-k-kâšu araikkâl-âga nâl êlukku-  
 k-kâšu mukkalê-araikkâlinâl. . . 1. . . lanê-tûni-eḷu-nâli nitta-t-tiruvilâv-eḷuntaru-  
 lum nâl santi onrukku-t-tiru-v-amudariši padakk-âga santi irandukku-t-tiru-v-  
 amudariši tûniy-âga nâl êlukku-t-tiru-v-amudariši iru-kalanê-tûniyinâl irand-  
 añjâkki nel aiñ-galanê-iru-tûni-p-padakku nâl onrukku-k-kariyamudu irand-  
 ukku nel iru-nâliy-âga nâl êlukku ner-kuruni-arū-nâli nâl onrukku adaikkây  
 amudu ettâga nâl êlukku adaikkâyamudu aimbat. . . nâl nel aiñ-ñâli-uri nâl  
 onrukku ilaiy amudu padinâr-âga nâl êlukku ilaiy amudu nûr-orupa. . . ñdi  
 nâl nel aiñ-ñâli-uri tiruvilâv-eḷuntarulum idattu tiru-vilakk-erikka nâl  
 onrukku eṇṇai padinâliy-âga nâl êlukku eṇṇai elupadinâli eṇṇai nâlikku  
 ner-padakk-âga ner-padinoru-kalanêy-iru-tûni kaputtirttam âdi aruḷampôdu  
 sâttiy-arūḷa-p-puḍavai onrukku-k-kâšu araikkâlukku nel tûni-oru-nâ. . . tirtt. .  
 . . ñdi šartti aruḷa-p-pariyattam onrukku-k-kâšu araikkâlukku nel tûni-oru-nâli  
 Brahmaṭvam-paṇṇuvân oruvanukkum mantra-japam-paṇṇuvân oruvanukkum  
 stôtram vinṇappañ-jeyvân oruvanukkum pērâl dakṣaṇaikku-k-kâšu kâlum  
 Irukkuvêdi oruvanukkum Sâmaṇvêdi oruvanukkum Yaśurvêdi oruvanukku  
 dakṣaṇaikku-p-pērâl kâšu araikkâl-âga kâšu onrê-araikkâlukku nellu mukka-  
 lanê-kuruni-oru-nâli tiruvilâvil šêvittârum âdinârkkum pādinârkkum prasā-  
 dañ-guḍukka-p-pariśattai-gollā-k-kâšu nâlukku ner-padinoru-kalam mâtiru-  
 šanti šeyya-t-tiru-mulaiy-aṭṭa ner-padakku toraiyum uluntum ulliṭṭu vēṇḍuvana  
 kollā ner-padakku pōdādikkum idattu kan. . . yāv-oruttikku savvâpara. . . tukku-  
 p-pon arai-k-kalāñjukku-k-kâšu onrukku nel iru-kalanêy-iru-tûni-k-kuruni  
 uḍukka-k-karai onrukku-k-kâšu kâlukku nel iru-tûni-iru-nâli bhêri-vêṭṭikka-  
 p-puḍa. . . . . nrukku. . . . . šu kâlukku nel iru-tûni-oru-nâli bhêri-kkîḷ aṭṭa ner-  
 kuruni . šā-kkoḍikku-p-puḍavai onrukku-k-kâšu araiyinâl nel kalanê-tûni-  
 nânâli bali ida âdu onrukku-k-kâšu. . . lukku nel iru-tûni-iru-nâli tiru-v-amu-  
 dukku santi onrukku ariši iru-nâli âga nâl êlukku-t-tiru-v-amudariši kuruni-  
 arū-nâliyinâl nel tûni-munnâli santi onrukku kariyamudu onrukku nel  
 ulakk-âga nâl êlukku nel nâli-mulakku santi onrukku adaikkây amudu  
 irandâga nâl êlukku adaikkây amudu padinâlukku nel nâli-uri santi onrukku  
 ilai amudu nâlâga nâl êlukku ilai amudu iru. . . ttettukku nel nâli-uri  
 santi onrukku-t-tiru-vilakku onrukku eṇṇai oru ševīḍ-âga nâl êlukku eṇṇai



oru-ševīḍ-āga nāl ēlukku eṇṇai ālākkē-iru-ševīḍukku nel iru-nāli-uri yāga-  
 šālaiyil irukkum Šāmuṇḍā-kalaśam onṇum nava-.. mbaṅgaḷam irukkum  
 šayana-vēdikai mēl aṭṭa nel padakku ariśi nānāliyināl neṇ-kuruṇi kumbaṅ-  
 jūla-p-puḍavaikku-kkāśu onṇ-araikku nel nāṇ-kalanē-kuruṇi-nānāli nāl onṇukku  
 nantāvilakku onṇukku eṇṇai ulakk-āga nāl ēlukku eṇṇai nāli-mulakkināl  
 nel mukkuṇi-nānāli kumba-devataigaḷ padinmarkkum Astra-dēvarkkum  
 santi onṇukku-ppērāl / tiru-v-amudariśi iru-nāli-āga nāl onṇukku ariśi  
 padakku-nānāli-āga nāl ēlukku-ttiru-v-amudariśi kalanē-aiṇ-guruṇi-nānāliyi-  
 nāl iraṇḍ-aṅjākki nel mukkalanē-ēlu-kuruṇi-aṇu-nāli santi onṇukku-kkaṇiy-  
 amudu iraṇḍukku nel nāli-āga nāl ēlukku nel ēlu nāli santi onṇukku  
 āḍaikkāyamudu irupattiraṇḍ-āga nāl ēlukku āḍaikkāyamudu nūṇ-aiym-  
 . . . ttu-nālukku . . . ruṇi-ēlu-nāli-uri santi onṇukku ilai amudu nāṇpattu-nāl-  
 āga nāl ēlukku ilai amudu munṇūṇ-ettukku neṇ-kuruṇi-ēlu-nāli-uri širu-kālai-  
 ppalikku ariśi iru-nāliyum madhyāna-balikku ariśi iru-nāliyum udira-balikku  
 āḍu onṇum antiyampōdu arkki . . balikku ariśi iru-nāli ardha-yāma-balikku  
 ariśi iru-nāliyum āḍu onṇum āga nāl ēlukku ariśi kuruṇiy-āga nāl ēlukku  
 ariśi ēlu-kuruṇiyināl neṇ-kalanē-aiṇ-guruṇi . . nāli āḍu padinālināl āḍu  
 onṇukku-k-kāśu kāl-āga-k-kāśu mūṇ-araiyināl nel onbadin-kalanē-ēlu-  
 kuruṇi-nānāli graha-śāntikkum arputa-śāntikkum nāl onṇukku āḍu onṇāga  
 nāl ēlukku āḍu ēlināl kkāśu onṇē-mukkālukku nel nāṇ . . lanē-iru-tūṇi-k-kuruṇi-  
 aṇu-nāli balipōdu pīḍattu-ppiḍivilakku iraṇḍukku eṇṇai mulakk-āga nāl  
 ēlukku eṇṇai aiṇ-nāli-ulakkināl nel iru-tūṇi-p-padakku-nānāli nava-hōmattukku-  
 ch-charu onbadukku nāl onṇukku ariśi padakk-iru-nāli-āga nāl ēlukk-ariśi kala-  
 nē-mukkuṇi-aṇu-nāliyināl nel mukkalanē-mukkuṇi-mun . . li hōmattukku  
 nāl onṇukku ney nānāli-uri-āga nāl ēlukku ney muppattoru-nāli-uriyināl  
 ney nālukku neṇ-padakk-āga nel aiṇ-galanē-mukkuṇi Šāmuṇḍā-hōmattukku  
 nāl onṇukku āḍu onṇāga nāl ēlukku āḍu ēlināl āḍu onṇukku-k-kāśu kāl-āga  
 kāśu onṇē-mukkālinal nel nāṇ-kalanē-iru-tūṇi-k-kuruṇi-aṇu-nā . . . yamu . . . šikku  
 nāl onṇukku-p-perunti tiru-v-amudariśi kuruṇiy-āga nāl ēlukku tiru-v-amud-  
 ariśi kalanē-mukkuṇiyināl iraṇḍ-aṅjākki nel mukkalanē-kuruṇi-nānāli nāl  
 onṇukku-kkaṇiy-amudu iraṇḍukku ne . . iru-nāli-āga nāl ēlukku neṇ-kuruṇi-  
 aṇu-nāli santi onṇukku-ttiruvilakku iraṇḍ-āga santi mūṇukku / tiruvilakk-  
 ārukku-eṇṇai ālākkē-iru-ševāḍ-āga nāl ēlukku eṇṇai nāli-iru-ševittukku neṇ-  
 padakk-oru-nāli samāptiyil erumaiy-ettu erumai onṇukku-k-kāśu iraṇḍukku  
 nel aiṇ-galanē-tūṇi-p-padakku . . paśuvukku āḍu onṇukku-k-kāśa kālinal nel  
 iru-tūṇi-iru-nāli . . . nya-vadaikku āḍu onṇukku-k-kāśu kālukku nel iru . . . ni-iru-  
 nāli muttirāśāriyanukku uḍaiyum uttiriyamum iṭṭa puḍavai iraṇḍukku-k-  
 kāśu araikku neṇ-kalanē-tūṇi-nānāli daksbaṇaikk-p-pon mukkaḷaṅjukku-k-  
 kāśu ārukku nel ppadinaṇu-kalanē-tūṇi-p-padakku šū . . nukku uḍaiyum uttiri-  
 yamum-iḍa-p-puḍavai iraṇḍukku-k-kāśu araikku neṇ-kalanē-tūṇi-nānāli uḍaiy-  
 um utti . . . mum-iḍa-p-p . . . iraṇḍukku-k-kāśu araikku neṇ-kalanē-tūṇi-nānāli





idu irattippu dakṣhaṇai-p-pon kaḷaṇṇukku-k-kāṣu iraṇḍukku nel aiṇ-galanê-tûṇi-p-padakku bali-idum āṣāriyanukku udaiyum uttiriyaṁum-ida-p-puḍavai iraṇḍukku-k-kāṣu nālukku nel iru-tûṇi-iru-nāḷi dakṣhaṇaikku-p-pon kaḷaṇṇukku-k-kāṣu iraṇḍu . nel aiṇ-galanê-tûṇi-p-padakku nava-hômam-panṇuvâr onbadin-markku dakṣhaṇaikku-p-pêrâl kâṣu araiy-âga-k-kāṣu nâl-araikku neṇ-panniru-kalanê-tûṇi-nânâḷi śānti-ṣeyyum êḷu nālum Yôgini-yôgêśvara-pûjaikku nâl onṇukku mattiya-pānaṇ-galam-âga nâl êḷukku mat. . pānam êḷu kalattuk. . nel mukkalanê-tûṇi-p-padakku nâl onṇukku âḍ-araiy-âga nâl êḷukku âḍu mûṇṇ-araikku kâṣu mukkâlê-arai-araikkâlinâl nel iru. . lanê-tûṇi-êḷu-nâḷi nâl onṇukku ariṣi padakk-âga nâl êḷukku ariṣi kalanê-padakkinâl iraṇḍ-aṇṇâkki nel iru-kalanê-iru-tûṇi-mukkuṇṇi śānti-ṣeyyum êḷu nālum mû. . . rkkuñ. . . kkum pāḍinâṇkum-âḍinâṇkum śōṇṇukku nâl onṇukku ariṣi tûṇi-ppadak-âga nâl êḷukku ariṣi mukkalanê-tûṇi-ppadakkinâl irattī. . . . .

## 109 (a)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Tiru. . . vaḷara iru-Nila. . . . . ntaiyum pōṇ-Chaya-p-pāvai. . . . . ni-ch. . . . . perun-tēviyar-âgi inb-ura ne. . . ti. . . . . I-Idaiturai-nâḍun-tuḍar-vana-vêli-p-paḍar-Vanavāṣiyuñ-jullī-śûl-madit-Koḷippâkkaikum naṇṇaṇk-arum-araṇ-Manṇaikkaḍakkamum poru-kaḍal-Īlatt-araiyar-tamuḍiyum âṅg-avan-dê. . . . . kkaṇ Tennavan vaitta śuntara-muḍiyum I. . . . . te. . . . . rai-Īla-maṇḍalamuluvadum eṇi-paḍai-k-Kēraḷan muraṁmaiṇi-chûḍuṇ-guladanam-âgiya palar pugala-muḍiyuñ-jeṅg-adir-mālaiyuñ-jaṅg-adir-vēlai-t-tol-peruñ-gāvaṇ-pala-paḷan-tivun-jeruvir-chinavil-irupattoru-kâl araiṣugalai kaṭ. . . . . tīv-araṇ-karudi iruttiya ṣemboṇ-Tiru-t-tagu-muḍiyum bayaṅgoḍu paḷi miga Muṣaṅgiyil mudugitt-olitta Jayaṣiṅgan aḷapparum pugaloḍum piḍiyal Irattapâḍi-ēḷarai-ilakkamum nava-nedi-k-kula-peru-malaigalum vikkarama-vîra. Śakkaragoṭṭamum mudiravada-vallai Maḍu. . . ṇḍalamuñ-gâ-mi. . . . . yum veñ-jilai-vîrar Paṇja-p-paḷliyum pāṣadai-p-paḷana Māṣuṇi-dēṣamum ayarv-il vaṇ-kîrtti Âdinagaravaiṇi-chantiran-ṇol-kulatt-Intirâṣunai viḷaiy-amar-kaḷattu-k-kiḷaiyoḍum piḍittu-p-paladanattôḍu<sup>1</sup> niṇṇai-kula-dana-kkuvaiyuñ-gittaruñ-jeṇi-milai Oṭṭa-vishaiyamum pû. . . . . ṣēr naṇ-k-Kôṣalai-nâḍun-Tanmapālanai vemmunaḷi aḷittu vaṇḍ-urai-śōlai-t-Taṇḍabuttiyum Iraṇaśūranai muraṇ-uga-t-tâkki-t-tikk-aṇai-kîrtti-t-Takkaṇa Lâḍamun-Gôvi. . . . . ḍu-kalaṇ-Chaṅgoṭṭal-Mahipālanai veñ-jamar-vilâgatt-aṇṇuvitt-aruḷi oṇḍiraḷ-yānai. . . m penḍir-baṇḍâ. . . . . la-neḍuñ-gaḍal-Utti. . . Lâḍamum veṇi-malar-t-tîrttatt-eṇi-punaṇ-Kaṇgaiyum alai-kaḍal-naḍuvuṭ-palakalaṇ-jelutti Śaṅgirâma-vijaiyôrtuṅga-panman-âna Kidâratt-araiyanai vâṇ-ka-yam. . . . . r. . . . . ppirakkamum ârtt-avan-aga-nagar-p-pôṇ-t-toḷil vâṣalili Vichchâdira-t-tôṇamum pottoli-punai-maṇi-p-pu. . . . . na-maṇi-kkaḍavamum



(ni)nirai-šri-Vijaiyamun-turai-nir-Pannaiyum van-malaiyûraiyr-ron-Malaiyûrum  
 âl-kadal-a . . l-šûl Mâyirudîngamun-galaṅgâ-val-vinai Ilaṅgâšôbamun-gâpp-uru . .  
 . . . . . ppappâlamu . . . . . mum vilai-p-pain-tûr-idai Valaippandûrun-galai-t-  
 takkôr-pugaḷ talai-t-Takkôlamun-tida-mâval-vinai Mâdamaliṅgamun-galâmudir-  
 kaḍun-tirai Nil.muri-dêšamun-tênakkalâ-poḷil Mânakkavâramun-toḍu-kalaṅ-  
 kâvaṅ-kaḍu-muraṭ-Kiḍâramu-mâ-pporu-daṇḍâr-koṇḍa Kô-pParakêšaripanmar  
 âgiya uḍaiyâr šri-Râjêntira-Šôla-Dêvaṅku yaṇḍu 22 âvaḍu . . . Šôla-maṇḍalattu-  
 k-Kaṅgâšâyârattu-k-Kuvalâla-nâṭṭu-k-Kuvalâlattu - p - Piḍâriyâr kôyi . . munbu  
 itṭigaiyâl-eḍuttu niradu . . űgi uḍaiyâr šri-Râjêntira-Šôla-Dêvar aruḷichcheyya  
 eḍuppittân Šôla-ma . . lattU Uyyakkoṇḍâr-vaḷanâṭṭu Vennâṭṭu Amanakuḍiy-âna  
 Kêraḷântaka-chaturvêdi-maṅgalattu Nârkkana-šri-Kṛishṇan Raman âna Râjêntira-  
 Šôla-Brahmamârâyan magan Mârâyan-Arumoḷiy-âna šênâpati Uttama-Šôla-  
 Brahma-mârâyan ik-kôyil eḍuppittu i-dêvaṅku chantrâditya-vaṅa erikkakaḍa-  
 vid-âkki Janavârkalpagam-ennu . . . . . ta tirununtâvilakk-onṇinukku ik-kôyilil  
 Šiva-Brâhma(ma)ṇan Âlan Vinaganuñ-Jaṅkaran Tiyaṅbakanum uḷḷittâr-vašam  
 vaitta šâvâ mûvâ nall-erumai êḷu iv-vilakku ninṅ-eriya itṭa nuntâvilakku  
 nirai Âyiravanadu . . kôlâl nûṅru - p - palam iṅkâ - t - tirukkôyil-eḍuppittân  
 Jayaṅkoṇḍa-Šôla-maṇḍalattu Šeṅgâṭṭu-kkoṭṭattu Mâḡiṇûr-nâṭṭu-k-Kâṭṭumâna-  
 pâkkattu Brâhmaṇan Mûtta-vagaittûdan Tiruppori Ambalattâḍi Kshatrišikâ-  
 maṇi-vaḷanâṭṭu Velânâṭṭu Eyinaṅguḍaiyân-âna Mûtta - vagai - ttiruppaḷḷi - t -  
 toṅgal - uḍaiyân Šintâmaṇi Šaṅkaran Kuvalâlattu - p - Piḍâriyârkkku chantrâ-  
 ditya-vaṅa erippadâga it- tēvarai ârâdikkum Šiva-Brâhmaṇar-vašam oru santi  
 erippadâga vaitta šanti-vilakku oru

## 109 (b)

At the same place.

(Grantha and Tamil characters.)

svasti šri ip-piḍaṇ-jeyvittân Anḍa . . ḍaiyân Mâdavan pōr-ēru

## 110

At Kôlâr, on the outer wall of Kôlâramma temple.

(Grantha and Tamil characters.)

svasti šri Kuvalâla-pura-paramêšvaran Gaṅga-kulôṅpavan Kâvēri-vallabhan  
 Nandigiri-nâthan Uttama-Šôla-k-Kaṅgan-âna Vettummâra-Bâṇanena Kuvalâla-  
 Nâchchiyâr dēvadânaṅgaḷilum dēvargal / dēvadânaṅgaḷilum / maṅṅu-Kuvalâla-  
 nâṭṭil-uḷḷa dēvargal dēvadânaṅgaḷilum tiruviḍaiyâṭṭam paḷḷichchantaṅgaḷilum-  
 uḷḷa nila-vari avichchu-p-pâṭṭamum manai-panamum vâ . . panamu-maṅṅuḷḷa vari-  
 vugaḷum viṭṭēn it-tanmattai yaṅakkunân Gemgai-k-karaiyir-kurâṅ-pašuvai-k-  
 konṛân Piramavattiyilô viḷuvân-âga idu pan-Mâhêšvara-rakshai . . šivam-astu  
 aram-arivaṅk-aram-alladu tuṅaiy-illai

6\*



## 111

At the same place.

(Grantha and Tamil characters.)

svasti śrī Pūrva-dēśamuṁ-Gaṅgaiyuṁ-Gaḍāramuṁ-goṇḍa Kō-Parakēsaripanmar-  
 āna uḍaiyār śrī-Rājēntira-Śōḷa-Dēvar yāṇḍu 1.āvādu.240 nāl Nigarili-Śōḷa-  
 maṇḍalattu Kaivāra-nāṭṭu Vikkīrama-Śōḷa-purattu viṭṭ-arulina kōyilin-uḷḷāl  
 āṭṭattu-v-velikkūḍattu eḷuntaruḷiy-iruntu Nigarili-Śōḷa-maṇḍalattu-k-Kuvalāla-  
 nāṭṭu-p-Piragampalli vellān-vagaiyil mudalil yāṇḍu paḍināṇṇāvuḍu mudal tavir-  
 tu ivv-ūr kāṇi-kkāḍan nelli nūṇṇu-eḷupattaru-kalanē-nā-ttūṇi-p-paḍakku-nānāli-  
 muḷakkum pon nūṇṇu-muppattiru-kalaṇṇē-mūṇṇu-maṇṇāḍiyum āṇu mākkāṇi  
 yam in-nāṭṭu-k-Kuvalāḷattu-p-Piḍāriyārkkū vēṇḍum nivantaṇ....yāṇḍu paḍi-  
 nāṇṇāvuḍu mudal iruppaḍāga dēvaḍānam-āga variyiliṭṭu-k-kuḍukka-v-enṇu tiru-  
 vāymoḷintaruḷinār enṇu tirumantiravōlai Nittavinōḍa-vaḷa-nāṭṭu Venṇ....  
 Gaṅgaikoṇḍa-Śōḷa.....ḷuttināḷum tirumantiravōlai-nāyagam Gaṅgai-  
 koṇḍa-Śōḷa-purattu Rājaviṇṇāḍara-pperunteruvil Śonakanṣāṇṇūr Paraṇṇōti āna  
 Rājēntira-Śōḷa-k-Kantiruvapperayanum Uyyakkonḍār-vaḷa-nāṭṭu Venṇāṭṭu Kēra-  
 ḷāntaka-ch-charuppēdi-maṇḍalattu Nārkkāṇa-mārāyan Rājarājan-āna Rājarāja-  
 Brahma-mārāyanum Kōvanāchchan-āna Gaṅgaikoṇḍa-Śōḷa Aṇimuri-nāḍ-āḷvā-  
 num Uyyakkonḍār-vaḷanāṭṭu.....ḍayān.....tama-Śōḷa....karanum  
 oppiṭṭu-p-pugunta kēlvippaḍiyē variyiliṭṭu-k-kolḡav-enṇu Uyyakkonḍār-vaḷa-  
 nāṭṭu Venṇāṭṭu Kēraḷāntaka-ch-charuppēdi-maṇḍalattu Nārkkāṇa-mārāyan  
 Jananāḍanār-āna Rājēntira-Śōḷa-Brahmādirāyar ēva ivar ēvinapaḍiyē uḍan-  
 kūṭṭattu adikāriḡaḷ Mummaḍi-Śōḷa-maṇḍalatt-Aṇṇippontakōḷai adikāriḡaḷ  
 Nittavinōḍa-vaḷanāṭṭu Āvūr-kūṇṇattu Kiliṇālūr-kiḷavar Viḍaṇḡan Dēvanār āna  
 Jayaṇḡoṇḍa-Śōḷa-mūvēntavēḷārum Kshatriyaśikāmaṇi-vaḷanāṭṭu-t-Tirunaṇṇaiyūr-  
 nāṭṭu-ch-Chembiyanalūr-uḍaiyār Ninṇān Paṭṭanārum viḍaiyil adikāriḡaḷ Ksha-  
 triyaśikāmaṇi-vaḷanāṭṭu Velānāṭṭu Śiṇṇukūṇṇallūr-kiḷavar Kollaiputtanār-  
 āna Uttama-Śōḷa-p-Pallavadarayārum Uyyakkonḍār-vaḷanāṭṭu Ambar-nāṭṭu  
 Perumpōḷa-uḍaiyār Kuḍitāṇṇi Śēṭṭānārum Pāṇḍikulāśani-vaḷanāṭṭu Eyināṭṭu  
 Pugaiyūṇiḡuḍi-uḍaiyār Āḷaṇḡuḷavan Śaṇḡamaṇiyārum Arumōḷidēva-vaḷanāṭṭu  
 Tenbali-nāṭṭu Śēntamaṇḡalam-uḍaiyār Kuru...ṇṇiyār-āna Kaḍāraṇṇ-goṇḍa-Śōḷa-  
 mūvēntavēḷārum Nittavinōḍa-vaḷanāṭṭu Vira-Śōḷa-vaḷanāṭṭu Śēntamaṇḡalam-  
 uḍaiyār Attikōvan-Āḍittanārum...ḷi-dēva-vaḷanāṭṭu Puliyūr-nāṭṭu Muruganal-  
 lūr-uḍaiyār Kāḍan Gaṇavatiyār-āna Irumaḍi-Śōḷa-mūvēntavēḷārum Kshatriya-  
 śikāmaṇi-vaḷanāṭṭu Paṭṭana-k-kūṇṇattu...ḷāḍagai-uḍaiyān Ninṇān Araṇḡanārum  
 Rājēntiraśiṇḡa-vaḷanāṭṭu-t-Tiruvintaḷūr-nāṭṭu Madurāntakanallūr-uḍaiya...  
 kaḍavan Eṇṇitoḍiyār-āna Parakēśari-mūvēntavēḷārum...kkum...ḍi-nāṭṭu  
 Irājēntira-Śōḷa-vaḷanāṭṭu Śōḷa-Pāṇḍiya-vaḷanāṭṭu-t-Tirupputtūr...ḷāchchan Va-  
 santayāḷi śrī...śṇṇapura-Nārāyaṇa-baṭṭarum ēva-p-puravuvāri-tiṇai.....ṇi



Râjarâja-Pândi-nâttu Râjênta-Šôla-valanâttu-k-Kilkuṇḍârṟu-ch-Chôlašikâmaṇi-nallûr-uḍaiyân Âśanakampanum Šôla-maṇḍalattu Arumoli-dêva-valanâttu Valivilakkûṟṟattu Vikkirma-Šôla-nallûr-uḍaiyân Baladêvan Lôkašûlâmaṇiyum puravuvaritiṇaikkalam Arumolidêva-valanâttu Puraṅgarambai-nâttu-k-Kuḷalûr-uḍaiyân Nâgana...yum Râjarâja-Pândi-nâttu Madurântaka-valanâttu Alarṟûr-nâttu Jananâdanallûr-uḍaiyân Kaiyilâyan Ambalamum mugaveṭṭi in-nâttu Mudikoṇḍa-Šôla-valanâttu Venḍaikkudi-nâttu Ilavenmai-uḍaiyân Uttaman Araṅganum Aiññûṟṟuvan Ârâvamurdum varippotta-kkanakku Šôla-maṇḍalattu Râjêntaśiṅga-valanâttu Maṇṇi-nâttu-ppaṭṭam-uḍaiyân Ševûrka...puramum variyiliḍu Nittavinôda-valanâttu Muḍi-chChônâttu Vâlûva...ka...ḍayân Tongal Ambalamum paṭṭôlai Puḷiyaṅḡuḍaiyân Širiyân Venkâḍanum dēvadānam variyil-iduvitta pura...varitiṇaikkalattu mugaveṭṭi Aiññûṟṟuvan Ârâvamudum vâṣitta varippotta-k-kanakku Šôla-maṇḍalattu Râjênta-śiṅga-valanâttu Innambaranâttu-p-Periyaṅḡuḍaiyân Tiruviśalûr Kûttâḍiyum paṭṭôlai-eḷudina Pândi-kulâśani-valanâttu Eyil-nâttu Kovvaimaṅgalam-uḍaiyân Baṭṭan Baṭṭa.....  
.....yâṇḍu padinârâvadu nâl irunûṟṟ-eṇbatt-onṟinâl yâṇḍu padinârâvadu mudal dēvadānam āga variyiliṭṭadu ivai puravuvaritiṇaikkalattu mugaveṭṭi Aiññûṟṟuvan Ârâvamudan-en eḷuttu ivai puravuvaritiṇaikkalattu mugaveṭṭi Ilavenbai-uḍaiyân eḷuttu

## 112 (a)

At the same place.

(Grantha and Tamil characters.)

yâṇḍu padinonṟu nâl irunûṟṟu-eḷupaḍu Pûrva-dêśamuñ-Gaṅgaiyuni-goṇḍa Kô-pParakêśaripanmar âna uḍaiyâr śrî-Râjênta-Šôla-Dêvar Kâñchî-purattu-k-kôyilin-uḷḷâl âṭṭattu veḷi mēlai-maṇḍapam Râjênta-Šôlanil eḷuntaruḷi iruntu Nigarili-Šôla-maṇḍalattu-k-Kuvalâla-nâttu Paśaipâḷa kârânmai miyâtchi-yum migudi-k-kuṟaimaiyum uḷḷaḍaṅga veḷḷân-vagaiyil mudal yâṇḍu eḷâvadu mudal tavirntu ivv-ûr kâṇi-kkaḍan nelli nûṟṟ-eḷupatt-eṇ-kalanê-oru-nâlīyum pon nûṟṟ-orupatt-iru-kaḷaṅjê-iraṇḍu-maṅjâḍiyum iraṇḍu mâkkâṇiyum in-nâttu-k-Kuvalâlatu-p-Paḍâriyârkku venḍu-nivantaṅgaḷukku iruppadâga yâṇḍu eḷâvadu mudal dēvadānam-āga variyiliṭṭu-k-kuḍukkav-enṟu tiru-vâymoḷintaruḷinâr-enṟu tirumantiraôlai Râjênta-Šôla-nallûr-kilavan eḷutti-nâlum tirumantiraôlai-nâyagam Râjênta-Šôla-kKantiruvapperaianum Râjarâja-Brahma-mârâyanum Madurântaka-p-Pallavaraiyanum Uttama-Šôla-ch-Chôlakônum oppiṭṭu-p-pugunta kēlvippaḍiyê variyiliṭṭu-k-kuḍukkav-enṟu Uyyakkoṇḍâr-valanâttu Venṇâttu-k-Kêraḷântaka-ch-charuppêdi-maṅgalattu Nârkkana-mârâyan Jananâdanâr-âna Râjêntira-Šôla-Brahmâdhirâjar êva ivar êvinapadiyê uḍaṅkûṭṭattu adikârigaḷ Uyyakkoṇḍâr-valanâttu-t-Tiruvaḷuntûr-nâttu Mântai-kilâr Mâran Mananilaiyâr-âna Nittavinôda-mûvēnta-vēlârum



Šayaṅḡoṇḡa-Šōla-maṇḡalattu-k-Kāliyūr-k-koṭṭattu-p-Pāgūr-nāṭṭu Ukkal-uḡaiyār kumarar Kālan Vāṣudēvanārum Pāṇḡikulāśani-vaḡanāṭṭu Ārkkāṭṭu-kkūrṛattu Ārkkāḡu-kilār Puḡaṇidi Rājādittanār āna Uttama-Šōla-Ārkkāṭṭu-mūvēntavēla-  
rum Arumolidēva-vaḡanāṭṭu Inḡaṇāṭṭu Iḡaiyānkuḡaiyār Rājādittan Kūttāḡiyār-  
āna Parakēśari Viḡupparaiyarum Rājarāja-pPāṇḡi-nāṭṭu-k-Kiḡachchembi-nāṭṭu Šembil-nāḡu-kilavar-kilavan Šaturanār-āna Vānavan-mūvēntavēlārum Arumoli-  
dēva-vaḡanāṭṭu-p-Puliyūr-nāṭṭu Muruganallūr-uḡaiyār Kāḡan Gaṇavatiyār-āna Irumaḡi-Šōla-mūvēntavēlārum naḡuv-irukkum Nittavinōḡa-vaḡanāṭṭu-k-Kilār-  
kkūrṛattu-p-Puḡḡa-maṅgalattu Paramēśvarabatta Savva-kkirutu-yāḡiyārum viḡai-  
yil adikāriḡaḡ Nittavinōḡa-vaḡanāṭṭu Āvūr-kkūrṛattu-k-Kilīnallūr-kilavar Viḡaṅ-  
gan Dēvanār āna Šayaṅḡoṇḡa-Šōla-mūvēntavēlārum Kshatriyasikāmaṇi-vaḡa-  
nāṭṭu Velār-nāṭṭu-ch-Chirukurṛanallūr-kilavar Kollaiputtanār āna Uttama-Šōla-  
p-Pallavadaraiyarum Jayaṅḡoṇḡa-Šōla-maṇḡalattu-ch-Cheṅḡāṭṭu-k-koṭṭattu Māḡaṇūr-nāṭṭu Vaḡamaṅgalam-uḡaiyār Vēṅḡaḡavan Eḡiṅḡoḡiyārum Šōla-  
maṇḡalattu Arumolidēva-vaḡanāṭṭu Vaṇḡāḡaivēntar-k-kūrṛattu-p-Panaṅḡāḡi-  
kuḡi-uḡaiyār Šaḡaiyan Puttanārum ēva-p-puravuvaritīṇaikkalattu-k-kaṅkāṇi Jayaṅḡoṇḡa-Šōla-maṇḡalattu-t-Tirumunaippāḡikkunṛattūr-nāṭṭu Āṛrūr-uḡaiyān  
Pōḡan Echchilum Baladēvan Lōkaśūḡāmaṇiyum pāvarvaritīṇaikkalam Šōla-  
maṇḡalattu Arumolidēva-vaḡanāṭṭu Puṅḡarambai-nāṭṭu-k-Kuḡalūr-uḡaiyān Nāgan Nantiyum mugaveṭṭi Rājarāja-p-Pāṇḡi-nāṭṭu Maḡurāntaka-vaḡanāṭṭu  
Venbaikkūḡi-nāṭṭu Iḡavenḡbai-uḡaiyān Uttaman Araṅḡanum varippottaga-k-  
kaṅakku Jayaṅḡoṇḡa-Šōla-maṇḡalattu-p-Puliyūr-k-koṭṭattu-t-Tuḡarmuṇi-nāṭṭu-  
p-Pēḡūr-k-Kumarāntai Kāraṇanē-Kadiranum variyiliṭṭu Šōla-maṇḡalattu Šaya-  
śiṅḡakulakāḡa-vaḡanāṭṭu-t-Ten-Panaṅḡāḡu-nāṭṭu Šāttanūr-uḡaiyān Viraraṇan  
Araṅḡanum paṭṭōḡai Pāṇḡikulāśani-vaḡanāṭṭu-k-Kilīyūr-nāṭṭu-k-Kōvaimaṅḡa-  
lam-uḡaiyān Baṭṭan. . pālakanum iruntu yāṇḡu paḡinmūṅṛāvaḡu nāḡ irupatt-  
onbadināl Nigarili-Šōla-maṇḡalattu-k-Kuvalāḡa-nāṭṭu-p-P. . . ḡa vellān-vagaiyil  
muḡal yāṇḡ-ēḡāvaḡu muḡal tavirntu ivv-ūr kāṇi-kkaḡanellu nūrṛ-ēḡubatt-  
eṇ-kalanē-oru-nāḡikkum pon nūrṛ-orupatt-iru-kaḡaṅḡē-iraṇḡu-maṅḡāḡiyum iraṇḡu  
mākkāṇiyum Nigarili-Šōla-maṇḡalattu-k-Kuvalāḡa-nāṭṭu-k-Kuvalāḡattu-p-Paḡā-  
riyārkku vēṇḡum nivantaṅḡaḡukku iruppāḡāḡa. . . . . muḡal dēvaḡānam-āḡa  
variyiliṭṭu-k-kuḡuttadu ivai puravuvaritīṇaikkala-nāyakan Kuḡalūr-uḡaiyān  
eḡuttu ivai mugaveṭṭi Iḡavenḡbai-uḡaiyān eḡuttu ḡ

## 112 (b)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Vīra-Pāṇḡiyan talaiyuṅ-Jē. . . n Šāḡaiyum Iḡaṅḡaiyum Iraṭṭapaḡi-ēḡaraiy-  
-ilakkamuṅ-ḡoṇḡu Kalliyāṇa-purattu jaya. . . m nāṭṭi vīra-siṅḡāsanattu virṛ-  
iruntu Vijai-Rājēntran-enṛ-abhishēkaṅ. . . ḡina Kō-pParakēśaripanmar āna



udaiyâr śrî - Vijaiya - Râjênta - Dêva . . . muppattaiñjâvadu Vijaiya - Râjênta -  
maṇḍalattuk-Kuvalâla-nâṭṭu śrî Kuvalâ . . . . .

## 112 (c)

At the same place.

(Grantha and Tamil characters.)

svasti śrî Arumolîdêva-vaṇanâṭṭu Têvûr-nâṭṭu Âṇḍakkudaiyân Mâdavan pôr-êru

## 112 (d)

At the same place.

(Grantha and Tamil characters.)

. . . . . tiru . . shêkam o . . nâl . . . . . lañju tiru-nerriyir-paḍam onṛinâl  
niṛai pon nâṛpadin-kalañju mâlai . . munnadi . . ra . . . . . maikkâraiym âga-p-pon  
aymbattêlu kalañjum paṭṭa mûnṛinâr-pon irubattu . . . lañju . . . . . n patton-  
badin kalañjê-mukkâlu tiruttôḷir-k-kattina paṭṭam eṭṭinâr-pon . . . pon . . . . lañ-  
jum . . . l onṛinâ niṛai pon padin-mukkalañjaraiyum veḷikkache . . m onṛinâl  
niṛai . . lañjê . . . . idu ivv-ûr . . . ti . . . yârum-ippaṇḍâram . . rakshikkakaḍavar  
âgavum vaṇaṇjiyattukku . . kkaṇḍu rakshippa . . râḍu o . . . bhi . . idha koṇḍu  
erikka kaḍava nuntâvilakku . mûnṛu-śantiyum erikkuñ-janti-vilakku 12 niṣatam  
. . . . amudu aivumu . . hmaṇar . . . . dēvadānam Paśaivāḷa ūrâr nekkaḍamaikku  
erikka nuntâvilakk-onṛu ivûr vâṇiyar . ti . . tṭuñ-jekk-iraṇḍinâl nuntâvilakku 2 i  
dê . . . . . raiyûrâr nekkaḍamaikk-erikku-nuntâvilakk-onṛu . kâlai-vilakku i .  
rumbukâṇi vilakku 4 mâga maṇi . . rum-irumbum-uṭpaḍa . . . . .

## 112 (e)

At the same place.

(Grantha and Tamil characters.)

. . . . . daiturâi-nâdun-tuḍar-vana-vêli-p-paḍar-Vanavâṣi . . . . . ſaṅg-adir-  
mâlaiyuñ-jaṅg-adir-vêlai-t-tol-peruñ-gâva . . . . . tṭu-k-Kuvalâlattu-p-Paṭṭâla-  
gaku-t-tiru . . . . . kku . . . . mēlâl . . . . .

## 112 (f)

At the same place.

(Grantha and Tamil characters.)

. . . . . koṇḍa Kô-pParakêśaripanmar âgiya udaiyâr śrî-Râjênta-Śôḷa-  
Dêvarkku yâṇḍu 1 . vadu Nigarili-Śôḷa-maṇḍalattu Kuvalâla-nâṭṭu-k-Kuvalâlattu  
Bhaṭṭarukku . . . . . kku santi mûnṛukku erikka oru vilakki . . . ik-kôyilil tiru-  
v-ârâdanai-šeyyum Śiva-Brâhma(ma)ṇar-vaśam tiruvilakku onṛukkum . . . .  
Kshatriśikâmaṇi-vaṇanâṭṭu Tirunaṛaiyûr-nâṭṭu Nanti-purattu Vîra-Śôḷa . .  
. . . . .



## 112 (g)

At the same place.

(Grantha and Tamil characters.)

.....nnavar pakka ..... mâ ..... kkoṇḍa ..... k-Kolippâkkaiyu  
 nannark-arum-aran Maṇṇaikkadâk.....viṇ-chchinavil irubattoru-kâl  
 araiṣugaḷai katta Para.....ṇiya.....Râjê...la.....  
 tumê.....ten..ku.....

## 113

In Kôlâr, on the left wall of the inner entrance of the Kôlâramma temple.

Kali-yuga nâlku-sâvirada nânûra embhattondaradolage Saka-varusha sâvirada  
 mûnûra vondaneya Siddhârtti-saṁvatsarada Chayitra-su 1 Sô svasti srîmanu-  
 mahâ-maṇḍalêśvara ari-râya-vibhâḍa râya-gaja-mastaka-sûla virôdhi-râya-nir-  
 dhûma....raṇa-Bhayirava saṅgara-Vîrabhadra-..râya-Râla prithivi-pati-râya-  
 bhayaṅkara Harihara-sadana.podivanda...mûra-râyara gaṇḍa Nâgaṇṇa-voḍa-  
 yara kumâra Dêpaṇṇa-voḍayaru darâ-prutuvî-mahântugaḷu Dêpaṇṇa-voḍaya-  
 Mâmmalaga-râhutaru Kôlâla-nâḍa-prabhu-Muttaṇṇa-jîyaru Soṇṇa-gaṇḍaru  
 Yirigi-settî paṭṭaṇasvâmi-Amarâṇḍala-jîya ma.....Hogariya Mânirâṇḍa-jîyara  
 maga Bayyappa Nâyanna Kimbavâḍiya Mâra-dêva Abbiṇevirâ makalaṁ  
 Hambûyi-jîyanu Hudakuḷada Vâlândi-jîyyara maga Vôbaṇṇanu voḷagâda  
 samasta-gaṇḍu-prajegaḷu Kôlâlādaliya stânikarû Vâsudêva-mârâyanu..  
 kaṇṭha-mârâyanu oḷagâda stânikarû â-dêviya stânake mukhyarâda Dêvappa-  
 jîyarige koṭṭa sâsanada kramav entendaḍe nimage dēviya stânika jîyya-paṭṭavanu  
 kaṭṭi..â jîyya-paṭṭake nâvu nimage dârâ-purvakavâgi Kôlâla-nâḍa Andigana-  
 hariya-grâma 1 kaṁ saluva chatu-sîmeyanuḷa gadde beddalu muntâgi vondu  
 mêlu-vonnu sakaḷa-suvarṇnadâya sarvâ-bâda-parihâravâgi naḍavudu yî-darma  
 â-chandrârkka-stâyiyâgi naḍeyaluḷadu â-jîyya-paṭṭakke stâna-stânadalû jîyyaru-  
 gaḷige âvâva sîme vuṇṭu â-sîmegaḷu yî-stânada..Dêvappa-jîyage saluvudu  
 i-dharmake ârâdarû tappidarû Gaṅgeya taḍiyalu kavileya kon.....

## 114

In the same temple, on the outer wall in the north.

subham astu | svasti srî vijayâbhyudaya-Śâlivâhana-śaka-varusha 1459neya  
 Viḷambi-saṁvatsarada Jêṣṭha-su 2 Ma Rôhiṇi-nakshatradalû srîman-mahârâjâ-  
 dhirâja râja-paramêśvara vîra-pratâpa-srî-Achuta-Râya-mahârâyarû prithivi-  
 râjyaṁ gayiutaṁ.....vîra-bhaṭarige dharmavâgi viṭṭa...yanavarû avara  
 pârupatyadallû .... srî ..... Kôlâlake pratinâmaḍa Kôlâla-Bhârgava-  
 Paraśurâma-pratiṣṭhe Kôlâla-dêvi chatur-yuga-pûjita puṇya...kshêtra....  
 dēva-stânada grâmagalige.....



## 115

At the same temple, around the figure of lotus on the top slab of the first doorway.

(Grantha and Tamil characters.)

svasti śrī Rājēndra-Śōḷa-dēvar tiru-nāmattāl Kaḍambanākkai-nāṭṭu Kanaka-  
pavvadam āna-ch-Chūḷkalmalai-kkīḷ Ittakirai Tribuvanaiyan magal Jakki-  
yappai eḍuppitta-ttiru-ch-churru-maṇḍagam śrī-Rājēnta-Śōḷa-dēvan

## 118

On the Bagu Baodi in Kolar.

(Persian characters.)

1200—Huval Hâfiz

kulo shayin hata nal mâyi katabuh

## 119

At the tank in Kolar.

(Persian characters.)

Zil ullâhil malik il malnân Ṭipu Sultân  
pâdshâh e ghâzi khal adallâhu mulkahu o saltanatahu  
ba farmân e Sultân e Shâh e jahân  
ke Saiyid Buḍan 'Amîl e jānfishân  
cho dar sâl e Sâhir ba mâh e Taki  
ke barbast e tâlâb e Kansar davân—1201 Hijri

## 120

At Têruhalli on the Kolar Hills, on the basement of the Gaṅgâdharēśvara temple.

(Grantha and Tamil characters.)

svasti śrī Kuvaḷâla-pura-paramēśvaran Gaṅga-kulôṭbbhavan Kâvēri-vallabhan  
Nandigiri-nâtan Uttama-Śōḷa-kKaṅgan-âna Vira-Gaṅganena Gaṅga-maṇḍa-  
lattu-kKuvaḷâla-nāṭṭu-kKuvaḷâlattu Muchukunda-giriyin mēl Vira-Gaṅga-  
nallûril uḍaiyâr Vira-Gaṅgiśvaram-uḍaiya-nâyanârai-ttiru-pratishṭhai-panṇi-  
ttiru-kkayraḷiyuñ-jâtti-chChakarai-yâṇḍ-âyiratt-oru-nûrru-muppatt-onbadu  
Dhâtra-saṁvatsarattu Chittrai-mâsattir-padineṭṭân-tiyadiyun-Tiṅgal-kkilamai-  
yum-apara-pakshattu Aṭṭamiyun-Tiruvônamum perṟav-anṟu in-nâyanârkkup-pû-  
śaikkun-tiruppaḍimâṟṟukkun-tiruviḷakkukkun-tirumêṟpûchchukkum maṟṟum  
pala-nimandaṅgaḷukkum-âga Kuvaḷâlatt-ēriyil mēlai-ttûmbiniṅum puṟa-  
ppaṭṭu vaḍakku nōkki-ppôna Mēṭṭukkâlukku-kkiḷakku Mâvaḍi-ppaṟruñ-Jekku-



rali-pparruñ-Gûlichchêvagan-parrum Koraichcheruvum peruvâykkâlukku-kkilakku Aiyâdêviyum Amarapperuñjeruvum-Elumichchampâlaiyum-agappaḍakkuli nâl-âyiram Panattiyil Periyêri-kil-kkuli âyirañ-Jirrêri-kil-kkuli âyiram Mušuvanmulaiyil-Ammaiy-âlvarum Agattiyâṇḍaiyuñ-gattina êri-kil-kkuli âyiram...vamudu Parutti-êri-kil-kkuli âyiram Uttama-Šôla-kKaṅga-ch-chaturvêdi-maṅgalam-âna Puḷal-êri-kil-kkuli âyiram edirvâyil-ettam-iraṇḍinâl nilam eṭṭu-kkaṇḍagam Puttûriṭ-Chirrêri-kil-kkuli âyiram Puttûr-ettattil-ettam-añjinâl nilam-irupadin-kaṇḍagam âga varišai-kkôlây-kuli paḍin-âyiramum ettanilam-irupattettu-kkaṇḍagamum viṭṭen šandirâditta-varai šelvadâga in-nâyanaṅku nityôtsavattukku mâsôtsavattukkuñ-Gêṭṭai-nakshatrôtsavattukkuñ-Jittirai-mâsattu-kKêṭṭai-tittai-nakshatram-â...mahôtsavattukkum pala-paninimandakkâṇṇam-âga-ch-Chakarai-yâṇḍ-âyiratt-orunûrru-nârpattiraṇḍ-âna Pramâti-samvatsarattu-tTingal-kkilamaiyuñ-Jittirai-vishuvum-ânav-anṇu Pallavakattêri-kil nîr-pây- nilam-aṇḍa viṭṭen Muttakaṭṭu...nsey punsey nârpâl-ellaiyin tōṭṭam-uṭṭa viṭṭen Manikattiyir-Padumakaṭṭu viṭṭen Kuvalâlanâṭṭil nâr-pâl-ellaikk-uṭṭa ṣuḷiṣṭi pâlamarî irattai-kkanṇ-ânṇanavu marṇum-ippaḍiy-oppanav-ellâm in-nâyanâṅkê viṭṭen-ivaṇṇi-ellâm-ikkôyir...tar...raṭṭittum piḍittuñ-gollakkaḍavargaḷ šandirâditta-varai šelvad-âga viṭṭen idu pan-Mâhêšvara-rakshai koḍuttân-aṇṇam perṇân kâṇṇavanâ...ppinnaiy-aḍuttân-aṇṇa-gâttal vēṇḍuñ-gaḍutt-adanai mârṇinân-ârṇa naragâlu-marṇ-adanai-ppôṇṇinân paṇ...kâvâm

## 121

At the same place.

(Grantha and Tamil characters.)

svasti śrî Uttama-Šôla-Gaṅgan-âna Vîra-Gaṅgan Muchukunda-giriyil Vîra-Gaṅgapurattil Vîra-Gaṅgišvaran taḷi-ttân-âga uḍaiyâr Vîra-Gaṅgišvaram-uḍaiya-nâyanârai-chchêvikka-ttaḷi panniraṇḍukku-ttaḷiyilâl Tillainâyakattalaikkôli Periya-nâchchiyum Vîra-Gaṅga-ttalaikkôli Paḷḷiyarai-nâchchiyum-uṭṭa-ppâr panniruvaṅku-ppâr-oruvaṅku-k-kuli âyiram-âga-ppannîrâyirañ-guḷi Pallavakattêri-kilê viṭṭu ivv-êriyai-chchêr...Muttakaṭṭilum-âga-ppâr-oruvaṅku-ppunsey-nilam iru-kaṇḍagam-âga irubattunâr-kaṇḍagam nansey-nilamum-iṭṭu Vîra-Gaṅganad-âṇḍu nârpattâr perṇa Târaṇa-samvatsarattu-tTai-mmâsattu-ppadinâlân-tiyadiyuñ-Jevvây-kkilamaiyuñ-Gêṭṭaiyum...vanṇu taḷi-kkâṇiy-âga viṭṭen Pâḍumâṇḍârku kuli âyiratt-ainûru idu pa.....

## 122

At the same place.

(Grantha and Tamil characters.)

svasti śrî Kuvalâlanâṭṭil piṇḍa māppu-marikk-añju-panamum kuṇamêṅku māṇṇu panamum-in-nâṭṭil viṇṇa marikk-oru-ponnum toruvuṇiṣu naḍaivaḷi

kudiraiy-ârukkum ki. . . . . kudirai-chchârigai. . . kkôyil tiruppanikkum šandirâ-  
ditta-varai šelvadâga viṭṭēn Puli-nâṭṭil Šakkili-êri-kīḷ-iraṇḍu vēli nilamum-oru-  
pūṭṭaiyum Kuvalâlatt-êri-kīḷ viṭṭa-v-iraṇḍu-vēli nilamum Porḱunṛattu-kKudirai-  
chchêvagar-êriyilē Kâṭṭaikaṛaiyum Kallattūril periyêri-kīḷ kuḍaṅgaiyum paḷaiya  
dêvadânam-iraṇḍu nīkkiy-allâda nilamum nīkki va. . . . -nilavariyum vichchu-  
ppâṭṭamum-agappaḍa-ttiruvamudupaḍikku viṭṭēn

## 123

At the same place.

(Grantha and Tamil characters.)

svasti śrī Veṭṭummâra-Bâṇanena Kuvalâla . . . . tûrmai-chChenḱaranadu tiru  
nundâvilakkukku viṭṭēn

## 124(a)

At the same place.

(Grantha and Tamil characters.)

svasti śrī mahâ-maṇḍališuran Uttama-Šôḷa-kKaṅgar Šelva-Gaṅgar mâmanâr  
Pôlâḷa-daṇṇâyakkar tambi Šikka-ttaṇṇâyakkar magan Vallâḷa-dêvanena uḍaiyâr  
Vira-Gaṅgišvaramu-uḍaiya nâyanârkkku Vira-Gaṅga-pputtêri edirvâyil tōṭṭam  
tiru-nanduvanam-âgavum idil pûvânadu tiruppalli-ttâmam-âgavum marṛ-uḷḷadu  
tiruvilakkukku âvudâgavum ip-paḍikku Īšvara-varushattu-tTai-mmâdam muda.  
. . . . n Vaḍuka. . . . n uḷḷadanai. . . . yyakkaḍavar

## 124(b)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Šakarai-yâṇḍu 1244 šellâninṛa Dunmati-saṁvatsarattu Vaigâši-  
mâdam 8ti tirunâḷu Nâyarru-kkīḷamai. . . . . pûrva-pakshattu. . . . . miyum. .  
. . . . uḍaiyâr Vira-Gaṅgišvaram-uḍaiya-nâyanârkkku tirunâḷukku dêvar vira-  
Vallâḷa-Dêvar pradânigaḷil Kâ. . . . . yar kumârar Kariyay-Īrâmaiya-nâya-  
kkar adikârigaḷ Tarukkêma. . . . . rru Kempapâḍi Mâra-dêvarum. . . . . ttil Kuma-  
râṭṭa Kûttâṇḍai-pôreṅum Kuvalâla . . . . . śrī-pPeriya-nâḍavarum tirunâḷukku  
nišata. . . . . tta. . . . . râja. . . . . ṇḍaḷattil. . . . . kum pon. . . . . m yin-nâṭṭavarum tiru-  
kkâroḷiyum na. . . . . t-tirunâḷum. . . . . Šoṇṇiyar mûnṛân-tirunâḷum Ubhai-  
ya-nânâdêšigaḷukku mûppâna Yiruga-šēṭṭiyâr nâlân-tirunâḷum. . . . . y-añjân-  
tirunâḷum Kuvalâlam. . . . . âdi-paṭṭanatta. . . . . rru. . . . . âṇân-tirunâḷum Mi-  
naḍai. . . . . lân-tirunâ. . . . . lum Yira. . . . . Tiruttâṭṭanâṛum yin. . . . .  
Periya-nâttavar tiruveḷichchikku tiru. . . . . šândum Tiruvaṇârapurattukku tiru-  
chchalaḡagamum uḷḷappaḍa vēṇḍuna-um Tiruvanandal-nâyanârum. . . . . tiru-  
vve. . . . . kôyil. . . . . tiru. . . . . tiru. . . . . kaḍava. . .

7\*



.....nukkum .....šeyyâd-oḷindavan Gamgai-karaiyil kurâr-pa..vai-kkon-  
rân.....Bramavatti koḷakkaḍavan Mâhēšvara-rakshai

## 125

At the same place.

(Grantha and Tamil characters.)

svasti śrī Marudûr-uḍaiyân Kamban Villavarâyanena uḍaiyâr Vîra-Gaṅgīśuram-  
uḍaiya-nâyanârkkku oru tiru-viḷakku iru-šandī erivadâga-ppottasam vêle  
Aḍakkaiyanena kaṭ-kalāni viṭṭēn šandirâditta-varai šellakkaḍavadu idu śrī-  
Mâhēšvara-rakshai

## 126

At the same place.

(Grantha and Tamil characters.)

svasti śrī Bhujabala-Vîra-Nârâyaṇan Koygaikkuru-nâṭṭu-maṇḍalikan Malai-  
yāṇḍai-sīyan magan Dēvaṇḍai-šīyanena uḍaiyâr Vîra-Gaṅgīśvaram-uḍaiya-  
nâyanâr Vaiygāši-ttirunâl tirukkâroḷi en janma-nakshatram âna Âyiliya-nâl-  
ttirukkâroḷi eḷundaruḷuvikka-pPagar-êriyil munb-uḷḷa dēvadânatukku kîḷ-  
arugē viṭṭa kuḷi munûṟṟukkum irubattu-oru-paṇattâl uḷḷa vibhavam šandrâ-  
ditta-varai šellakkaḍavad-âga Viya-samvaṇcharattu Vaiygāši-mâdam mudal  
viṭṭēn

## 127

At the same place.

(Grantha and Tamil characters.)

svasti śrī dēvar Uttama-Šôḷa-kKaṅgâra..ti-nâyan Tiṇiyar... Gaṅgan Viḷuppar  
Nârayan Kuvaḷâlatt-êriyil Aiymâdēvi kuḷi nûṟṟu-oru-padum Šekkuralikku  
vaḍakkil kalāni kâ..irupadum in-nâyanâr....tava....na id-iraivan.....m  
šandī-viḷakku yiraṇḍum šantarâditta-varai šelvadâga viṭṭēn śrī-Mâhēšvara-  
rakshai ittai mârṟinân.....

## 128

On the outer wall of the same temple.

1244 Durmati-saṁvatsara-Vaiśākha-mâsa...vîra-Vallâḷa-dēvara pradhâna kali-  
Lakkumai-daṇṇâyakana kumâra Kariya....Râmai-nâyakar adhikâri Haḷḷa  
.....

## 129

On a rock on the way up to the same village.

(Grantha and Tamil characters.)

svasti śrī Kuvaḷāla-pura-paramēśvaran Gaṅga-kulôrbhavan Kâvêri-vallavan  
Nandigiri-nâdan Uttama-Śôla-Gaṅgan-âna Vîra-Gaṅganukku Vikkîrama-Gaṅgan  
Kâli magan . . kkayena Vîra-Gaṅgan vêlaikkâṇanena vêlaikkâṇarâ ôḍi-ppôvâr  
mîṇâṭṭiyin-âla . . ittai-chcholli ivarṅku pinbu śâvâḍêy-irundênâgil ôḍi-ppô . . .  
vêlaikkâṇarṅku en mîṇâṭṭiyai-kkuduttên âvên

## 130

At Vibhûtipura (Kolar hobli), on the basement of the ruined Jalakanṭhêśvara temple.

(Grantha and Tamil characters.)

svasti śrī Kuvaḷāla-pura-paramēśvaran Gaṅga-kulôrbhavan Kâvêri-vallabhan  
Nandigiri-nâdan Uttama-Śôla-Gaṅgan âna Vîra-Gaṅganena Gaṅga-maṇḍalattu-  
kKuvaḷāla-nâṭṭu-kKuvaḷālattu Muchukunda-giriyin kîḷ aḍivârattil Vîra-Gaṅga-  
nallârîl uḍaiyâr Jalakanṭhêśvara-nâyanârâi-ttîru-pratishṭhai-panṇi-ttîru-k-  
karraḷiyuñ-jâtti-chChakarai-yâṇḍ-âyiratt-orunûṛru-muppattonbaḍu Dhâtra-  
varushattu Śittirai-mâdattir-padineṭṭân-tiyadi Tiṅgaḷ-kkilamaiyum-apara-  
pakshattu Asṭamiyin tTiruvôṇamum perṛav-anṛu yin-nâyanârukku naivê-  
ttiya-amudupaḍikkum ttiruvîlakkum ttirumêni-ppûchchukkum marṛum pala-  
nimandaṅgaḷukkum-âga-kKuvaḷālattu-pPeriyayêri-kkîḷ nûṛu kuḷi nilam  
viṭṭên puñjikkâga-kKuvaḷālattukku-chchêrnda Vibhûtipura-kkirâmattai viṭṭên  
idakku śatus-sîmai-kkilakku-kKuvaḷālam terukku Kîlkkôṭṭe mêrkku Muchu-  
kunda-giri viḍakku Khâdiripuram ittai Kauśika-gôtra Śîva-Brâhmaṇan pûśikka-  
kkaḍavan ittai mayattinavan Gaṅga-kkaraiyil kkurâ-ppaśuvai-kkonnâ pala-  
narakaṅgaḷai anubhavippân śrī-Jalakanṭhêśvaran Umâ-Mahêśvara-rakshai

## 131

At the same place.

(Grantha and Tamil characters.)

svasti śrī alai-kadal-uḍuttav-ama . talaiy-ulagatt-enṇ-arun-gitti I . . śaiyâr-adipan  
aṇṇal-eṅguḷandaiy-amaran-kâdalan kôḍ-il-pugaṭ-Kuvaḷāla-mâ-nagarañ-guḍi  
y-êṛriya âdi-vaṇikêśan Alagai-ppadiyun-tân-uḍaiyôn pai . yan Trailôkya-paṭṭaṇa-  
śvâmi Aiyyan-aruṭ-chîr-Âśaittêvanuḍan avataritta âyîḷaiyâl Uyya . ṇḍai Arundati-  
yêy-anaiyâl . tantây-tîru-vayîṛr-uditta tuḷaṅgu-maṇi-ttîrumârman šeṇ-gamala-  
ppunal pudai sūḷ ūḷun-Tonḍai-vaḷa-nâḍan eṅgaḷ periyâṅk-iṇaya periyân marṛ-  
iṇḍ-ulagil opp-ariya Śakarai-yâṇḍ-ôr-âyirattu mēṇ-chepp-ariya nûṛu kaḍand-  
irupaḍu tân ūṇradar-pin venri-punai . . ḍar-kkalîṛru Vikkîrama-Gaṅgan



kunṛ-erinda kûṛ-ilai-vêṛ-Korṛavanai iduvittu-kkott-alarum pûm-punal šûl  
 Kuvaḷâlatt-êri-tanil uttamattê nîr-nila-maṛṛoru-vêliyum-âlu šôlaiyadu tanakku  
 vaḍa-mêṛkê viḍuvittu-ttiru-chchelvam pala perukki-chchi..liyu-muppoluduṅ-  
 garutt-amaiyav-elundaruḷumpaḍi nimandaṅ-gaṭṭuvittu-chchendirâditta-varai  
 tirupugaḷ niṛutti..nindaḷûrilattin-intu vâlḡ-enavê śrî-Mâhêśvararum Ainnûṛu-  
 varum rakshai

## 132

At the same place.

(Grantha and Tamil characters.)

svasti śrî Tiru-magaḷ-tuṇaivan Jaya-magaḷ-nāyakan iruṇilaṅ-gâvalan-ilaiṅ-  
 gondaḷai..šaiman vaḍa-tiśai Mēruvil vâraṇam-poṛittōṇ kuḍa-tiśaiy-induvin  
 kula-mudaṛ-chiṇandōṇ ten-tiśai-kKâviri-chchelu-nîr-kaḍandōṇ vandiśai-ppurin-  
 dāṇ vânavar-kōṇ-ṛaṇ šenniṇiṇ-kaiyavan..kattavand-irukkira..ponniṇ-âramum-  
 îramum-punaindōṇ eṇ-ḍisaiy-amararum-Iyamanu naḍuṅgi-ppaṇḍu veṇ-Gâḷi-  
 parikalam-parittōṇ nîneḍuṅ-gunṛagan-tuṇittu Nâgar kîṇilaiyâl-agamê paśay-  
 âṇmaiṇil-araśu-ppediya-ttâkkiy-âṅg-avar muraiśam kavandu māḍagalatt-  
 amarâ..yan mu-tTamiṭ-paruṇitan Muchukunda-giri-nâdan vaṇḍar parava....  
 kkaṇḍanaḍanavarttana-pura-varâdiśan Šelvan-peyarâl maṛṛ-avan tirumagaḷ  
 palavaḷaṅgu karṇin-Mâdêvi-enbâl Pañchavar-tûdan para-nâri-puttiran veṇ-  
 jilai-ttadakkai Vira-Gaṅgan naḍu..ṛra šîṛṛandanar Šâraman toḍu-kaḍar-ṛānai-  
 ttōṇṛaṅk-ilaiyavaḷ veṇ-gaṇāṇ Vikkiramâdittarḡu-ttaṅgai Kûttarḡu-ttāṇ mun  
 šîṛandavaḷ oḍakkorṛa-ttoṅgiya mukkaḍaga..Varadaṅ-gōṇ Kachchi-kâvalan  
 naṛu Tennanaiy-aḍukaḷatt-aṭṭu venṛ-amar-kaḍanda Panaviriṇyûr-vēndan pon  
 panapon puṇ keḍuvê paṅgâkkum eḷiṛ-Kaṅga-pperumâl attai..vâḷiy-agal-iḍat-  
 ellâ-chchelvamum tōṛṛamum yâvaiyu-nillâv-ennum nilamai-ēḍi arundavâm-  
 purinda šindaiyâl-âgiy-irund-aṅaṅ-jeyivaradiyâl penna eṇ..ṇi šurṛum puriśai-  
 yun-tôraṇa-vâyadalun-gaṛṛaḷiy-aduvuṅ-gavin peṛav-amaittu nandana-vanamun-  
 tirumaḍaippaḷḷiyum-amaindanikkulaṇum maḍaivilâgamum pâguttu orṛaiy-  
 iśâṅgum irattai-târaiṇum maṛṛum pala pala vâchchiyaṅgaḷum paṭṭamum-aṇi  
 pûmbârikal-pagarumaḍe Puṛrakattum pala-paḍi-nimanda-pariśinuk-aruḷiy-  
 aṅ-eḷiṛ-Chakarir âyirat-orunûṛ-onṛena aṇinarum uraitta nâlil aṇiyuṅ-janda-  
 mum-agilum-âramu-maṇiyum pouṇum varu-punaṛ-châraṛ-koṅgalar kûvaḷai  
 kûṇṛ-iḍaiy-Umaiyoḍu Šaṅkaran-ṛannai tâpittanaḷê.

## 133 (a)

At the same place.

(Grantha and Tamil characters.)

svasti śrî Sâdhâraṇa-varushattu Mâši-mâdam 9 uḍaiyâr Šellva-Gaṅgîśvaram-  
 uḍaiyârku .... vâm .... Šômâ...ḍa..r magan ..... laval eṅga.....  
 miśuram-uḍaiyâru .....

## 133 (b)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Sādhāraṇa-varuṣhattu Māṣi-mādam 9 ṇḍaiyār Šellva-Gaṇ..švaram-  
 ṇḍaiya .. kūrattā ..... pparāśāri Vēṅgaḍavārka-attāni ālachchi kuḍuttōm  
 malaiyil nelai .. kōyilluku kallu ſēṅgal taṭṭōḍum .. pe .. m-mariyādayiṭṭa ..  
 miṅgalil ..... vaṅku .. nalakkōṭṭaiyil maḍaivilāgatil ſōlai ſembu .. lluku  
 Šakhara-yāṇḍu..lām varu....mun....kollaikum .. ſandrāditya-varai sarva-  
 mānyam,.....kollai ku 5 kaḷani.....veyi..kollai..mariyādi....ām.....  
 ....lai ku 5 kaḷani ku 2 Ševva..ppalli..lê kollai ku 5 kaḷani ku 5....kollai  
 ...kshêtram-āga chandrāditta-varai sarvamānyam-āga kuḍuttōm.....Idaipalli  
 ērilē kaḷani ku 5...nilakkōṭṭaiyil.....kollai..śrī

## 134

At Gavimaṭha (same hobli), on a stone near the wet land, to the east.

svasti śrī Saka-varuṣha sāsirada yinnūru-yembat-eṇṭaneyā Plavaṅga-samvatsa-  
 rada Āsvīja-ba 5 Â srīman-mahā-maṇḍalēśvaram ari-rāya-vibhāḍa bhāsege  
 tappuva rāyara gaṇḍa vīra-Bukaṇṇa-Oḍeyara kumāra vīra-Rājēndra-Voḍeyaru  
 prithivī-rājyam gayiuttiha-kāladalu a.....danikōskara khaṇḍu[ga]v eraḍu  
 saluvudu

## 135

At Dodḍa-Hasāḷa (same hobli), on the outlet of the Vōtekere.

Durmati-nāma-samvatsarada Mārgaśara-ba 6 lu..ka-gaṇḍa srī-Jaya..gara..  
 ....kavi subata....baruyanū Hasāḷada Mōṭi-Gauḍanige barayisi kaṭu goḍige  
 yināmu hola kha ½ gadde kha ½ idu prakāra.....anubhavisuvadu

## 136

At Dimba (same hobli), on a stone near Koḍla-Gauḍa's well.

Pramādīcha-nāma-samvatsarada Māga-šu 10 lu srīmatu Dā || Sūranāraṇappana-  
 varu Dimbada Dyāvaṇṇanige koṭṭa surugu-mānyada vâ.. prakāra hola  
 4 gadde 4 yī-prakāra putra-pautra-pāramparyavāgi anubhavisikoṇḍu yiruvadu  
 yandu barasi-koṭṭa śāsana



## 137

At Chôlaghatta (same hobli), in Muninâganna's field  
to the south-west of the village.

(Grantha and Tamil characters.)

svasti śrī Kuvalāla-pura-paramêśvaran Gaṅga-kulôrbhavan Kāvêri-vallabhan  
Nanti-giri-nâdan Šôla-Gaṅgan-âna Vira-Gaṅganena.....vikku Šôlakattai  
idukku adaitta nañjai.....pâl-ellaiyum ponn-ara-kkondu manṇ-ara kuḍuttên  
Uttama-Šôla-Gaṅganena Šakarai-yâṇḍu 1206 Târaṇa-samvatsarattu Šittirai-  
mâsam mudal pattonbadu Pirâmaṇarukkum perumâlukkum dânam-âga kuḍu-  
ttên Tâlai..kâḍu Jeyaniraviena ippaḍikku pattonbadu kuḍiyum...ta...  
vi-maṅgalattu kuḍi-irundu anubavippadu ippaḍi-kkuḍu.....ttama-Šôla-  
Gaṅgan-âna Vira-Gaṅgan....ppaḍikku ivâi Gaṅga-pperumâl eluttu ippaḍikku  
....ṇḍaimân eluttu ippaḍikku.....râyan eluttu ippaḍikku..konḍa.....  
lâṇḍânena šeluttakkadavên

## 138

At the same place.

(Grantha and Tamil characters.)

.....la-vari vichchuppâtta-marrumu uḷḷa âyaṅgalayum agappaḍa viṭṭên  
Vira-Gaṅganena inta Iravi..maṅgala.....âšaippaṭṭavanum Geṅgaiyir-  
kurâl-pašuvai konṇa pâpattai puguvân tan-tâyai aniyâya-nintai šonnapaḍi  
šandira-âditta-varai šellakkadavadu idu padinettu-nâṭṭu viyâpârigaḷ ettu  
sva-dattam para-dattam vâ....rêta vasuddharâ shasṭim varsha-sahasrâṇi  
viṣṭâ.....tê krimiḥ | hiranyam-êkam..m-êkâm.....ram haran narakam-  
âpnôti.....

## 139

In Kṛṣṇagaṇḍa's field to the north-west of the same village.

(Grantha and Tamil characters.)

svasti śrī sârvabhauma-chechakkiravartti śrī-Poyšala-vira-Râmanâ-Dêvaṅk-iyâṇḍu  
32 ṇḍâvadu Šakâbda.....âna Sarvajit-samvatšarattu Vaigâši-mâdam patton-  
badân-tiyadiy-âna Rôhiṇiyum Budhan-gaḷam-âna pûrva-paksha Prathamai in-  
nâl Gaṅgapâḍiy-âna Kuvalāla-nâṭṭu.....râmâ.....chChôlakattu..  
in-nâlilê Bhagavan-Nârâyaṇan-âna Nâgadêva...na śrī-vira-Ramanâ-Dêvaṅkku  
sarva....mâttham-âga Kiḍambi.....matta.....machcha....Âṇḍân-  
baṭṭanum Kiḍâmbi.....ppillai magan..chehamutti....num ivar.....  
tṭâarakku..nai.....ṇam-âga Šôla.....gattu...kku adaitta nañjai puñjai..  
l-ellaiyum kiḷ nôkkina kiṇaṇum mēl nôkkina maramum..ha-kshêtrârâmaṅgaḷum

sarvamâ . . yam-âga . . nichchai . . . . . pala-varivu . . ten . . . . . šaṅgama-šākai  
uttarâna . . vichchappāṭṭam . . . . . pašu . . ḍāram ulppa . . . . . llām-iraiyili-  
dānam dānam-âga-kkuḍuttēn Nāga-dēvarena . . šandirāditta-varai šallakkaḍa-  
vadu . . . . . podikku pattu-ppāku ka . . . . . van Gaṅgai-karaiyil kkurāl-  
pašuvai-kkonna pāvattil pōgakkāḍavān

## 140

At the same place.

(Grantha and Tamil characters.)

. . . . . svasti śrī śrī-Pūmi-dēvikku pudalvar āgiya Šittar-Umēśasya  
śāsanam śrī-Pūmi-dēvikku puttara . . giya uttama-nīdiyā-mut-Tamiḷ-ālaiy-āḍi . .  
. . ni . . . . . tēr . . . . . m-inṛi-ttaṭṭam perugi . . . . . ga Kali meliya pugala peruga-  
ppagai naiya-ttik-anaittum ševīḍuvidāmal šēn-gōlē munnāgavum tiyāgamē  
aṇiyāgavum šitram-eḷiyadē . . pava maruga . . . . . n eydiya dina-maṇi . . . . .  
yam ševīḍu . . . . . ninṛa Gaṅga-vaḷa-nāṭṭu-kKuvalāla-nāṭṭu-pPeriya-nāḍa . . . .  
śrī-vīra-Rāmanā-Dēvar-ttōlukkum vāḷukkum jayam-âga Šōḷakatte kil kaḷani . .  
. . . . . tti magan . . . . . su . . . . . mman āna Āṇḍān-baṭṭan śrī-pan . . . . . nnālē Ki-  
ḍāmbi Eechamurata-baṭṭanum nam . . . . . šōttaman magan Āṇḍān-baṭṭan  
śrī-vīra-Rāmanā-Dēvar tōlukkum vāḷukkum . . . . . viṭṭōm . . . . .  
. . . . . vīra-Rāmanāda-Dēvarkku yā . . . . . 2 . . Šōḷakatte . . . . .

## 141

At Kūṭēri (same hobli), on Jāru-baṇḍe in the south-west.

Āṅgīrasa-saṁvatsarada Āshāḍa-ba 8 srīmatu Tirumala-šōmayājalu Tamakam  
Prasanna-Veṅkaṭēśvaruniki Nāgināyinicharuvu samarpistimī

## 143

At the same village,

on the basement of the north wall of the Šōmēśvara temple in the east.

(Grantha and Tamil characters.)

svasti śrī Kuvalāla-pura-paramēśvaran Gaṅga-kulōrpavan Kāvēri-vallaban  
Nantigiri-nādan Uttama-Šōḷa-kKaṅgan Gaṅgapperumāl piruthivi-rājyam-panṇā-  
niṛka Nigarili-Šōḷa-maṇḍalam āna Kuvalāla-nāṭṭu-kKūṭṭēriyil Mā . . . . . livāla . .  
Pāridēvan magan ena . . . . . maṇḍalikkan ivv-ūr Akkappiśvaram-uḍaiya  
Mahādēvar kōyil Šiva-Brāhmaṇa . . kkāni vēḷar-Kāśyapan Kumā . . . . . n magan

s



Punišuvanam-udaiyānukku uttaram-ayana-saṅkiramattu kanaka . . . . dhārā-pūrvakam-āga chandrāditta-varai šelvadāga-kkuḍuttu it-tēvaṅku-ttiru-chchennidai-puṇam-āga ivv-ūr-ēriy-āna ik-kuḍikāppa . . . . šalileḍa . . . . kkāṭṭanadi kaḷaniyum mēṅkiṅ Taṭṭār-kaṭṭeyum viṭṭu Šiva-Brāhmaṇanukku archanābhōgam-āga yiru-kaṇḍaga kaḷaniyūn-kōyil kaḷani-kkollaiy-iru-kaṇḍagamuṇ-guḍuttēn-idu pan-Māhēśvara-rakshai aṇam-aṇavaṅk-aṇam-alladu tuṇaiy-illai Paṇamē tuṇai

## 147

At Tamaka (same hobli), on a stone in Kacheṭṭi Muniveṅkata's field.

śubham astu svasti samasta-sakala-śubhōdaya-Šālivāhana-śaka-varuṣaṅgaḷu sandadu 1480 nē Kāḷayukti-saṁvacharada muvva-rāyara gaṇḍa ari-rāya-vibhāḍa Sadāśiva-Rāya-kārya-kartarāda śrīman-mahā-maṇḍalēśvara Rāma-Rājaya-kāryya-kartarāda Diluvara-Khānana Kārya-kartarāda Sītāpana . . . . ṭaparu Virayyage Kōlālada-sīmeyoḷu koḍi[ge]-Rāmasamudra baṭa-agrahāravāgi koṭṭaddu ā-chandrārka-sthāyiyāgi koḍige-Rāmasamudrava baṭa-agrahāravāgi koṭṭadu Turukānyada doregaḷu tapidare pandi tindavaru Karnāṭakada doregaḷu tapidare Kašili tande-tāya konda pāpakke hōguvaru baṭa-agrahārake āva-dore tapidava kapileya konda pāpake hōhanu

## 149 (a)

At the same village, in Būdigere Raṅgaiya's field to the west.

(Grantha and Tamil characters.)

svasti śrī Puḡaḷ-mādu viḷaṅga Jaya-mādu virumba Nila-magaḷ nilava Malar-magaḷ puṇara urimaiyiṅ-chiranta maṇimuḍi-šūḍi Villavar nilai-keḍa mīnavar kulaitara Vikkalan Šiṅgaṇan mēl-kadal-pāya-ttik-anaittun-tan šakkara-naḍātti vīra-simhāsanattu-pPuvana-muḷud-udaiyāḷōḍum viṅṅirunt-aruḷiya Kō(vi)v-Irājakēsaripanmar āna chakkaravattigaḷ śrī-Kulōttuṅga-Šōḷa-Dēvaṅku yāṇḍu 20 āvadu Nigarili-Šōḷa-maṇḍalattu-kKuvalāla-nāṭṭu-kKaḷaniyūr-tiru-v-Irāmišvaram-udaiya Mahādēvaṅku ivv-ūr-udaiya Brāhmaṇan Kausika-gōtrattu Bahudānya-sūtrattu Karaik-kaṇḍa-Rāmadēva-kamivittanan Jayaṅgaṇḍa-Šōḷa-Brahma-mārāyanena i-dēvaṅku avi-bali-archanā-bhōgattukku ivv-uru . . . . nanjeyi-nilatil nān riṣha . . . . rittu naḍavitta kallānukkum naḍu utpaṭṭa nilam padineṅ-šāṇ-kōlāl viṭṭa nilam kuḷi āyiram āyiramum it-tēvarai ārādhikkum Šiva-Brāhmaṇan Bhāradvāja-gōtrattu Bahudānya-sūtrattu Irugaṇ Muttan-āna U . . ka-bhaṭṭanukku udaga-pūrvvam paṇṇi-kkuḍuttu yivanukkum ivvan vaṇṣa . . ttukku . . yāl . . . . viṇai nānum-en vargattāru mey-pōga-kkūrupadāhavum ivan viṭṭi koṭṭaṇam pala-paṇivīḍai koḷḷa . . . . nāgavum sarva-parihāram-paṇṇi-kkuḍuttēn Jayam-koṇḍa-Šōḷa-Brahma-mārāyanena . . . . .

## 149 (b)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Pūrva-dēśamuṇ-Gaṅgaiyuṇ-Gaḍāramuṇ-gonḍa Kō-pParakēśari-  
panmar āna uḍaiyār śrī-Rājētra-Śōḷa-Dēvarku yāṇḍu 30 āvadu Kaḷaniyūr  
Mābādēvar tiru-v-Irāmiśvaram-uḍaiyārkkū viṭṭa puṇjai nār-pārkkellaiyum.....  
.....

## 150

At Gaddēkaṇṇūru (same hobli), on a stone in Āvula Muniga's field.

Kali-yuga \* nālku-sāvirada-nānūra-aṇuvattārarolage Saka-varusha sāvirada-  
munūra-hadinayidara voḷagiya Śrīmukha-saṁvatsarada Jēshṭha-śu 1 Sō śrīman-  
mahā-maṇḍalēśvara śrī-vīra . . . ka-Rāyaru prithivī-rājyaṁ gayiva kālādalli  
śrīmatu Kōḷāla-nāḍa-voḷagaṇa Kaḷaniyūra prabhu Sintaka-Chaunḍi-jīyaravara  
maga Chokkappanu namm-ūra baḍagi-kula-samudra. . . villada Gaṇḍōji Nāchō-  
jana maga Śivadiyōjage koṭṭa śāsanada kramav ent endare tānu namage māḷi-  
geya etti koḍalāgi nāu priyavāgi namma koḍige-holadalu (back) voḷage nāgoḷa  
koṭṭēu chandrādityar [iruv]avarige sarvamānyavāgi koṭṭēu idake ārādaru tappi-  
dare Gaṅgeya taḍiyali kapileya konda pāpadali hōharu ī-mānyava keḍasidavaru  
brahmatya-dōshadali hōharu

## 151

At the same village, on a stone in Vaṅkadāri Veṅkaṭāchalayya's field.

Śālivāhana-śaka-varusha 1443 neya Vikrama-saṁvatsarada Bhādrapada-ba  
5 Vōbu-Nārasimpurada mahājanaṅgaḷu . . ya stā(back)nikaru Dyāpa-Kadu-  
rappanavarige koṭṭadu sarvamānya hola battu-koḷaga gadde battu-koḷaga manē  
vondanu koṭṭadu sahita anubhavisal uḷḷavaru

## 152

At the same village, on a stone in the Taḷāri-mānya.

Sarvadhāri-saṁvatsarada Bhādrapada-śu 1 Sō-lu śrī-mahā-maṇḍalēśvara..  
Rāmaya-Dēvaru. . . hanuru Mallappa-gaṇḍaru-voḷagādavaru vappi Balagaiya-  
guru Eḍiūra daṇḍige Virāṇṇ-oḍaya(back)rige. . . būmi idakke āru tappa-  
lāgaḍu Kāsapa baraddu

\* Should be 4494.



## 153

At Kâmadênahalli (same hobli), on a stone in Talavâra's field.

śubham astu svasti śrī vijayâbhyudaya-Śâlivâhana-śaka-varuṣaṅgaḷu 1502 neya  
Vikrama-saṁvatsarada Âshâḍa-śu 12 lu śrīmad-râjâdhirâja râja-paramêśvara  
śrī-vîra-pratâpa śrī-vîra-Śrī-Raṅga-Dêva-mahârâyaru prithivî-râjyam geyintam  
yiralu śrīman-mahâ-maṇḍalêśvara Râma-Râjaya-Timma-Râjayyana putrarâda  
Kôsala-Râjayana putrarâda Chinna-Timma-Râjayyanavaru Kâmadêvanahalli-  
Tirumalanâtha-dêvara amṛitapaḍi-nayivêdyake samarpisida mânya-holada  
śâsana tamage....yâgi salluva Kâmadêvanahalli..yalu..tamm-ayyana..vara  
appaṇeyalu dêvara amṛitapaḍi-nayivêdyake samarpisida mânya-hola-śâsana  
yî-śâsanada holavanu gadde sâguvaḷi....sûrya-chandraru iruva kâlau  
mânyavâgi..samarpisida mânya-hola-gadde-dharma-śâsana

## 154

At the same village, on a stone in nettara-koḍige field.

śubham astu svasti śrī vijayâbhyudaya-Śâlivâhana-śaka-varuṣaṅgaḷu 1487 neya  
Krôdhana-saṁvatsarada Pushya-śudha 10 śrīmatu Sugatûra Tamma..gaṇḍa-  
rû Karagada Mayilappa-gaṇḍarige nagâru-godagu-hola kham ½ hattu-koḷaga  
yidake âru tappidarû tamma tande-tâyige saṁhârava mâḍida pâpakke hôguvaru

## 156

At Kallandûru (same hobli), on a stone in Talavâra Râma's field.

śubham astu Raghunâtha-Râjaya...Kannada Bhârati-agrahâra Kalandûru  
âchandrârka-stâyigaḷâgi nilagu .... Tammappa-gauḍaru mâḍida dharmma

## 157

At the same village, on a stone to the north of the Gôpâlasvâmi temple.

svasti śrī vijayâbhyudaya-Śâlivâhana-śaka-varuṣaṅgaḷu 1536 neya Ânanda-saṁ-  
vatsarada nija-Jêshṭha-śu 12 lu srīmad-râjâdhirâja râja-paramêśvara pûrva-  
paścima-dakṣiṇôttara-chatuṣ-samudrâdhipati śrī-vîra-pratâpa [śrī-vîra-  
Vêṅkaṭapati-mahârâyaru ratna-simhâsanârûḍhar âgi prithivî-râjya-gayuttam  
iralu..Sugatûra Tammappa-gauḍara.....râya-śīmeye.....Veṅkarassa-  
mârâjagaḷu....jagaḷa....sita pratigrâma baruva terege koṭṭu (rest illegible)

## 158

At the same village, on a virakal.

svasti śrī Iṛiva-Nolamba prithvī-rājyaṁ geyyutire . . . . .

## 159

On a rock at the same village.

(Grantha and Tamil characters.)

svasti śrī Hôjana-vîra-Vallâla-Dêvarukku . . . Kuvaḷâla-nâṭṭu . . . . .  
 . . . . .

## 162

At Bussênahallī (Sugatûru hobli), on a stone in the south.

svasti śrī vijayâbhyudaya-Śâlivâhana-śaka-varushaṅgaḷu \*1288 sanda vartamâna-Bhâva-saṁvatsarada Chayitra-śu 13 Śu-dalu srīman-mahâ-maṇḍalêśvara ari-râyara vibhâḍa bhâshege tappuva râyara gaṇḍa pûrva-pâschima-chatu-samudrâ-dhipati śrī-vîra-Bukkaṇṇa-Voḍiyara kumâra śrī-vîra-Kumâra-Kampanṇa-Voḍiyaru Avasarada Aṅkappanavaru mâḍid-agrahâra Kôḷâla-nâḍ-oḷagaṇa Kilôrugaliyâda Dêvalâpurada aśêsha-mahâjanaṅgaḷige koṭṭa dharma paḍeda śâsana agrahârake pûrvadali saluva chatu-sîmê-voḷapaṭṭa gadde-beddalu-kere-kunṭe-kaṭe-kâluve-guyyalu eḍa-eṇeyalu tôṭa-tuḍiki-nidhi-nikshêpa-jala-pâshâṇa-akshî-ṇa-âgâmi-sidda-sâdhya-sthâvara-jaṅgama-saha Avasarad Aṅkappanavaru mâḍida nânâ-gôtrada-Brâhmara vṛittigaḷu dēva . . . yirisi vṛitti 2 Dêvaṇṇaṅgaḷige 2 Bommaṇṇaṅgaḷige purâṇada-Kali-bhaṭṭarige 1 parichâraka (rest contains details of vṛittis)

## 163

At Mâdavagurchênahallī (same hobli), on a rock in the south.

svasti śrī vijayâbhyudaya-Śâlivâhana-śaka-varushammulu 1566ṛa Chitrabhânu-saṁvatsara-Chayitra-śu 1 Śukravâraṁ srīmad-râjâdhirâja râja-paramêśvara śrī-vîra-pratâpa-śrī-Śrī-Raṅga-Dêva-mahârâya-ayyavâru prithvī-sâmrâjyaṁ chayuchunnagâ Ôbi-Râja-Ramaṇa-Râjayya-Dêva-mahârâja-ayyavâru Bhâskara-Sidhêśvara-bhaṭṭavâriki yî-tathâ-tithi-sûryôparâgam-puṇya-kâlamandu Digu-Tirupati-pûrvamandu tamaku taṇḍrâḍulu puṇyaṅgâ bū-dânaṁ dâra-pôsi yichchivunḍiri ganuka tamaku Śrī-Raṅga-Râya-Dêva-mahârâya-ayyavâru amara-umbaḷi pâliṅchina yî-Kôḷâla-sîmalôni Hogari-Chitanipalle-grâmaṁ sa-hiraṇyôḍaka-dâna-dhârâ-pûrvakaṅgâ dâra-pôsi yistini grâmamu putra-pautra-pâraṁparyamugâ â-chandrârkamugâ anubhaviṅchukoni (stops here)

\* Śaka 1288 = Parâbhava; Bhâva = 1317.



## 164

At Sugatûru (same hobli), on a stone in the vegetable garden in the north-east.  
 svasti śrī vijayābhyudaya-Śālivāhana-śaka-varuṣaṅgaḷu 1552 neya Pramôdûta-  
 saṁvatsarada Vayiśākha-ṣu 15 lu śrīmad-rājādhirāja rāja-paramēśvara śrī-vīra-  
 pratāpa śrī-vīra-Rāma-Dēva-Rāyaru prithvī-sāmbrajyaṁ geyutiralu Sugatûra  
 Chika-Rāya - Tammaya-gavudaru daḷavāyu - Soṇṇaya-gavudarige koṭṭa netara-  
 goḍegē-śāsanada kramav ent endade nīnu namma kāryagaḷige barada śāsanada  
 paṭṭi namma doratanakke prayāsa-paṭṭu nīrvahisida nimitya nimige Sugatûra-  
 grāmadolaḡaṇa Santā . . nāū nīnige . . . (back) netara-koḍige kōṭṭev āda  
 kāraṇa (rest illegible)

## 165

On a stone in the centre of the same village.

svasti vijayābhyudaya-Śālivāhana-śaka-varuṣaṅgaḷu 1553 neya Pramôdûta-  
 saṁvatsarada Vayaśāka-ṣu 15 lu śrīmad-rājādhirāja paramēśvara śrī-vīra-  
 pratāpa-śrī-vīra-Rāma-Dēva-Rāyaru prithvī-sāmbrajyam geyyuttiralu Sugatûra  
 Chikka-Rāya-Tammaya - gaṇḍaru daḷavāyi-Soṇṇaya-gaṇḍarige koṭṭa nettara-  
 koḍigē-śāsanada kramav entendade (rest illegible)

## 167

At Kolagaṇḡihalḡi (same hobli), on a stone in the grass kāval.

Naḷa-saṁvatsara-Vayiśākha-ṣudda 15 lu hajarat-Pākharu-Khānu-Sāhēbaru ya . .  
 dēkatu Araṇi-Gōpaṇṇa - Nāraṇappa - Bhāskarayya - Subaṇṇa - Vidarayyanavaru  
 koḍisi-koṭṭa mānya-hola khaṁ ½ hatu-koḷaga pāla . . . ga Tavarigeli Timmappa  
 ardhapālu (rest illegible)

## 168

At Bantigānahalḡi (same hobli), on a stone below the tank.

Subhakṛitu-saṁvatsarada Śrāvaṇa-bahula 5 lu śrīmatu-rāja-mānya rāja-śrī  
 Nārasiṅga-Rāja . . . Bayire Keṇche-gauḍa (rest gone)

## 169

At Sōmāmbudhi Amānikere (same hobli), on a stone built into the bund.

(Grantha and Tāmil characters.)

svasti śrī vijaya-praśasti-sahita śrīmanu-mahā-maṇḍalēśvara Tribhuvanamalla  
 Talaikkāḍu Koṅgu Naṅgali Uchchaṅgi Vanavāsi Pānaṅgal-kōṭṭai koṇḍa Jaga-

dēkamalla Poyiśala-śrī-Nārasimha-Dēvar prathivi-rājyam-panṇiy-arulānirka  
 Śakarai-yāṇḍu āyiratt-elubatt-ēlu šenṇa Bāva-samvatsarattu Paṅgini-māsattu  
 mūṇṇā-tiyadiy-āna Viyāḷa-kkiḷamai....lārāna śrī.....lattu periy-  
 ēri u.....

## 170

At Šômāmbudhi agrahāra (same hobli), on a stone at the Īśvara temple.

svasti samasta-bhuvanāśraya lōka-vikhyāta pañcha-śata-vīra-śāsana-labdhānēka-  
 guṇa-gaṇālaṅkṛita naya-vineya-jyāna-vijyāna-Bīra-Banaṅja-dharmma-prati-  
 pālana viśuddha-gudda-dhvaja-virājamāna saha-samāḷiṅgita-vakshastaḷa-bhu-  
 vana-para...nuta Vāsudēva-Khaṇḍali-Mūlabhadrōdbhava-dvātrimśa-vēḷā...  
 m asbtādaśa-paṭṭaṇamu chavusaṭṭi-yōgapīṭhamu | nānā-dēśābhyantaram-ull-  
 aravattu-nālku-ghaṭikāstānamum Eṇenāḍa-padināruvarum nālva-deseya gava-  
 rega-puṅgātrigarum gāndigarum gāvunḍa-svāmiyum seṭṭigaḷu seṭṭiguttaru  
 sēnabhōvarum ēkēka-bīraru kanat-kanaka-samirddharum samasta-baluṅkeya-  
 daṇḍa-hastarum āchāra-galigaḷum kaḷahasa-pūrṇar ānneye bēliyāge beṅgeḷeye  
 nelalāge bēriyē mandaliyāge pṛithuviyē kaḷanāge samudramē nīrggāḍigeyāge  
 Javage sarige-vaḷḷanāge ādityana balamē mābalam āge chandranē chandra-  
 balam āge nakshatra-tārā-gaṇagaḷē tonḡalāge tettisa-kōṭi-dēvarkkaḷē nōṭakar  
 āge vivaram emba kavachamaṁ tō...nney emba palageya piḍidū nāṇaṁ bayal-  
 udaṁ voḍedu Chēra-Chōḷa-Pāṇḍya-maṇḍalika-sāmanta-mahā-sāmanta-chakra-  
 varttigaḷ-modalāge nāma-dharmma-sīla-chāru-guṇagaḷi[ge] kāvarāgi pasubeyē  
 japa-śilā...ṇḍu...baḷam kitti koṭa...khachakranān iṇidū kādi gelva Bhagavatiya  
 makkaḷ priya-kula-ayyavaḷarum Ayyavaḷapura-Paramēśvariya makkaḷ appa  
 Ayyavvayigaḷa modalāgi.....

## 171

At Maṭṇahalli (same hobli), in Jōḍidār's field.

(Grantha and Tamil characters.)

svasti śrī Irāja-Nārāyaṇa-Brahmādhirājan Šelva-Gaṅgan Šetu-Irāmīśuram-uḍai-  
 yārku tēṇṇiḍum chChelva-Gaṅgan tiru-v-Irāmīchchurārku tōṇṇiya uṇavu-kaḍanu  
 ....varādita nalla....lattān šāṇṇiya....luṇ-jandira-šūriyar tam padavi-  
 māṇṇilu-māṇṇā Šōḷar...va....ṇṇi....mmānilattē.....kku naṇjai....  
 ṇṇjai.....tṭēn māṇṇinān Gangaikkaraiyir-kurār-pašuvai-kkonṇa pā.....  
 pōvān

## 172

At the same village, on a stone at the Īśvara temple.

svasti Kōṭṭimbar daḷa-manegaḷ Aṇṇiūranū vaḷālaluḷḷa eṇidu viḷḍar



## 173

At the same village, in the field of Channarâyasvâmi's pûjâri.

(Grantha and Tamil characters.)

.....m âyiratt-iru-nûrru-nârpa.....ndu ſenṛ-edirâm-ân.....ndu-saṁvaṛ-  
sarattu Paṅguni..da-mudal svasti samasta-bhuvanâśrîya śrî-prithivî-vallabha  
mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka Yâdava-kulâmbara-dhumaṇi  
sarvajña-chûḍâmaṇi malarâja-râja malaporulu gaṇḍa gaṇḍa-bêruṇḍa kaḍana-  
prachanḍa êkânḡavîra asahâya-šûra Šanivâra-šiddhi Giridugga-malla chala-  
damga-Râma vairîpa-kaṇḍîrava Makara-râjya-nirmûlâ Pânḍya-kula-samud-  
dharana Šôla-râjya-pratishtâchârya Poyšala-śrî-vîra-Vallâla-Dêvar Puduppa-  
ḍaivittil irundu ſuka-râchchiyam-panṇugîra nâlil-Idavaṅgattukku mukkiyarâna  
mûvar-gaṇḍa Pêšâni-Anuman Gêṇaka-śakkaravatti śrîmanu-mahâ-maṇḍalêśvara  
Murâri-dêvar kumarar Pammarašar Ilavappalliyl Vayiri-dêvaṅku-pPâlârriḷ  
naṅjai puṅjai nâr-pâlillaiyl koṇḍa 3-kulî-ppaṅgâl-uḷla nilamum periêriyl nam  
paṅgum kuḍaṅgai â kuḍuttôm chandrâtya-varai ſellakkaḍavaḍu inda-kkuḍaṅ-  
gaiyai mârrinavan Gamgai-kkaraiyîr-kurâr-pašuvai .kkona pâvatti pugirakka-  
ḍavan

## 174

At Goṭṭehalli (same hobli), on uppina-baṇḍe.

sakarayâṇḍu nâlku-sâvirada-nânûra-tombhattu Krôḍhana-saṁvatsarada Pushya-  
suddha 5 ralu Goṭṭihalliya-gauḍa śrî-Mâcharasara maga Paṅgarasaru hoyisida  
kallu

## 176

At the same village, on a stone in Sonṇe-Gauḍa's field.

Šârvari-saṁvatsara-Âsvîja-šudda 12 lu śrîmatu Šembâji-Râjaravaru Sugaṭûra-  
hōbaḷiya Akaladarasaya Antrâji-panḍitaru vṛitti vandu Šâmba.....

## 177

At Mâdamaṅgala (same hobli), on stones on the two sides of Viraguḍi,  
*alias* Chokkanaguḍi.

(Grantha and Tamil characters.)

svasti śrî samasta-praśasti-sahita śrîmanu-mahâ-maṇḍalêśvara Taḷaikkâḍu  
Koṅgu Naṅgili Koyârûr Uchchaṅgi Vanavaši Velvalaṅ-ḡoṇḍa bhujabala Vîra-  
Gaṅga Pôḷa Nârasimha-Dêvar prativî-râjîyam-panniy-arulânîrka Šagarai-  
yâṇḍu âyiratt-eṇbattâru Svabhânu-saṁvarsam Nigarili-Šôla-maṇḍalattu Puda-

nâttu Mâdamaṅgalattu mādū toru-ppôgâniṛka O..ta..ttûr kâṇiyâḷan Šīru-  
ttonḍar magan Orri-gâmuṇḍan toru-miṭṭu-ppaṭṭân nâm adokku kal-niṛuttinē  
Mâdamaṅgalattu kâṇiyâḷan Kachchuvarašar ta.....yân....Nâgapparaia  
....kku Kachchuva-Nâga-gâmuṇḍar kuḍaṅgaiy viṭṭa kaḷani muppadin-kuḷaga  
....tana Kachchava-gâmuṇḍan maga Nâga-gâmuṇḍanē en machchananukku..

## 178

At Jaṅgamagurjhalli (same hobli), on a rock known as kôkile-guṇḍu.

šubham astu svasti srīman-mahârâjâdhirâja râja-paramêšvara ari-râya-vibhâḍa  
bhâsige tappuva rayara gaṇḍa pûrva-pâschima-samudrâdhipati (vīra-Dêva-  
Râyara kumâra-râya Bukka-Râya prithivî-râjya mādūva kâlada....? 1344 neya  
saṁvatsarada naḍeyuva Šubhakṛitu-saṁvatsarada Âsvayuja-ba 14 Budhavâra  
.... ya puṇya-kâlādallu Vijaya-Bukka-Râyara mahâ-pradhâna Bayicheya-  
daṇṇâyaka-oḍeyaru prituvi-râjya mādūvalli â-Turavida-Râvige srīman-mahâ-  
sâmantâdhipati .... Arehalliyavolage Uttamasamudrada grâma 1 kkaṁ  
âha chatus-sīme-volagâda gadde-beddalu .... kâḍârambha-nîrârambha.....  
jala-pâshâṇa-ashta-bhōga-têjas-svâmya - vṛikshâdi-âgâmi-sahiraṇya.....

## 179

At Velgalbure (Kurubûru hobli), on a stone in the roof of the Mâriguḍi-maṇṭapa.

Šrīmukha-nâma-saṁvatsara-Phâlguṇa-šuddha 5 Sthiravâra-šubha-dinādallu  
Velagalaburre-grâma-madhye śrī-Mâremmana dēvastâna kaṭisidavaru šânbhâga  
Subbaṇṇa Bairē-gauḍana maga Honnē-gauḍanu šilpi Basavana maga Mallâchâri

## 180

At the same village, on a stone in the Karitimmanahalli-biḍu.

svasti śrī vijayâbhyudaya-Šâlivâhana-šaka-varshaṅgaḷolu naḍavantâ Naḷa-nâma-  
saṁvatsara-Bhâdrapada-šu 2 lu râ || Gôvinda-Râvu šêkadâranu

## 181

At the same village, on a stone in the Doḍḍana-biḍu.

Šôbhakrutu-nâma-saṁvatsara-nija-Šrâvaṇa-šu 5 lu râja-śrī-Khâji-sâhēbaru  
śrīmukhada - Šivârada - hôbaḷi gavuḍagaḷa ( Karitimmanahalli - Môtanahalli-  
Bayirappa koṭṭa stala-mânya



## 182

At the same village, on a virakal in the Bôdinatta field.

svasti śrīmanu Gaggar-okkalâ Madalûra Kuppan torugoḷol bidu sattu saggi-  
âdand avakke mû-tûmbu-kaḷani parihâra koṭṭar

## 183

At the same place, on the top of the virakal.

svasti śrī Vaḷigaḷ âmbura

## 184

At the same village, on a stone in the Daśavanda-field.

śubham astu svasti śrī vijayâbhyudaya-Śâlivâhana-śaka-varushaṅgaḷu ? 1500 Ba-  
hudhânya-samvatsarada Puşya-şu 15 Sugaṭûra Tammeya-gauḍa . . . . .

## 185

At Daḷasanûr (Daḷasanûr hobli),

on a stone in front of Karaga house in Karaga street.

svasti śrī vijayâbhyudaya-Śâlivâhana-śaka-varushaṅgaḷu 1673 llu âdanthâ  
Âṅgirasa-nâma-samvatsarada Vaişâkha-şu 13 llu râja-śrī Mâstênahallî-Ayama-  
gaudānavaru dēsa-kulakarāṇi-gumâstâ . . pa-Veṅkaṭēşaya Daḷasanûru-hôbaḷi-  
kulakarāṇi Aṇṇappa hôbaḷi-gavuḍaṅgaḷu modalâdavaru saha Karagada Tamma-  
ṇṇa Ajaṇṇa jana-yibarige hâki-kotṭa staḷada-mânyada hola kha ½ vûra-mun-  
dana kerê-kelage gadde ½ ubhayam kha 1 koṭṭu-yiddhêve sukhadalli anu-  
bhavisikoṇḍu yiruvadu || Kempaṇṇana rujuvu 1 (back) yî-mânya Kaḍivâṇa-  
davaru tekondaddu 300 akshâradalu munnûru-varaba yidaralli Tammaṇṇa-  
nadu muppâgada pâlu Ajaṇṇanadu hâgada pâlu yî-kartaru anubhavisikoṇḍu  
yiruvadu yidake bhâgâdigala pâlige bandare tamma pâlige banda haṇa koṭṭu  
kaṭṭôdu Kempaṇṇa koḷade yiddare bâdhyatê yilla vûra munda . . . . .

## 186

At the same village, on stones lying at the outlet of Doddakere.

(Grantha and Tamil characters.)

svasti śrī śakkivarttigal Vikkīrama-Śôḷa-Dēvaṅku yāṇḍu pattāvadu Nigarili-  
Śôḷa-maṇḍalattu-pPuda-nâṭṭu || nâṭṭu-gāmuṇḍan Râjēnta-Śôḷa-pPuda-nâṭṭu-  
maṇḍalikan šor-paḍiyâl Eruttilan . . ūgan âna Alagiya-Śôḷa-pPuda-nâṭṭu-vêlân

magan Mâran âna Vâṇa-Vichchâdara-pPuda-nâḍ-âlvân Tiladanûr-pperi-êri-kîl-  
kkâḍu-vetṭi-kkâmb-aruttu ivv-ûr Aṅkakkâṟiṣvaram-uḍaiya Mahâdêvarṅku-ttêva-  
dânam-âga viṭṭa kuḷi munnûṟṟ-aiymbadu munnûṟṟ-aiymbadu kuḷiyum viṭṭên  
Vâṇa-Vichchâdara-pPuda-nâḍ-âlvânena it-tanmam irakkuvân Gengaiy-iḍai-  
kKumariy-iḍai-kkurâr-paṣuvai-kkonṅân Brammôṭṭiyê paḍuvân Šiva-Brâhmaṇan  
Bhârattuvâji-gôṭṭrattu Piccha-dêva-baṭṭan magan Âditta-dêva-baṭṭanukku  
kâṇiy-âga nîr-vârttu-kkuḍuttôm . . . . . maya-gâmuṇḍanum Vâṇa-Vichchâdara-  
pPuda-nâḍ-âlvânnum-ivv-iruvômum

## 187

At the same place.

(Grantha and Tamil characters.)

svasti śrî Ti . . . . . vaḷara iru-Nila . . . . . yum pôr-Še . . . . . neḍu-  
diyal-û . . . . . yuḷ-Idaitu . . . . . ḍum tuḍar . . . . . na-vêli . . . . . muḍiyu-  
munnava . . . . . l-tTennavan vaitta . . . . .

## 188

At Nûlupurakôṭe (same hobli), on a stone near the village entrance.

Saumya-saṁvatsarada Kârtika-ba 7 lu Daḷasanûru-hôbaḷi nâḍa-gauḍa Ayima-  
gauḍaku kulakarâṇi-Anṇapagâri Chaṇamêši Hiḍiyâṇa-modalâdavaru Nabâ-  
bu-Šâyira Jânu khijamatabâra Nûru-Mahamadge Gâṇḍlahallî Muchalakunṭê  
bhûmivaḷage elle-nirnaya mâḍi koṭṭu yidhêve â-bhûmivaḷage grâma-katḷê âkâra  
nôḍikonḍu masîdige darma salisikonḍu sukhadalli yirôdu yidake yâru tapidarû  
Hindû tapidare Kâsivaḷage brahmatya-mâḍida pâpadalli hôguru Musilamânaru  
tapidare handi tindabâge nâlugu-ûrula yallasaradu yichinadi

## 189

At Konḍênaballî (same hobli),

on a rock in the šânboḡ's inâm wet land in the south.

(Grantha and Tamil characters.)

śrî-Nigarili-Šôḷa-maṇḍalattu Puga-naṭṭu Pulla-dêvâr-irâšiyam-paṇṇiy-aruḷa  
Šômânḍân âna . . . . . ttira-pâlanena Poṇḍurânḍu periêri-kîlê ivv-ûr Kolliṣuram-  
uḍaiyârkkku nâr-kaṇḍaga-kaḷani-viṭṭên-i-danma-yirakinavan Gaṅgai-taḍi kurâr-  
paṣu-konṇa Piṟamavatti-paḍuvân

9\*



## 190

At the same village, on a stone lying in front of the Īśvara temple.

(Grantha and Tamil characters.)

svasti śrī Nigarili-Šōḷa-maṇḍalattu Puga-nāṭṭil Poṇarel tiru-kKolliśuram-uḍai-  
yar kōyilil kâṇiy-âna Śiva-Brâmaṇa Â...ya-gô...ttu Kâkkunâyaka-baṭṭa...  
.....

## 193

At Muduvâḍi (same hobli), on a stone near the sluice of Mallasandra tank.

Jaya-saṁvatsara-Âśvîja-ba 5 Bra-lû srîmad-râjâdhirâja râja-mânya râja-srî  
Šambôji-Râja-mahârâjaraîyanavara kâr. ...ru Kôḷâla-sîmê sarahadâlada  
Kaṇayâja-pantaru-modalâdavaru Kôḷâlada Kômaṭi...alu Chandaya Tambâra-  
halli-Âdepa-gaṇḍanavarige Muduvâḍi-Mallasamudrada kerê-keḷage hâkista-  
kaṭuṇadali śâsana.....vâgi yiralâgi.....suvahâge mâḍi Bâlâji-panḍitar-  
ayyanavaru apape-kottadu Mallasamudradallû hola kha 1 alida gadde kha  
9.....â-Mallasamudradalu sa..ke kha 3 Muduvâḍi..ke kha 6 ubhayaṁ  
saha nâlavattombhattu-kaṇḍuga gaddê śâsana

## 194

At the same village, on a stone near the village entrance.

śrī śubham astu Śaka-varuṣa \*1404 neya Śukla-saṁvatsara-Chayitra-śudha 5 lu  
śrîmatu Muḷuvâyi-râjya.....ra Dêvarâyapuravâda Muduvâḍi-agrahâ...aśêša-  
vidyâ-vihâra..liku....mahâ-nâya...yelana eṇa..nigâri Ôbuḷi-nâyinigâru  
Chinnama-nâyanigâru danḍa-veṭi yikina-darma-śâsanam mîru mâku yichîṭi-  
kâvalini Raghunâtha-śrîpatigânu.....

## 196

At Tora-Dêvaṇḍahallî (same hobli), on a stone at the village entrance.

śubham astu svasti śrī jayâbhyudaya-Šâlivâhana-śaka-varuṣa 1463 neya  
Plava-saṁvatsarada Bhâdrapada-śu-2 lu śrîman-mahârâjâdhirâja râja-para-  
mêśvara śrî-vîra-pratâpa śrî-vîra-Achchuta-Dêva-mârâyaru prithvî-râjyaṁ  
geyutam iralu Râmâbhaṭṭa-ayyanavara kayyalu Kôḷâlada mârâya Kôḷâla-dêva-  
teya śrîkâryake biḍisi Devâṇḍahallî-grâma yî-dharmake âru tapidarû tamma-  
tâyi-tandegaḷa tapidarû

\* Śukla=1492; Plava=1404.

## 197

At the same place, on a 2nd stone.

Yuva-samvatsarada Âšvîja-šu 5 lu Tammapa-gauḍa-ayyanavaru Liṅga-aṇṇa-  
navarige pura-mâḍi viṭa grâma

## 198

At Gāṇḍalahalli (same hobli), on a pillar in front of the Īśvara temple.

(east face) svasti samadhigata-paṅcha-mahâ-śabda Pallavānvaya-śrī-prithuvī-  
vallabham Palla[va]-kula-tilakan êka-vākya śrīman-Nolambādhirâjar Iriva-  
Nolamba Nolipayya (west face) prithuvī-râjyam geye śrīmat-Vikramāditya-  
Tiruvayyam Gaṅg-aru...siraman âluttire Baṅgavâ(north face)ḍiya-kerege bittu-  
kaṭṭu bittudu idan alido Vâraṇâsiyuma kapileyuman alidon

## 200

At Nukkanahalli (same hobli), on a virakal in Veṅkaṭaramaṇa's field.

svasti śrī sakala-jagat-trâyâbhivandita-surâsurâdhîṣa-Paramêśvara-pratihâri-  
kṛita-Mahâvali-kulôdbhava-śrī-Mahâvali-Vâṇarasar prithivī-râjyam geye Bâṇa-  
rasarum mahâja[na]rum kâduttire Nekkundi-nâḍan iriyim endu aṭṭe Bâṇarasarâ  
daṇḍu Pulikuṛikkiyulle oraḍu-daṇḍu kiṭṭi ereyuttire Nâga-Guṭṭarasam tamma  
êṛida kudureyan magule aṭṭi bâlam kiṭṭu naḍaḍu palaran iridu sattode  
Beḷlamparavi mâ.bâlagalchu-âge koṭṭodu sarvva-pâda-parihâram idam alivôn  
Bâraṇâsiyan alidônun sâsirvvar-pârvvarum sâsira-kavileyam konda paṅcha-  
mahâ-pâtakan akku

## 201

At the same village, on a stone in Śānabhôga's field.

svasti śrī Śakâbda ? 1268 neya ...mêle saluva Vyaya-samvatsarada Âšvîja-ba 5  
Sô-lu śrīman-mahâ-maṇḍa ....râjâdhirâja râja-paramêśvara śrī-vîra-Bukka-  
Râyaru prithivī-râjya geyivalli avara kumâra pratâpa-Harihara-Râyara nirûpa  
dim pradhâni-Mallarasaru ko[ṭṭa] śâsana Nikarili-Chôḷa-maṇḍalada Kôḷâla-  
nâḍa prabhu Yirigi-Setṭige pûrvadalli mâ.... ligakke saluva Nukkanahalli-  
yanû koḍageyâgi koṭṭeû â-ûrige saluvantâ udda-mukha ...-sathalaṅgaḷu  
adô...vâda bhâvigaḷu akshîṇi-âgâmi-nidhi-nikshêpa-jala-pâshâna-sahitavâgi  
Yirigi-Setṭige koṭṭevu yidake âru tappidarû Gaṅgeya taḍiyalli kapileya konda  
pâpadalli hôharu (usual final verses) maṅgaḷa mahâ śrī



## 202

At Eḍahallī (same hobli),  
on a stone set up in the mānya field of the Īśvara temple.

(Grantha and Tamil characters.)

svasti śrī Śakara-yaṇḍu 1207..mēl šellāniṇṇa Khara-varushatti..kṛishṭha-  
pakshattu Chaturdaśi Guru-vāramuṁ...nakshatramum perṇa nāl śrīman-  
mahā-maṇḍalēśvara hari-rāya-vibhāḷa bhāshaikku tappuva rāyara gaṇḍa śrī-  
vīra-Kumāra Kampaṇ...udaiyar šuṇṭtu adikāri....ḷattumiḷa..tāviyanta  
šeyvar..rāyasa-hasta-kamalla ..... Idaipallī sarvamā-  
nyam-āga.. ..

## 203

At Chikkapura (same hobli), on a stone set up in  
Rāmāyanada Vasantaiya's Inām field to the south-east of the village.

(Grantha and Tamil characters.)

svasti śrī Śakarai-aṇḍu āyirattu-irunūṇṇu-eṇbattu-mūṇṇa..n mēṇ-chellāniṇṇa  
Pālavaṅga-varushattu Āṭṭi-māsam 3 ti Triyōḍēṣiyuṁ Viyāḷa-kilamaiyuṁ śrī-  
manu-mahā-maṇḍalēśura ari-rāya-vibāḍa bhāshaikku-ttappuva rāyara gaṇḍa pūrva-  
dekshiṇa - pachchima - uttara - nālu - semudrādhīpati śrī-vīra-Bhukaṇā - udaiyar  
kumarar Kamaṇā-udaiyaru Muḷamāyil-paṭṭaṇattil rājiyam-panṇinā kalatil  
avar araimanai-mahā-pradhāni Šōmappa-udaiyavar niruvadinda...Viṭṭappān  
ivar tamaiyanār Kopparaśārum Nigarili-Šōḷa-maṇḍalam..Puda-nāṭṭil Periya-  
nāḍavarum Šivandikan Šennāṇan Šokāṇṇa Kaṭṭipaḷḷi Šēṣaṇṇa ulliṭṭa nāvarum  
Tannichchaipaḷḷi-pura pādi Aruvattu-mūvar Vīrabhadra-dēvar-mmagan Vira-  
ppanukku šila-śasanām tara Tannichchaipaḷḷi-purattukku pūrvattil šellum  
naṇjai puṇjai nāl-ppal-ellaiyu šatu-šīrmaikku kallum nāṭṭi viṭṭōm sarvamani-  
yam-āga šandira-āditta-varai naḍakakaḍavudu inda dhammattai keḍuttavar-  
gaḷ Geṅgai-karaiyil kurār-pašuvai-kkonṇavan pāṭṭilē pōvargaḷ Kopparaśar  
dhamma maṅgāḷamaha śrī

## 204

At Gummaraddipura (same hobli),  
on a stone near the pond at the village entrance.

śubham astu || a-vighnam astu svasti śrī jayābhyudaya-Šālivāhana-śaka-  
varshaṅgaḷu 1541 neya Siddhārthi-saṁvatsarada Pushya-śuddha 12 lu śrīmad-  
rājādhirāja rāja-paramēśvara śrī-vīra-pratāpa śrī-vīra-Rāma-mahādēva-Rāyaru  
Penagoṇḍeya ratna-simhāsanārūḍharāgi pṛithvī-sāmbrajyaṁ geyivuttiralu  
Chaturtha - sa-gôtrada Sugatūra Tammaya-gaḍara pautrarāda Yimmaḍi-

Tammaya - gaudara putrarâda Chikka-Râya - Tammaya-gaudaru Bhâradvâja-sa-gôtrada Chaṇḍiśvara-vaṁśada Râmajana putrarâda kavi-sammata Narasa-Râjana putranâda Bâlakṛiṣṇayyage koṭṭa bhaṭâgrabâra-bhû-dâna-dharma-śâsanada kramav ent andare Râmarasa-mahârâyârû tamage amara-nâyakatanake pâlisida ûra-châvidige saluva Yêḷunâda-sîmeyolaḡaṇa Kôḷâla-sîmeya ..râhaḷi.....

## 205

At Vânarâsi (same hobli), on a stone in Patêl Vetta's field.

Paridhâvi-saṁvatsara-Phâḷguṇa-ṣu-5 Gu śrîmatu mahâ-maṇḍalêṣvaram śrî-vîra-Kampanṇa-Voḍeyaru Duvâle....rige koṭṭa saṁ.....saluva Hode-nâḍ-olaḡaṇa Vâraṇâsiyamba ûranû nimage ma..puravâgi koṭṭa-sammandha sarvamânyavâgi vubbaya....horagâgi û....sarva-yâgati-saha sarva-bâdhâ-parihâravâgi â-chandrârka-stâyiyâgi sarvamânyavâgi maḍa.....vâgi koṭṭa sthâna-mânya...  
....mariyâde

## 207

At Baṅgavâḍi (same hobli), on a stone below the chikka-kerê-bund.

svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varushaṅgaḷu 1583 neya Śârvari-saṁvatsarada Mâga-ṣu 10 lu srîmad-râja-mânya-râja-śrî Vilâji-paṇḍi[ta] Vîra-yanavaru...vedigeya Gaṇapatiya.....nallige koṭṭa-kattu-koḍigê-kaulu-kramav ent endare namma Daḷasanûra-stalake saluva Baṅgavâḍi-kereya nîvu kaṭṭisiddakke batya-koḍige koṭṭalli varusha 1 kerî-kelâge achukaṭu-ṣudda-vâḷigaḷa (back) yallavu vomba....ḍasalullaḷavaru yidarolaḡe yâ.ḍu phala sarvamânya (here follow details) yî-prakâra naḍasalullaḷavaru endu koṭṭa-śilâ-śâsana yidake yâru tappidarû pañcha-mahâ-pâtakaru stâna-mânya mâva.....

## 208

At Ternahallî (same hobli), on a stone in Nâchêgauda's Karaga-field.

svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varushambulu 1647 aguneti Krôdhisamvatsara-Śrâvaṇa - ṣudha 2 lu kôṭa-mânyaṁ Pañchânanam - Tiramulaya - komâraḍu Koṇḍaya chênu kha  $\frac{1}{2}$  Mâstêpalli-Ayyama-gaunivilô kha  $\frac{1}{4}$

## 209

At Bûragahallî (same hobli), on a stone in Karaga-Hanumappa's hoṅgê-kân.

svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varushaṅgaḷu 16.. Bahudhânya-nâma-saṁ-Bhâdrapada-ba-5 lu....janavarû kulakarṇi....Baṅgavâḍi-majare Bûragahallî kôṭa-mânya Sambâji-mâne Bûragahallî Guḍe-gavuda jana..hola kha..gunṭê-kelâge gadde kha  $\frac{1}{4}$  koṭu-yidhêve



## 218

Kuppēnahalli (same hobli), on a stone in the forest to the east.

Yīśvara-saṁvatsara-Phālguna-śu... śrīman-mahā-maṇḍalēśvara-Timmayya-  
Dēva-Chōḷa-mahārājalu Tirumala-dēvara mānyamu yavaru tisinānu vāri ā....  
vini.....

## 219

At Hōḷār (Hōḷār hobli),

on a stone lying in the pañchāṅgi wet land below the tank bund.

svasti śrī vijāyābhyudaya-Śālivāhana-śaka-varuṣaṅgaḷu 1585 Śōbhakrutu-  
saṁvatsarada Vaiśākha-śu 5 lu śrīmad-rājādhirāja rāja-śrī Śambhāji-Rāja-  
sāhēbaru Ālambagiri Tippi-Ṣeṭṭi-Vāraṇāśi-Channē-gauḍagū koṭṭa .koḍigē-śāsana-  
kramav ent endare Kōḷālake saluva Hōḷūru-biriya-keriyannu nīu jīrṇōddhārav-  
āgi bahuśā kaṭṭiśida nimitya prāku saluva achukaṭṭu gadde (here follow details)  
ubhayaṁ āru-khaṇḍuga gadde sarvamānya naḍasalullavaru yi-mānyake āva  
pārapatyagāraru tappidarū Kāśiyalli ākaḷa konda pāpake hōguvaru hosa achu-  
kaṭṭu ye (back) sḷṭu sāgidaru asṭu gaddeyu yaṇṭu-phalā nimage sarvamānyavāgi  
naḍasi-koḍalullavaru yaṇṭu-phala sandamēle nirṇaya khaṇḍugav eraḍake  
kaṭu-koḍige gadde kha  $\frac{1}{4}$  ayadu-koḷaga-lekhaḍalu naḍasalullavaru hola  
aramanē pālinolage kha  $\frac{1}{2}$  agrahārada pālinali kha  $\frac{1}{2}$  ubhayaṁ kha 1 hola  
khaṇḍugavanna sarvamānyavāgi tappade naḍasalullavaru yidake yāva pāra-  
patyagāra tapidarū Kāśiyali ākaḷa konda pāpake hōguvaru

## 220

At the same village,

on a stone in Dēśakulakarani Veṅkaṭanāraṇayya's kandāyam wet land.

svasti śrī vijayābhyudaya-Śālivāhana-śaka-varuṣaṁbulu 1549.... Prabhava-  
saṁvatsaram Phālguna-śuddha 10 lu śrīmatu mahā-nāyaṅkāchāryalayina Kovara  
Avubaḷa-Nāyani-komāra Nāgu-Nāyanigāru Sugatūri-Chika-Rāya-Tammaya-gavi-  
nivāri apanakūḍā Hōḷūriki agrahāraṁ mahājanāla sammatina Nalabayi-raḍḍi-  
Chinabayi-raḍḍi Dāsapa-raḍḍi...keñchayaniki janulu nalugariki.....kaṭu-  
goḍagi dharma-śāsana-vivaram eṭlennanu mā-kulavurānuku yichina Hōḷūru-  
grāmāna Chalapada charu-kinda kōḍi-stalāna Kāmade..lega.bāna konipiñchi  
viḍichina maḍi kha 1 ralu..kirāki .....vayiñchukoni paḍilaṁ šēsukoni  
yi-maḍi phala-sāmyam putra pautra-pāram ā-chandrārka-stāyigā sukhāna  
anubhaviñchukoni vuṇḍēdi ani yichina-dharma-silā-śāsanaṁ (usual final verse)

## 221

At the same village, on a stone lying near Bairasētti's tope in the west.

(Grantha and Tamil characters.)

šotti širi Mudaliyâr Jayaṅgoṇḍa-Šôḷa-ḷavañṇiyâr kalattil Nigarili-Šôḷa-maṇḍa-  
lattu Puda-naṭṭil Polīuril Kachehi-Mukkaṇa-Kâḍuveṭṭi Pallavâditan Kâma-  
rašar magan Kuttarašar Iravuttira-varašattu kaṭṭinâr-i-Uḍaiya-šamuttiramu  
Šâma-šamuttira...m i-ur nayanâr dēvadana kaḷani onru Yiḍârpattā kaḷani..  
...viṭṭa.....

## 222

At Dômasandra (same hobli), on a stone  
lying in the Paṭêl's field to the north-west of the village.

(Grantha and Tamil characters.)

svasti šri Šaka-varshaṅgaḷu 1277 Manmatha-saṁvatsarada Mâgha-šu 6 Ša |  
šrīman-mahâ-maṇḍalēšvara ari-râya-vibhâḷa bhâsege tappuva râyaṛa gaṇḍa  
uttara-dakshina-pûrva-patsima-samudrâdhipati .....va

kaparddaka...râkrīḍam Gaṅgâ-šringâra-šekhara |

karôtu jagatām prītiṁ tatasyanḍinakalâ ||

âsīd âsīrvâdair êdḥita-râjyas satām mahipâlâ |

Saṅgama-nṛipēndra-sūnuḥ Bukka...pâla...guṇi...mân ||

tasyâbhūd amita-pratâpa-taraṇis sâkshât prasâdê śaṣi

saṅgītaika-nīdhis samasta-vi...shâm anyēshu kalpadruma[h] |

dharma-sthâpana-śīla-buddhi...ritaḥ sâmrâjya-lakshmī-pa...ḥ

nâmnâ vīra-Kumâra-Kampaṇa-iti-prakhyâhvayô bhûbhṛitām ||

mantri tasya mahânubhâva-mati-bhâmatyô guṇânâm kulaiḥ

satyâchâra-samasta...turas sampârṇa-bhâgyônnataḥ |

śrēyân Sômapa ity udâra-mahimâ prâkalpayat śrēyasê

nītijñô...ḷuvâdhipûr-adhipatī-śrī-Sômanâthâlaya[m] ||

kadâchid atha kalyâṇatamaṁ kamala-lôchanam |

Sôma-vâra-vratê dēvam Sômanâtham avaikshata ||

nirīksha niprâba tu tam sva-lakshyâ

sva-mantri...ptâlaya-saukhyâ-bhâjam |

dēvam dayâ-vâ...Sômanâtham

asmai tadâ grâmam adân mahântam ||

.....

## 224

At Appênahalli (same hobli), on a stone lying in Paṭêl's field.

Sâdhâraṇa-saṁvatsarada Chaitra-šu 10 lu śrīmatu mâtuśrī Jayitâbâyi-ammana-  
vara appanêli Sugatûra-hôbalî havâludâra râja-śrī Viṭhala-paṇḍitarayyanava-



runnu a(back)grahârâda mahâjanaṅgaḷu sahâ Anṇēnahallī Śaṅkarayyage neta-  
ra-koḍigī-hola-śāsana ayiḍu-koḷaga-hola sarvamānyavâgi anubhavisikoṇḍu sukha-  
dali yihadu

## 225

At Jannappalli (same hobli),

on a stone lying to the south of the Gôpâlasvâmi temple.

śubham astu svasti śrī vijayâbhyudaya-Śâlivâhana-śaka-varushambulu 1563  
aguneṭi Vishu-saṁvatsaram Âśvīja-ba 30lu Âtrēya-sagôtra Âpastamba-sûtra  
Yajuh-śâkhâdhyâyilaina Âravēṭi-Râma-Râju-Raṅgapa-Râjugâri putralaina Gô-  
pâla-Râjugâri putralaina śrī-Raṅga-Râya-Dēva-mahârâyal-ayyavâru Âtrēya-  
sagôtra Âpastamba-sûtra Yajuś-śâkhâdhyâyilaina Nandyâla-Phaṇipati-sômayâ-  
jula pautrulu Raghunâtha-sômayâjula putralaina Venkâṭagiri-śâstruluku  
î-tathâ-tithi-sûryôparâga-punya-kâlamandu dhârâ-pôsi ichina Janapalle-  
grâma-dâna-dharma-śâsanam śrī-Râma

## 226

At Nenamanahalli (same hobli), on a virakal in Hiraṇyayya's kandâyaṁ land.

svasti śrī Belûrârâ magam Mâdappan prabhu-gauḍi Belûrâ emmeya tokaḷol  
guddi ânt iriḍu sattan taṇam pōdandaḍ okkala...

## 227

At Huttûr (Huttûr hobli), on a stone at the village entrance.

svasti śrī vijayâbhyudaya-Śâlivâhana-śaka-varushaṅgaḷu 1588 nê Viśvâvasu-  
saṁvatsarada Pushya-ba 10 ....daya-punya-kâlâḍalu śrīmat-Kauśika-gôtra  
Bhōśala-niḷa Śivâji-Râjara putrarâda Śambhâji-Râjara kula-strī Jayitâ-Bâyamman-  
avaru Kâśyapa-gôtra Kapathalli Gôvinda-panta-pautrarâda Virupâksha-Śaṅkara-  
putrarâda Bhâvuji-pantarige koṭṭa bhû-dâna-dharma-śâsanada kramav ent  
endare Kôlâra-châvaḍige saluva....lada sîmevaḷage....Uttûra-grâmavannû  
agrahâravâgi dâna-âdhi-kraya-bhōgya....Kaiṅkaryavâgi sa-hiraṇyôdaka-dhârâ-  
pûrvakavâgi sadâ sa-putra-pautra-pâramparyavâgi chatus-sîme-vaḷitavâda kâḍâ-  
rambha-nîrârambha-nidhi-nikshêpa-jala-pâshâṇa-akshîṇa-âgâmi-siddha-sâdhya-  
gaḷ emba ashta-bhōga-têjas-svâmya....putra-pautra-pâramparya â-chandrârka-  
sthâiyiâgi anubhavisikoṇḍu baraviri [...] baresikoṭṭevâgi (3 lines gone)

## 228

At the same village, on a stone lying below the tank bund.

śubham astu Vyaya-saṁvatsarada Vaiśâkha-ba 5 Sugatûra Tamapaya-Gavuḍa-  
ayanavara (8 lines gone)

## 229

At Mēdutambihalli (same hobli), on a stone in the Gōpāli-hulbanni.

svasti Śrīpurusha-mahārājādhirāja-paramēśvara-bhaṭaru prithuvī-rājyaṁ geye  
Puttūrā Jeṭṭamugoluttīdu Puttūr-Attānige aydūmbu-kaḷaniyum aydūmbu-  
toṭṭappattum koṭṭar idan alidōr pañcha-mahā-pātakar appar parihāra

## 230

On the right side of the same stone.

svasti śrī Puttūroḷu Kaṇṇam Gūlarasa Kanakārige mūgolaṁ kaḷani Bhagava-  
tīge koṭṭōd alivō ppañcha-mahā-pātakan akkum ida saliyage dharmmam

## 231

At the same place.

śrīmat-śrī-Śiva.....hārāja prithuvī-rājya geye Puttūr-uḍe Śivamāram-  
mam Duṇḍagerggam Nallattūr-uḍe Ogga mane-baḷegamum aydūmbu-meda-  
kaḷaniyu eltūmbu bāle-toṭṭapattu Brahma-dēyam koṭṭōdu sarvva-bādhā-parihāra  
idōn rakshippōrā pādām enna tolē mēle

## 232

At the same place.

svasti śrī Indapparasan-āḷan āṁkkuṭṭire Puttūrato Bhuvanasiṅgiyara maga  
Sōmaṇam ....Kamavikuṇam bandu toru-golvalli palaruman oḍisi ivvattala  
ā..kkondu tāka avandarūḷḷ alidudu i-śūra-gati petta arasum Attāniyum osadu  
anōla kaḷaniyum i-kōha-pāḷu-mane parihāramum koṭṭa ida salisidōn-pā[da]  
enna tale mēgaṇdu idan alidōn pañcha-mahā-pātakan akku toruvan ikisidū

## 233

At the same place.

svasti śrī Nōḷambādiyarasa prithuvī-rājyaṁ geye Puttūra torukoḷuḷ pettōm  
bali-miṇḍan ā-ṣeṭṭiyara magan ara-paṭṭaṅ-gaṭṭi arasu ūrum ilḍu ayguḷa-kaḷani-  
yum koṭṭōdu idan alidōn pañcha-mahā-pātakan akkum

## 234

At Nerapalli (same hobli), on a stone below the tank bund.

(Grantha and Tamil characters.)

svasti śrī sārvaabhūma-śakkaravattigaḷ śrī-Bhōjaḷa-vīra-Rāmanā-Dēvaṛkkū  
yāṇḍu 37 vaḍu Kara-sammasārāttu Perumaṅgalam-uḍaiyān Araiyan Viṇḍuvar-

10\*



perumāl āna Kāḍuvettiyeṇa Nigarili-Śōḷa-maṇḍalattu Puda-nāṭṭu Puttār-  
paṇṇil en-daga...attaiyārkkku nanṇ-āga eḷundaruḷuvitta Pillai-āḷva-iṣuram-  
udaiya-nāyanārkkku nān kaṭṭina Kānakattai dēdānam āga viṭṭu i-nāyanār  
kōyil Tondai-ma...lattu Illattūr-nāṭṭu Neṇamali Śiva-Brāhmaṇan Pā...gava  
nāyana-ppīḷaikkku kāṇi āga kuḍuttēn Kāḍuvettiyeṇa

## 235

At Śisandra (same hobli), on a virakal in the gaṇḍa's field.

svasti śrī Mahābali Bāṇarasar gGaṇḍ-aṇu-sāsīramum āḷe (stops here)

## 237

At Jōḍi-Yāraṇḡaṭṭa (same hobli), on a stone in Varadappa's inām land.

Manmattha-saṁvatsarada Kārtika-ba 5 lu Kōḷāla-kōṭeya Śāmbaya-Nāyakaru...  
...Bayirapa...taya...kaṭṭu-godaḡi yaramānya

## 238

At Śāhapura (same hobli), on the Kāvalana-baṇḍe.

śrī-Chikka-Rāya Tima-Gavudanige koṭṭa mānya puṇyav āgabēk endu (stops here)

## 239

At the same village, on the virakals in the Viralagudi field.

(Grantha and Tamil characters.)

svasti śrī sārvaḥuvana-chakravattigaḷ śrī-Poyśāḷa-vīra-Rāmanāda-Dēvarukku  
yāṇḍu 37 vadu Āḍi-māda-muda...n-tiyadi nāḷ muppatt-āṇṇavadu Śittirai-mādam  
dēvar prādhāna ...l Maṇḡiya-māvuttarum Ilavaṇḡirāyarum Viṇḡhunaiyil pūśal-  
seygaiyil Nambi-ṣeṭṭiyār pīḷaigaḷil Virakkaḷal-mugiyār anusāram āna Meṇṇan-  
paḷḷi Vi.....n Villi pūśalukku-ppōy maḍan-āḡi minpeḍugaiyil ivan pīḷaikkku  
makkaḷ ulladanaiyum tān kaṭṭina kuṭṭaiyuṇ-gaṇḍaga-kkollaiyum avichchu-  
ppāṭṭam iṇai utpeḍa sarvamāṇiyam āga-chchandirāditta-varai ṣellakkaḍavad-  
āga kuḍuttōm Virakkaḷal-mugiyārūm ivv-ūr .....rāyarum

## 240

At Bichagōṇḍanahallī (same hobli), at the pond near the village gate.

(Grantha and Tamil characters.)

svasti śrī Śakābdam 1210 idan mēṇ-chellāṇiṇṇa Sarvachid-varushattu Āḍi-  
mādhama śrī-vīra-Hariyam-udaiya vīra-Bukkana-udaiyār prithivi-rāḡyam-panṇā-

niṅkkaiyil svasti śrī Śravâran-nâṭṭukkum Šonṇeya-nâyan-šaturvêdin-nâṭṭavar  
Pattiyûr Pemmi-šetti Šura . . . . . kiša-gavaṇḍar Minarašan Mailāṇḍai . . . .  
maṅṅum-ulitta nâḍavarum Pammaṭetta-nâṭṭu Širṅamarâdiyai sarvamâniyam-  
âga kuḍaṅgaiy-âkki viṭṭôm chandrâditta-varai šellakaḍavadu

## 241

At Kôṭûr (same hobli), on a stone lying at the sluice of the Basavâpura tank.

śrī-Basava-Liṅgâya namaḥ śubha . . . svasti śrī vijayâbhyudaya-Šalivâhana-šaka-  
varuṣaṅgaḷu 1530 neya Kîlaka-saṁvatsarada Chaitra-šuddha 15 Sômaṅgarâḍalu  
śrīman-mahârâjâdhirâja râja-paramêšvara śrī-vîra-pratâpa-Veṅkaṭapati-Dêva-  
mahârâyaru pûrva-pašchima-uttara-dakṣiṇa-chatus-samudra-prituvî-sâmrâjyaṁ  
gaiūtiralu \*Charta-gôtrada Sugutûra Yimmaḍi-Tammaya-Gauḍara putrarâda  
Mummaḍi-Tammaya-Gauḍaru tamma Amara-Nâyakatanake saluva Kôlâla-  
sîmê-voḷagaṇa Kôṭûra-Hosaḥaḷliya-grâmaṇnu \*Chatra-gôtrada Śiva-putrar-  
âda â-Nagaratêšvara-dêvara sisnyaru (ma)Mahadêvarige nâṁ namma tâyi-tande-  
gaḷige puṇyav âgal endu Virapurav endu pratinâṁṁavan iṭṭu Basava-Liṅga-dêvara  
guḍiyanu nimage maṭavâg irabêk endu tri-vâchâ-tri-karaṇa-šudhavâgi nimage  
paṭṭa kaṭṭisideṁ nîvu nimma śisya-parampari â-chandrârkaṇvâgi anubhavisikoṇḍu  
sukhadali yihôdu yidannu âru tapidarû Kâsi-Gaṅgeya taḍiyali gô-Brâhmaṇa-  
rige . . . . . konda pâpake hôharu

## 242

At Abbani (same hobli), on stones lying at Basavana-dinne.

(Grantha and Tamil characters.)

svasti śrī Uttama-Šôḷa-kKaṅgar Padima-dêvar magan Gaṅgapperumâlēna  
Vanniyakaṭṭattiṅ Dâmôdara-pperumâlukku Šrîmuka-savvaṅsarattu Âni-mâda-  
mudal Kâraipaḷḷiyil viša mudal ûr nanšey puṇṇey nâr-pâl-ellaikum Appanai-  
êri-kîḷ kuḍaṅgai panniru-kaṇḍagattu pattu-kkuḷagamum utpaḍa-ttiruviḍai . .  
ṭam âga kuḍuttēn Gaṅgapperumâlēna

## 243

At the same place.

(Grantha and Tamil characters.)

. . . . . va-Gaṅganēna Kârai Vikrama-Šôḷa-Gaṅgan . . . . . svasti śrī Aru-  
gellaiyam svasti . . . viša mudal . . . pâlakku Tirunandavanapurāḷapurattu  
Arulâḷanâdanumâ . . . . .

\* Perhaps a mistake for *Chaturtha*.



## 244

At Haralakunte (same hobli), on a stone lying at Śaṅkaranârâyana-dinne.

(Grantha and Tamil characters.)

svasti śrī Uttama-Śōla-kKaṅgan āna Padumiṣeyanena Māmaḍimudaligaḷil Api  
 ..yil ivan...magan Uyya-vanda-piḷḷaikkū Kuvaḷāla-nāṭṭil Nariyanpaḷḷikk-  
 aḍaitta naṅjai puṅjai nāṅ-pāl-ellayy-um Kaṇṇandai-kuṭṭaiyil nīr pāyūn nilamu-  
 marṇum eppērpattānu...m pon-ara-kkaikkonḍu maṇṇ-a.....koḍuttēn....  
 .....tṭil Nāyaṅjeyvānpaḷḷiyil.....ppanār pō.....tta vaḷaiyil Vel..  
 śvaram-uḍaiyārku dēvadānam āga śa..lamum-aḍittu eluto-veṭṭi.....  
 .....kkallu-nāṭṭi-kkoḍuttēn idil Brāhmaṇārku-ppanniru-kaṇḍaga-kkaḷaniyum  
 panniru-kaṇḍaga-kkollaiyum...ki koḍuttēn.....

## 245

At Haralakunte (same hobli), on a stone lying in the Śaṅkaranârâyana-dinne.

svasti śrī Iṇṇiva-Noḷambam prithuvī-rājyam geyyutt ire gāṇigara Perundāḷi-  
 seṭṭiyarā magam Gaṅge-seṭṭi Kalasyare Panaṭiya turugoḷoḷ konḍu puyyal  
 vōgi ānt iṇḍu saggam ēṇḍam Śakha-varshaṁ 888 bese-geydom Koyatūra  
 kāsigaṁ Vikramādittan bahu-guṇake...

## 246

At the same village, on a stone at the village entrance.

śubham astu svasti śrī vijayābhyudaya-Śālivāhana-śaka-varuṣaṅgaḷu 1559..ya  
 īśvara-nāma-samvatsarada.....śrīmad-rājādhirāja rāja-paramēśvara śrī-vīra-  
 pratāpa pūrva-paścima-dakṣiṇa-uttara-chatus-samudrādhiśārāda śrī-vīra-  
 Veṅkaṭa-Dēva-mahārāyaru Penugonḍeya ratna-simhāsanārūḍharāgi prithivī-  
 rājyam geyutt iralu chaturtha-gōtrada....Timmaya (rest gone)

## 247

On two pieces of a stone at the same village entrance.

(1st piece) śrī Sugutūra Immaḍi-Tammaya-Gauḍara putrarāda Chika-Rāya-  
 Tammaya-Gauḍara putrarāda Immaḍi-Chika-Rāya-Tammaya-Gauḍarayyanavarū  
 Śataśrīṅga-parvatada Antara-Gaṅgā-tīrāḍalu nāvu kaṭṭisida dēvasthānāḍalu  
 Yēkāmbraṇāthannu Kāmākshamannu pratishṭheyannu māḍi ā-kāḷaḍalu  
 Hoḷalipaṭaḍeya Haralakuntege pratinidhiyādanthā Śivakāñchīpurav emba  
 agraḥāravannu māḍi...dēvatā-sānnidhiyadalli gaṇa-saṅkhyā 33 mūrtigaḷannu

mâdi Brâhmaranu grîhaṅgaḷa kaṭṭikoṇḍu kuṭumba-samêtavâ(2nd piece)gi iru-  
 vahâge mâdi nâvu . . . . . namma tande Chika-Râya-Tammaya-Gauḍaraiyya-  
 navarigû dharma-svarûpiy âdanthâ Halasammanavarigû puṇyav âgi yî-grâmake  
 saluva valaya-Vâmana-mudrâge vaḷagâda kâḍârambha-nîrârambha-ashta-bhôga-  
 tējas-svâmyavannu sakala-suvarṇâdâya-bhattâdâya-turu-kâṇike-virubha-bêḍige-  
 bîjavari-maṇudere-maggadere-suṅka-soḍige-ulu . . . . . âdâya-biṭi-bêgâra-ka-  
 bâḍu-kudurê-suṅka yivu-modalâdav ellâ . . . . . lavu tri-purushâdiyâgi tri-karaṇa-  
 śuddhiyâgi tri . . . . . kadalu namma antaḥkaraṇaḍalu sa-hiranyôdaka-dâna-dhârâ-  
 pûrvakavâgi dhâreyan eradu koṭṭa agrahâra-bhû-dâna-dharma-śâsana śrî hîgey  
 endu nâvu sadyaḥ-parichchhêdava mâḍidevâgi yî-dharmavanu (stops here)

## 248

At Anḍigēnahalli bēcharâkh (same hobli), on a stone at the border of Haraṭi.  
 svasti śrî Śakâbda 1319 . . ke mēle saluva Yîśvara-samvatsarada Kârtika-śu 1  
 Sô-lû śrîman-mahârâjâdhirâja paramêśvara śrî-vîra-pratâpa-Harihara-mahâ-  
 râyarû prithivî-râjyam geyuvalli . . . . . -Râyarige âyur-ârôgya-aîśvaryâbhi-  
 vṛiddhiy âgabêk endu śrîman-Mahêśvara-panḍitârâdhyaru Mudda-Girinâtha-  
 ayyagaḷige koṭṭa dharma-śâsana . . . . . Kôḷâla-nâḍa prabhugaḷu . . . . . pûrvarâda  
 Ballâḷa-Dêvana kâla-modalâgi hâlâgidda Anḍiganahalliyan ta . . . . . â-ûrige saluva-  
 nta ûrdhva-mukhavâda vṛikshagaḷu akshîṇi-âgâmi-nidhi-nikshêpa-jala-pâshâṇa-  
 sahitavâgi Mudda-Girinâtha-ayyagaḷige koṭṭantâ dharma yidakke âru tapi-  
 davaru Gaṅgeya taḍiyalli kapileya konda pâpadalli hôharu

## 251

At Haraṭi (same hobli), on a stone at the village entrance.

svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varshaṅgaḷu 1553 neya Prajâpati-  
 samvatsarada Chaitra-śu 2 lû śrîmad-râjâdhirâja râja-paramêśvara śrî-vîra-  
 pratâpa-śrî-vîra-Veṅkaṭapati-Râya-mahârâyavararu prithivî-sâmrâjyam geyutt  
 iralu śrîmat-sujana . . . . . Ampeyyanavarige nîvu koṭṭa . . . . .  
 Tammê-Gauḍaru . . . . . grâmagala dâna-vîḍeya kramav ent endare namma  
 âḷuvikege saluva Kôḷâla-sîmê-voḷagana Hanaṭi-sthalada . . . . . Adiganahalli 1  
 (others named) antu grâma 11nu nâvu nimage dharmavâgi . . . . . dagaḷa satyava  
 mâḍi śâsanava hâki samarpistev âda-kâraṇa prâku grâmagalige saluva chatus-  
 sîmê-voḷagâda kâḍârambha[ke] salu[va] holada . . . . . nîrârambhake saluva  
 keregaḷu kuṇṭegaḷu aṇegaḷu . . . . . yyalu tôṭa tuḍike kudurê-suṅka sakala-  
 suvarṇâdâya (3 lines gone; usual final verses)



## 252

At Timmasandra (same hobli), on a stone in front of the Gôpâlasvâmi temple.  
 śrî-Gaṇâdhipatayê namaḥ svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varusha  
 1390 ya Sarvadhâri-saṁvatsarada Mâgha-ba 14 Śivarâtri-puṇya-kâlâdalu śrî-  
 man-mahâ-maṇḍalêśvara poḍe-râya bhûpa-Nârâyana-râya Hulihaliya Râmaya-  
 arasugaḷu Śrîparvatada Kâmidêva Vîraṇa-voḍeyarige poḍavondu koṭṭa dharma-  
 śâsanada kramav ent endare Teppada Nâgaṇa gadi. . . châvaḍiya Kôlâla-nâḍige  
 sandu-baha Timmasamudrada grâma 1 danu śrî-Mallikârkjuna-dêvara śrî-kâryake  
 â-chandrârka-sthâiyiâgi chandrâdityar uḷḷannabara sa-hiraṇyôdaka-dhârâ-  
 pûrvakavâgi voḍambattu koṭṭa dharma-śâsanada pura (usual final verses) śubham  
 astu

## 254

At Neranahalli (same hobli), on a stone in front of the village.  
 svasti śrî vijayâbda-Śâlivâhana-śaka-varushaṅgaḷu 15.. neya Śrîmukha-saṁ-  
 vatsarada. . . . mahôdaya-puṇya-kâlâdalu śrîmat-râja-śrî-Jayitâ-Bâyanmanavaru  
 Kailâsa-vâsi (rest effaced)

## 256

At Agrahâra-Sômarasanahalli (same hobli), on a stone on Kûrukalkatte Uḍuguttâ.  
 Plavaṅga-saṁvatsarada Chaitra-śu . . . śrîmat-Sômarasanahalli kereya  
 nakkala-hola matina-mara-holavaṁ mâḍikoṇḍu baral ûra gavuḍaru . . . koṇḍu  
 sukhadali yiharu yi-hola ayikoḷaga Bilanakuḍi hola gadde ûbhayaṁ stala-  
 gânike hanneradu-koḷaga dâna-mâḍi. . . . Tammarasayyana appaṇeyinda koṭṭa  
 koḷagi. . . lagan . . . . . sukhadalu yiharu Tammarasaya-appaṇeyinda  
 (rest illegible)



## MULBAGAL TALUQ.

### 1

In Mulbâgal, on a copper-plate in the Śrīpâdarâya-maṭha.

śubham astu

namas tuṅga—etc. ॥

Harēr līlâ-varâhasya daṁṣhṛâ-daṇḍas sa pâtu vah !

Hēmâdri-kalaśâ yatra dhâtri chhatra-śriyam dadhau ॥

kalyânâyâstu tad dhâma pratyûha-timirâpahan !

yad gajô'py Agajôdbhûtam Harinâpi cha pûjyâté ॥

svasti śrī vijayâbhyudaya-Śâlivâhana-śakâbdaṅgaḥ ? 1499 sandu vartamânav âda  
Yīśvara-samvatsarada Kârtika-śu 15 Guruvâra-Rôhiṇī-nakshatra-Prīti-nâma-  
yôga-Kaulavâkaraṇa-yukta-punya-kâladalli śrīmat-parama-haṁsa-parivrâjakâ-  
châryar âda pada-vâkya-pramâna-pârâvâra-pârīṇar âda sarva-tantra-svatantrar  
âda śrīmad-Vaiṣṇava-siddhânta-pratiṣṭhâpanâchâryar âda śrīmad-Gôpinâtha-  
dêvara divya-śrī-pâda-padmârâdhakar âda śrīmad-Âdirâja-tīrthara praśishyar  
âda śrīmat-Saṅkarshaṇa-tīrthara śishyar âda śrīmat-Suvarṇavarṇa-Paraśurâma-  
tīrthara Muḷabâgala-maṭhake śrīmad-râjâdhirâja râja-paramêśvara râja-  
mârtâṇḍa râja-kaṇṭhîravâpratima-pratâpa vira-narapatigaḥ âda Aśvapati-Gaja-  
pati-manô-bhayaṅkarar âda nara-lôka-gaṇḍa Vijayânagara-Karṇâṭaka-simhâsanâ-  
dhiśvarar âda Âtrêya-gôtrar âda Âśvalâyana-sûtrar âda Ruk-śâkhâdhyâyigaḥ âda  
Narasihva-Râyarayanavara putrarâda Virûpâksha-Râyarayyanavara putrar  
âda Vijaya-Veṅkaṭapati-Râyarayyanavarû Muḷabâgala-maṭhakke yi-Kârtika-  
śu 15 Guruvâra-Rôhiṇī-nakshatra-Prīti-nâma-yôga-Kaulavâkaraṇa-yukta-punya-  
kâladalli barasi koṭṭa bhû-dâna-śâsana-kramav ent endare Vûṭakûru-sihvâsanada  
paśchima-kôṭe bâgalige saluva Paramati-sthalake sêrida Vaḍaga-Râtûra hô(on the  
back)baḷige hondida Veṅgere-grâma Vaḍatanapâlyakke pûrva Sirakaṇapâlyakke  
dakṣiṇa Pâṇḍimaṅgalake paśchima Kâvêrige utara yi-chatus-sîmê-madhya-  
dalli yiruva upagrâma-sahita Veṅgere-grâmakke pûrva-dakṣiṇa-paśchimôttara-  
gaḷalli daṇḍa-kamaṇḍalu-mudrâ-Vâmana-mudrâûkita-silegaḷanû pratiṣṭhâpita  
mâḍista chatus-sîmê-vaḷagina Veṅgere-grâma yidakke sêrida upagrâmagalu  
kara sahâ Muḷabâgala-maṭhada śrī-Gôpinâtha-dêvara dipârâdhanega śrīmad-  
Âdirâja-tīrthara praśishyar âda śrīmat-Saṅkarshaṇa-tīrthara śishyar âda śrīmat-  
Suvarṇavarṇa-Paraśurâma-tīrthara Muḷabâgala-maṭhakke Narasiṁha-Râyarava-  
ra putrar âda Virûpâksha-Râyanavara putrar âda Vijaya-Veṅkaṭapati-Râyar-  
ayyanavarû Pâṇḍuraṅga-kshêtra-vâsi śrī-Viṭhala-svâmiyavara divya-śrī-pâda-  
sannidhiyalli sa-hiranyôdaka-dhârâ-pûrvakam âgi koṭevu kâraṇa yi-chatus-sîmê-



vaḷagina tōṭa tuḍige gade bedalu māvade maravade nidhi-nikshêpa-jala-taru-  
pâshâṇa-akshîṇ[y]-âgâmi-sidha-sâdhyaṅgaḷ emba ashta-bhōga-têjas-svâmyagaḷa-  
nnu nivê anubhavisikoṇḍu baraluḷavar endu Muḷabâgila-maṭhake Vijaya-  
Venkaṭa-patî-Râyarayyanavaru barasikoṭṭa bhû-dâna-śâsana |

êkaiva bhaginî lôkê sarvēshâm êva bhûbhujâm |

na bhōjyâ na kara-grâhyâ vipra-dattâ vasundharâ ||

(usual final verses)

na visham visham ity âhur Brahma-svam visham uchyatê |

visham êkâkinam hanti Brahma-svam putra-pautrakam ||

śrî-Virûpâksha

## 2

In Muḷbâgal, on a copper-plate in possession of Kṛishṇappa.

śrî-Prasanna-Virûpâksha śubham astu svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-  
varushaṅgaḷu 1353 nê Sâdhâraṇa-nâma-saṁvatsarada Phâlguna-ṣu 10 lu yî-  
Prasanna-Virûpâksha-dêvarige dēvâlaya-prâkâra-gôpuraṅgaḷu śikharada chin-  
nada hodiḱe Manmatha-pushkaraṇi aṅga-raṅga-bhōga-vaibhava-agrahâra-grâ-  
maṅgaḷu maṇṭapaṅgaḷu bhikshâ-maṇṭapa-muntâda-sakala-dharmmaṅgaḷu Vija-  
ya-Râyara dharmadinda Vishṇuvardhana-gôtrada Heggade-dēvaṅgaḷu Vommâ-  
yammanṅaḷa makkaḷu Lakhaṇṇa-danâyakaru Mâdanṇa-danâyakaru śrî-Prasan-  
na-Virûpâksha-dêvarige paḍitara-dîpârâdhane-nityôtsava-pakshôtsava-mâsôtsa-  
va-rathôtsava-muntâda aṅga-raṅga-vaibhōgaṅgaḷu naḍebêk enda-kâraṇa Uthâna-  
12 puṇya-kâladalli dhârâ-dattav âgi ko (back) tṭa grâmaṅgaḷu Muḷuvâyi-sîme-  
ge saluva Virûpâkshapura 1 Gutṭehaḷli 1 Sûrâdêvihaḷli 1 Mahâdêvanahaḷli 1  
Kumudêvanahaḷli 1 Kuñchibaṇḍêtaraphu 1 sahitavâgi dhârâ-dattav âgi koṭṭu-  
yiddhêvê âda-kâraṇa yidakke saluva yalle chatus-sîme-vaḷagana nidhi-nikshêpa-  
jala-taru-pâshâṇa-akshîṇa-âgâmi-siddha-sâdhyaṅgaḷannu // divya-bhōga-svâmyaṅ-  
gaḷannu anubhavisikoṇḍu sakala-suvarṇâdâya-sakala-bhattâdâyaḷunnu śrî-  
Prasanna-Virûpâksha-dêvarige Vommâyammanavara makkaḷu Lakkana-danâ-  
yakaru Mâdana-danâyakaru mâḍida dharma || (usual final verses)

## 3

In Muḷbâgal, on the outer wall of the Râmadêva temple in the Âṇjanêya temple.

(West side) śrî-Hanumatê namaḥ || śubham astu śrî-vîra-Râmachandra-patê  
namô'stu svasti śrî jayâbhyudaya-Śâlivâhana-śaka-varusha 1443 neya Vishu-  
saṁvatsarada Kârtika-ṣu 12 lu śrîman-mahârâjâdhirâja râja-(south side) para-  
mêśvara śrî-vîra-pratâpa-śrî-vîra-Kṛishṇa-Râya-mahârâyaru prithvi-râjyan gaiü-

taṁ iralu Muḷuvâya mûḍaṇa-pariseya Hanumanta-dêvaravara guḍiya dakshinâ-  
bhâgadali Udayagiri-sthalada šênabôva-Hariyapa-voḍeyaru . . . . . châvaḍige . .  
Râya . . . . . (west side) šâsana-kramav ent endare namma voḍeya Râya-Sidhanṇa-  
voḍeyaru . . . . . sîmê-voḷagaṇa Tâtagaṭa-grâmavanu Koṇḍamarasa-arasinava-  
rige dharmavâgi ayanavarige binnaham mâḍi avara apaṇeyinda â-grâmavanu  
Utthâna-dvâdaši-puṇya-kâladalū dēvara amṛi(south side)ta-paḍi-nayivēdya-aṅga-  
raṅga-vayibhōgakke samarpisi koṭev âgi â-Tâtagaṭa-grâmake saluva chatu-  
sîmê-voḷagaṇa kupe-kirukula . . . . . nidhi-nikshêpa-jala - pâshâṇa-akshîṇa-  
âgâmi-sidha-sâdhyaṅgaḷ emba ashta-bhōga-têjas-svânya-sakala-suvarṇâdâya-  
sakala-bhōga- . . . (east side) . . . . . pratishṭheya mâḍida śrî-Râmanâtha-dēvaru Śitâ-  
Paramêśvarî-Lakshmaṇa-dēvara pratishṭeyanu mâḍi guḍi-gôpura-manṭapavanu  
kaṭisi yidake śrî-Hariyapa-Râjagaḷu voḍambattu koṭar alliya śrî . . . . .  
dhâreyan eṇadu koṭev âgi â-Tâtagaṭada grâmaû dēvara pûjege â-chandrârka-  
sthâiyâgi naḍal uḷadu endu poḍavattu koṭṭa dharma-šâsana || (usual final verse)

## 4

In Mulbagal, on a stone in front of the Viṭhala-Nârâyana temple.

śubham astu

namas tuṅga—etc. ||

svasti śrî vijayâbhyudaya-Šâlivâhana-šaka-varusha 1469 neya Parâbhava-saṁ-  
vatsara-mâgha-ba 4 Bu śrîman-mahârâjâdhirâja râja-paramêśvara śrî-vîra-  
pratâpa-śrî-Sadâśiva-Râya-mahârâyaru prithivî-râjyam geyiuttam yiralu Muḷa-  
vâgila-râjyada hadineṇṭu . . . . . nad oḷagâda dēvarugaḷige śrîma . . . . . dēvarâ  
Âtrêya-gôtrada Âpastamba-sûtrada Yejuš-šâkhâdhyâyigaḷ âda śrîman-mahâ-  
maṇḍalêśvara Nandyâlada Vîra-Râja Śrî-Raṅga-Râjagaḷa makkaḷu . . . . . pura  
mahâ-arasugaḷu namma Nâyakatanake saluva Muḷuvâgila-râjyada padineṇṭu-  
dēvasthânada . . . . . jaru bandu dēvasthânake . . . . . dēvaru . . .  
râjana râjyada . . . . . salu . . . . . Sadâśiva-Râyara nirûpa . . . . . sarvamânyav  
âgi yî-dēvasthânada . . . . . amṛita-paḍi-naivēdyake . . . . . ru samarpaṇa . . . . .  
...ud endu koṭe . . . . .

## 5

On the basement of the same temple.

Vyaya-saṁvatsarada Chaitra-šu 12 lu śrîmatu Hariyapagaḷu mâḍida nirṇaya . .  
..voḍeyarige dharmava . . . . . yara Viṭha . . . . . ya grâma . . . . . vibhûti-gâṇike  
...kâṇarali . . . . . śraya . . . . . gaḷa haṇa . . . . . ṇaravari biḍu sâḷu . . . . .  
...dharma-šâsanavanû koṭeu . . . . . amṛita . . . . . â-chandrârka-stbâyi . . . . .  
..(usual final phrases) â-chandrârka-sthâiyâgi . . . . . agrahâra . . . . .

11\*



## 7

In Mulbâgal, on a rock attached to the Nâchâramma temple.

śubham astu svasti śrî jayâbhyudaya-Śaka-varusha 1339 neya Durmukhi-  
sahvatsarada Mârgasira-śu 10 lu śrîman-mahârâjâdhirâja râja-paramêśvara  
pûrva-dakshina-paśchima-samudrâdhipatiyâda śrîman-mahâ-Pratâpa-Dêva-Râya-  
mahârâyaru prithivî-râjyam geyiütt iralu śrîman-mahâ-pradhâna-Nâgaṇṇa-  
danṇâyakara Muḷavâgila-râjyadalû śrîmatu Annadâni-Oḍeyaru nyâya-dharma-  
gaḷanu pâlisuta sthiran âgi Muḷuvâgila-râjya-paripâlanavâ mâduttam iddalli  
Muḷuvâgilige mûla-sthânav âgi yidda grâmâdhidêvatey âda â-Muḷuvâya  
Nâchi-dêviyara nirûpadalu â-Muḷuvâya Nâchi-dêviyara sthânikaru Kêśava-Peru-  
mâleya makalu Balepanu Maṇiyaru Mârapâ Kêśava-Perumâleya tamma Âvân-  
bala tamma oḷag êkasthar âgi Śrîvatsa-gôtrada Dêvarasara makalu Śivarâtreyâ  
Viṭhaṇṇagaḷu Mallanṇagaḷu oḷagâda-mahâjanaṅgaḷige koṭa dharma-śâsanada  
kramav ent endare Muḷavâgila-râjyakke saluva Hode-nâda oḷage namma Muḷu-  
vâya Nâchi-dêviyarige saluva Katariyahaliya šimê-oḷage Pâlâra-haḷadali Ara-  
liya-aṇey embdu anâdi-kâla todagi oḷadu nela-saritam âgi hâlâgi yida sam-  
mandha â-aṇeyanu nimma kayya bahaḷa-dhanavanû yiki keṇeyâgi kaṭisi alli  
Muḷuvâya-Nâchipurav emba grâmavanû kaṭuvadakke nimage šimeya mâdikotâ  
vivara Yalachiyakuṇṭe nimmoḷagâgi â-Yalachiyakuṇṭeya mûḍaṇa-kôḍiya ara-  
liya-mara mêreyâgi holada barabina mêle dara huṇiseya saritadalû â-marada mêle  
adakke mûḍalu holada baribina mêlê mûḍaṇa-kaḍeya Hayanahaḷa-pariyantara  
â-haḷakke paḍuvalu darahuṇisege teṅkalû namage saluva šimey-ashtanû nivu  
kaṭuva keṇeya keḷayinûke šimeyanû mâdikotû nimma grâmake holada šime  
nimma Yalachiyakuṇṭeya mûḍaṇa-kôḍiya araliya-mara modalâgi baḍagaḷu bana-  
huṇiseya mêle jôlada-holada baribina huṇiseya mêle baḍagaṇa haraḷudinâla  
mêḍu pariyantara alinda paḍuvalu Nâgana aṇege paḍuvaṇa huṇase modal âgi  
Hâlâra-tore pariyantara namage saluva paḍuvaṇa-šimeyanû aḍaviyanû nîû  
kaḍidu holananû mâdikombadake šimeyanû mâdikotev âgi nîû kaṭida keṇeya  
kîlêriyalu oḷageriyalu huṭidashtu-gaddeyanû nâku-bhâgava mâḍi yî-nâku-bhâ-  
gada oḷage ondu bhâgeyanû namma Muḷuvâya Nâchi-dêviyara bhaṇḍârake  
saluvudu keṇege nimma kayinda bahaḷa-dhanavan iki kaṭidirâgi mikka mûru-  
bhâga-gadde nâû nimage šimeya mâdikotâ holananû nimma mahâjanaṅgaḷige  
namma Muḷuvâya Nâchi-dêvi koṭa sarvamânyada agraḥârav âgi koṭev âgi â-  
mûru-bhâga-gaddeyanû â-holananû â-Muḷuvâya-Nâchipurav emba nîû kaṭida  
grâmavanû yidake saluva ashta-bhâga-têjas-svâmyavanû â-chandrârka-sthâiy  
âgi sarvamânyada agraḥârav âgi anubhavisûdu nimma kshêtraṅgaḷu dâṇâdhi-  
krayaṅgaḷige saluvudu nimma keṇege ûna-mânav âdare nîû mahâjanaṅgaḷu  
kaṭal uḷḷavaru yî-patra-śâsanada mariyâḍeyali namma Muḷuvâya-Nâchiyara  
munde šilâ-śâsanavanû mâdikotev âgi nîû yî-agraḥâraḥavanû sarvamânyav âgi

â-chandrârka-sthâyiy âgi anubhavisi sukhadinî bâlûd endu namma strî-putra-jñâti-sâvanta-dâyâdyânumatadinda arasina anumatadinda tamma sva-ruchiy-inda oḍambaṭṭu dhârâ-pûrvakavâgi koṭa dharma-śâsana || (usual final verse) yint-appudakke â-sthânikara su-hastada oppagaḷu

## 9

In the darga of Haidar Vali.

khâse Haq farmûda Murbâgal mokhâm  
râzdâne zikre ikhfa wa jalî  
farkhe âada miburad sâhin sanash  
bûd ganje rôze Haq Haidar Vali—668

## 10

On the south wall of the Lakshmi-Nârâyana temple, near the Śaṅkara-tirtha.

svasti śrî jayâbhyudaya-Śaka-varusha 1321 neya Pramâthi-saṁvatsarada Chayitra-śu 1 Â śrîman-mahâ-pradhâna Âśvalâyana-sûtrada Âtrêya-gôtrada Heggappa-gaḷa maga Mallarasaru śrî-Lakshmi-Nârâyana-dêvara pratishṭhe dēvâlaya-śikha-ra saha â-chandrârka-sthâyiy âgi mâḍida dharmma-śâsana || (usual final verse)

## 11

On the wall of the ruined temple near the same tirtha.

ôm namaś Śivâya ||

para.....san-nidhim san-nidhim yah  
.....śrîman-mahâ-Śaṅkaraś śaṅkarô..... ||  
....Śakâbda-bhâji Vibhavê saṁvatsarê Śrâvanê  
mâsê châsita-paksha-Manmatha-dinê vâre Brîgôś śôbhanê |  
prâtâpemmaḍi-Bukka-bhûpa.....Kriyâśaktir ity  
âkhyâtasya gurôr Gurôr iva satâm Śakrô'bhyadhata kramât ||  
śrîmaty Âhabanîyakê janapadê Kumâyipally-âkhyayâ  
khyâtâm grâmam aśêsha-dâna-subhagê kâlê tadânîm śubhê |  
Vidyâśaṅkara-vigrahâya guravê vidyâdhika-vyaktayê  
prâtâpemmaḍi-Bukka-bhûpatir aśêshôpâdhi-muktâm mudâ ||

svasti śrî jayâbhyudaya-Śaka-varusha 1312 neya Śukla-saṁvatsarada Âshâḍha-ba 8 Śu śrîman-mahârâjâdhirâja râja-paramêśvara śrî-vîra-Harihara-mahârâya-ravara kumâra śrîman-mahâ-maṇḍalêśvaraṁ śrî-vîra.....vâya Yimmaḍi-Bukka-Râya-Oḍeyaru Vidyâśaṅkara-dêvarige koṭṭa dâna-patra-śâsanada kramav ent endare.....Muḷuvâya-râjjada Âvani-nâḍa Kummâdēviyahallîya-grâ-



ma vandanû Vidyâśaṅka . . . . . amṛita-paḍige â-ûra chatuṣ-sîme-oḷage uḷlanthâ  
 keṛe kuṇṭe bhâvi tôṭa-sabitavâgi a-û . . . nû Vidyâśaṅkarapuravâgi â-Vidyâśaṅ-  
 kara-dêvarige â-chandrârka-sthâiyi âgi dhârâ-pûrva . . . gi koṭṭeû â-ûralu yēn  
 uḷlanthâ dêvara amṛita-paḍige anubhavisûdu yi-mariyâdege . . . śâsana-tâmra-  
 śâsanavanû baradu koṭeû â-Yimmaḍi-Bukkaṇṇa-Oḍeyara oppa || śrî-Harihara ||  
 (usual final verse)

## 12

On the east wall of the same temple.

svasti śrî jayâbhyudaya-Śaka-varusha sâvi . . . . . Yimmaḍi-Bukkaṇṇa-Oḍeyaru  
 prithivî-râjyava mâduva . . . . .

## 15 a

At Muḷbâgal, on a rock on the Muḷbâgal hill.

(Grantha and Tamil characters.)

Śôbakiri . . -śammaṇcharattu-pPaṅuni-mâśaṅ . . . . . ti u . . . yar Mâdêvarkku i . .  
 . . . . . nâchchi . . . . . nena ivanukku piṇb-irundēn âgil i . . pukka . . . . . ṇḍa .  
 . raich-chan . . . . .

## 15 b

At the same place.

(Grantha and Tamil characters.)

. . . . . mâchchan-aṅkakkâra Ka . . ṇa . . raiyena Kûttâḍun-dêvar âna maṇḍali-  
 karḱu vêḷaikkâraṇ nâ . . . ṇa . . . . . ppân taṅgaḷ ammaikku-ttânê maṇâḷan

## 16

At the same place.

(Grantha and Tamil characters.)

svasti śrî Vi . . yakonḍa-Śôḷa Âvaniya-nâṭṭu Nuḷambâdi-râyar magan Nuḷamba .  
 panukku Âḍi . . . ḷa . n magan Gaṅgaperumâḷḷena . . . . . chchan ivarḱu . . . . .  
 nena ivan-taṅgaḷ . . . . . tâ . . ma . . . . .

## 17

At Muḷbâgal, near the Jayastambha on the Hanchukallu hills.

(Grantha and Tamil characters.)

. . . . . ti-varsha . . ppâḍa . . . . . nâ . . . . . ḍa . . . . . tai . . . . . ttâr . . . . . vitta tanmam

## 18

Copy of a copper plate in possession of Munisâmi-dikshitar archaka  
of the Sômêśvara temple.

svasti śrī vijayābhyudaya-Śālivāhana-śaka-varuṣaṅgaḷu ? 1156 neya Jaya-nāma-  
saṁ | Āsvīja-ṣu 10 lḷu śrī-Prasanna-Sômêśvara-svāmige jīrṇnôddhāra-dêvālaya-  
prākāra-śikḥara-Manmatha-pushkaraṇi-aṅga-raṅga-vaibhavaṅgaḷu grāmaṅ-  
gaḷu bhikṣhā-maṇṭapaṅgaḷu muntāda-sakala-dharmaṅgaḷu śrī-rājādhirāja-ma-  
hārāyar ādanthā Kañchī-vaṁśôddhāraakarāda śrī-Ēkāmbarêśvara-svāmiyavara  
prasādakar ādanthā mahārāya-Vīra-Rāyara komāraru Yaḷavaṇḷi-Rāyaru śrī-  
Prasanna-Sômêśvara-svāmiyavarige paḍitara-dīpārādhane-nityôtsava-pakṣhōtsa-  
va-māsôtsava-rathôtsava-varuṣhōtsava-nṛitya-vādya-muntāda aṅga-raṅga-bhōga-  
bhāgya-vaibhavaṅgaḷu naḍebēk endu pratisṭhā-kāladallu dhārā-dattavāgi koṭṭa  
grāmaṅgaḷu Muḷuvāyi-chāvaḍige salluva Yiṇḍlahalḷi-grāma 1 Gummakallu-grā-  
ma 1 Mārāṇḍahalḷi-grāma 1 Koṇḍēnahalḷi-grāma 1 Gaḍipalli-baḷiya Nellikuṇṭē-  
grāma 1 Kugganahalḷi-grāma 1 Tirumalahalḷi-grāma 1 Pālēnahalḷi-grāma 1  
Tolaḍi-grāma 1 Mēlu-Tāyalūru-grāma 1 Tyākallu-sīmey-oḷage Kamppasamudra-  
grāma 1 kasabevoḷage Sômêśvara-kere 1 kere-keḷage gadde khaṇḍuga 10 hattu-  
khaṇḍuga kasabe-hola Muddanakuṇṭē baḷiyallu holā 6 āru-khaṇḍuga saba dhārā-  
dattavāgi koṭṭu idhēve āda-kārāna idakke salluva yalle chatuṣ-sīme-voḷagaṇa  
nidhi-nikṣhēpa-jala-taru-pāshāṇa-akṣhīṇa-āgāmi-siddha-sādhyāṅgaḷannu divya-  
bhōga-svāmyāṅgaḷannu sakala-dhānyādāya—sakala-suvarṇādāyavannu śrī-Pra-  
sanna-Sômêśvara-svāmiyavara nimitta archakaru Yajuṣ-śākhādhyāyar āda Bô-  
dhāyana-sūtrar āda Bhārggava-gôtarāda Mandana-Kālêśvaraḍa Chandrasêkhara-  
dikshitaravarige mahārāya-Vīra-Rāyara komāraru Yaḷavaṇḷi-Rāyaru mādida  
dharma-śāsana

(usual final verse.)

śrī-Rāma-svāmi-vākyaṁ ||

mad-vaṁśajāḥ para-mahīpati-vaṁśajā vā  
yad-vaṁśa-jāḥ parama-dharma-rataika-chittāḥ |  
mad-dharmam ēva paripāla...chitta-vṛittē  
tat-pādukā-dvayam ahaṁ sirasā namāmi ||

(other final verses)

## 19

In Mulbāgal, on a south wall of the Sômêśvara temple of Sômêśvarapāḷya.

śubham astu svasti śrī jayādy-udaya-Śālivāhana-śaka-varuṣa 1440 neya  
Bahudhānya-saṁvatsarada Vaiśākha-ṣu 15 lu śrīman-mahārājādhirāja rāja-para-  
mêśvara śrī-vīra-pratāpa-śrī-vīra-Kṛishṇa-Rāya-mahārāyaru prithuvī-rājyaṁ gai-  
yuttam iralu Muḷuvāya-rājyakke saluva Yaḷavaṇḷi-nāḍ-oḷagaṇa Mandaragōṇṭe



yemba grāmavanû Salageya-dēvanu.....bēkendu Kṛishṇa-Rāya-mahārāyarige  
binnaham mādālāgi â-binnahannû pâlisi â-Mandaragōṇṭeya-grāmavanû Sômē-  
dēvarige koṭevāgi karaṇika Nāga.....ge nirûpavanû koḍālāgi Kṛishṇa-Rāya-  
mahārāyara nirûpadinda.....Muḷuvāya.....kâlad annada  
naivēdyake koṭṭevu.....

## 20

On the same wall.

śubham astu svasti śrī vijayābhyudaya-Śaka-varusha 1389 neya Sarvajitu-sam-  
vatsarada Māgha-ba 14 lû śrīman-mahārājādhirāja rāja-paramēśvara gaja-mṛi-  
gayā-vihāra pūrva-dakshina-paśchima-samudrādhipati śrī-vīra-pratāpa-Virû-  
pāksha-Rāya-mahārāyaru prithivî-rājyaṁ gaiütam yiralu Narasiṅga-Rāja-Oḍeya-  
rige dharmmavāgi Śivarātrê-punya-kâladalû Muḷuvāya Hariyappagaḷû Muḷu-  
vāya-paṭṭanada Baṇajiga-Daṇḍapana maga Yaleya-Saṅkapa-Settîge koṭṭa dhar-  
mma-śāsana nînû teruva siddhāya eraḍu baṇa yi-punyagaḷa bembaliya vadḍi  
.... gavuḍa-suṅka magga .. talavārike-kāṇike-kadḍāya-bîdagolû hostu  
haḷadu eraḍu-ettina hēru mānya sahavāgi sarvamānyavāgi biṭṭevāgi nînu  
Muḷuvāya Sōmeya-dēvarige dina-ondakke eraḍu-viḷeyanû putra-pautra-param-  
pareyāgi â-chandrārka-stāyi āgi naḍasutta bahudu endu koṭṭa dharmma-śāsana  
(usual imprecatory phrases) Hariyappana baraha ||

## 22

At Kappalamaḍuvu (same hobli), on a stone near the Basavaṇṇa temple.

śubham astu svasti śrī vijayābhyudaya-Śālivāhana-śaka-varusha 1466 neya  
Krôdhi-samvatsarada Vaiśākha-śu 14 lû śrīmatu rājādhirāja rāja-paramēśvara śrī-  
vīra-pratāpa śrī-Sadāśiva-Dēva-mahārāya prithivî-rājyaṁ geyuttam iralu  
Muḷuvāgila santēya.....ya Tiruveṅgaḷanātha-dēvara amṛita-paḍi-nayivēdyake  
Rāma-Rāja-ayyanavarû.....pa-Rājagaḷû.....(back).....ra nirûpa-  
dinda.....suvarṇādāya.....vanu Tiruveṅgaḷanātha-dēva[ra] amṛi-  
ta-paḍi.....

## 23

At Allālasamudra (same hobli), on a rock near the Talavāramānya wet land.

(Grantha and Tamil characters.)

śrīmanu Arulāḷa-nādar Allāḷa-śamuttiramâ..pa..ta.śukum..kaiyil nāvi....  
māvôm....nālvarku...śâ.....

## 25

At Padmagatta (same hobli), on a stone below the Hanumanakere.

śrīmatu Muḷuvāgila Tuḷuva Gummaṇa-Nāyakara makkaḷu Krushṇama-Nāyakaru  
Pramādi-saṁvatsarada Āśvīja-bahula 5 lu Bīri-jiyana maga Kariyaṇṇa-gauḍagu  
Beḷevayana maga Vēmaya-gauḍagu koṭṭa kaṭu-kodagiya mānyada kramav ent  
endare.....

## 26

At Tātakallu (same hobli), on a virakal in the Nettaru-biḍu.

svasti śrī jagat-tritayābhivandita-surāsurādhiśa-Paramēśvara-pratihārīkṛita-Mā-  
vali-Bāṇarasa prithuvī-rājya geye Pallava .... ikki Hondikalla tuḡu .....  
Niṅga-Rāyan almi satta

## 28

At the same village, on a big rock in the east.

(Grantha and Tamil characters.)

.. ti.mā ... ko.ḍaḷagiya perumāl svasti śrī.dhikēśa mahā-vīra tvat-bāṇa-  
vaḍabā-mukhē hastō hataḷ kathannashtē niśśēsham makarā..yah venṇi adikan  
vi.ka....giyāna šau .... paśāṭṭa ..... ko .... nṛṇavu māḍu .. tepa .....  
mmaruṅgum māḍu.....

## 29

At Kāvuttanahalli (same hobli), on a stone in front of the Sômēśvara temple.

svasti śrī Harihara-Rāyara Śaka-varsha 1319 neya Īśvara-saṁvatsarada Māgha-  
su 3 Bhā Āvani-nāḍa Kāūtanahalliya Sômē-dēvara pratishṭhē-kāladalu ā-hallige  
mūḍalu Māvinakuṇṭe adake baḍagaḷu Nāgagaṭṭa-voḷagāda Maḍalu Kachuvana-  
halli-simē-pariyintara Māvinakuṇṭē-chatus-šimē saha adake teṅkalu.....  
Gōḍiyahalliya-simē-pariyantara..ā-chatus-šimeyanu Viṭhapa-Voḍe .....  
.....

## 30

On a stone at the same place.

śubham astu śrī vijayābhyudaya-Śālivāhana-śaka-varusha 1468 neya Parā-  
bhava-saṁvatsarada Māgha.....śrīman-mahārājādhirāja paramēśvara śrī-vīra-  
pratāpa śrī-Sadāśiva-Rāya-mahārāyaru pruthuvī-rājyaṁ geyiūttam yiralū.....  
..varāda Ātrēya-gōtrada Āpastambha-sūtrada Yajuś-śākhādhyāyigalāda śrīman-



mahâ-maṇḍalêśvara.....râjagala śrî...râjagala...Timmappagala.....  
bhaṭṭaru piriya.....

## 31

At the same village, on a virakal in Venkaṭappa's field.

svasti śrî Iṛiva-Noḷamba prithivî-râjyam geyyutt ire Eradayûra ûr-aḷivinoḷe  
Bâra Mâdhavayya ânt iṛidu sattu svarggasthan âdam

## 32

On a stone at the same place.

svasti śrî Iṛiva-Noḷamba prithivî-râjyam geyyutt ire Ballada turu-gonḍ ôḍe  
Kobbeyayy aridum Olipayyam turuvan ikki bidalli Olipa.....  
dêvana mâ...yyana Chôḷa.....turuvan ikki,...

## 34

At the same village, in the Karaga Inâm wet land.

(Grantha and Tamil characters.)

Dātu-varuśattu Śittirai-mâdam nâlân-tiyadi śīri-vīra-Bukkana-uḍaiyaṛkku ſellâ-  
niṇṇa kâlattu Âvaniya-nâṭṭil Kāvuttarpaḷḷiyil Kāvuttar-ſeṭṭi Śâmiṇḍar Śa-  
vuṇḍappar Odu..num Śavuṇḍapparum Śivadiyum maruḷa yûravarum Ega.  
tṭimâyâ..yakanum Muḷavâyil nagarattâril Kâḍandai vâṇigan Śaypa..ḷavi-kun-  
ṇam-uḍaiyaṛkku ſandirayâtti-varaiy-âga ôlai-kuḍutta pariśâvadu Vachchagaṭṭa-  
ttil Lôkakumâranannenadu.pari kaṭṭugaiyil ivv-êri kîlôḍu kuḍaṅgai Âlattârri-  
ten pâſirattal nâlu kaḷani panniru-kuḷaga kaḷaniyum ſandirâyitta-varai ſelu-  
ttakaḍavadâga ſâdanam kuḍuttôm idukku yiyâdoruttan âm-allav-enṇavan Geṇ-  
gai-kkaraiyil kural-paſuvai koṇṇa pâvattilê pôvargaḷ tan tâykku tânê miṇ..n  
i..kku ſânṇu Ponnamiṇḍar..gâmiṇḍar ſadumapâi..ku Śâdâſâriyum Śivadi-  
taṭṭânum ivai Śâvuttan..luttu

## 35

At the same village, on a stone in Tamme-Gauḍa's field.

śrîmat-Piṅgala-samvatsarada Âshâḍha-ſu 13 Sôma-vâradalû Vîramarasaru Muḷu-  
vâgila râjyake saluva Kâüttanahaḷḷiya grâmadali Takkuru Vîrayyage bhaṭa-  
vṛittiyâgi koṭa hattu-koḷagada gadde

## 36

At the same village, in Timmaîya's field.

(Grantha and Tamil characters.)

svasti śrî Virupaṇṇuḍaiyar âḷugiṇa kâlattil Viṭṭappaḍaiyar vi.....ttil  
Kollanam Appaiya-nâyakan..Kâvattanpaḷḷiyil.....

## 37

At Sonnavâdi (same hobli), on a stone in front of Veṅkaṭappa's house.

śubham astu Sarvajitu-samvatsarada Vaiśākha-śu 5lu śrīmat-Ilanumappa-  
Nāyakaru śrī-Kṛishṇa-Rāya-mahārāyarige dharmav āgabêk endu koṭa koḍagi-  
mānyada hola (usual imprecatory phrases)

## 38

At Âvani (Âvani hobli), on a pillar lying  
below tamarind tree, near the main entrance of the Rāmēśvara temple.

(East face)

Śrī-vadhu Dhare Pōlalebô- | rāvanipaṅṅ agra-mahishi Bhuvanāmbike  
Vāg- |

dēviyara doreyar enisida | Dīvalabbarasiyara doreg eḷdar peṇar olaṇe ||  
atiśayamāge tamma pesaroḷ nere tat-pati-nāmadim yaśô- |  
rjġitam enip agra-hāram avināsi namasyame māḍi rājyadoḷ |  
sutan anukūlanāgi besakeyye guṇōnnatiy oppi nind Aru- |  
ndhati dore Dīvalabbarasiyar jġagatī-taḷak êṁ pavitrarô ||  
viditam lōkakke munnam Raghu-kula-dahanōgrēshuvim kâydu tinṇam  
kudigoṇḍ aḷk itt Agastyam kuḍiyut uḡḷdan im kattu-paṭṭiḷdud int a- ||  
ppudu pempan tāḷdit end and aṇiyare lavaṇāmbhōdhiyam pōlisal vēḍ |  
iduv ettān ettal embant atibahala-jalan Dīvalabbâsamudram ||  
paded āyāsakke pakk āgire gaḍa piridu-bhrāntinim pō . . d ond-a- |  
bdadoḷ int entānum eydutt irad Amaranadī-kānteyam kāṇbar . . . . |  
. . .dēsar sayp id êṁ sambhavisito namag app aḷkarim Gaṇ(south face.)ge  
tenkaṅ |

idiram band iḷdud embant atibahala-jalam Dīvalabbâsamudram ||  
Manu-charitam Mahēndra-nṛipanineḍe parōkshadoḷ â-mahātmyanâ |  
janani Mahēndra-nāmade koḷam nija-nāmadoliṁ taṭākam Î- |  
šana bhavanam Mukunda-bhavanaṅgaḷan imbine māḍi dharma-va- |  
rddhanade kaṇīya-nandanana rājyaman ikshisug āva-kālamum ||  
neṭṭane Kadamba-vamśam |  
puṭṭida mane Pallavēndran Iriva-Noḷambam |  
puṭṭida magan ene mugilam |  
muṭṭipudum pempu Dīvalabbarasiyara ||  
svasti śrīmad-anēka-divya-guṇa-saundaryālayâ sâ yatô  
bhûlōkâgrya-Kadamba-vamśa-tilakâ sadbhis sadâ vanditâ |  
śrīmad-Rāja-Manōja-bhûpa-mahishī Dīvāmbikâ viśrutâ  
pûtâ nûta-pativratâ stuta-guṇâ dēdīpyamānājani ||

12\*



(West face)

kṛitvâ dēvāyatanam Mahēśvarārppanam ananta-pāpa-vināśā |

ghanṭâ Divāmbikayâ Nōlamba-Nārāyaṇēśvarāya sudattâ ||

svasti samadhigata - pañcha - mahâ - śabda Pallavānvaya śrī - prithvī - vallabha  
 Pallava-kula-tilakam Pallavābharanam āhava-durggan ahitara Javan amōgha-  
 vākyam Nōlamba-Nārāyaṇa śrī-vīra-Mahēndram Nōlambādhirā(north face)jana  
 parōkshadoḥ Divabbarasiyar pPōlālchōramanṅaladoḥ Divabbāsamudravam  
 kaṭṭisiy alliye Viṣṇu-gṛihamaṁ mādisiy Âvanyadoḥ Nōlamba-Nārāyaṇēśvara-  
 mam mādisi yī-dēvargg Eḷanagaramam sarbbâ-bādhâ-parihāram āgi koṭṭar  
 nelanum chandranum uḷḷinaṁ salgum i-dharmmava . . . . .liyadava kavile Bāṇa-  
 raṣiyan alida pañcha-mahâ-pātakam || baredam Nāmayyam ||

## 39

On the basement of the south wall of the same temple.

svasti śrī jayābhyudaya-Śaka-varusha 1291 neya Saumya-samvatsarada Âshâdha-  
 śu I Budhavâradandu śrīmatu Anantappanavara makkaḷu Avasarada-Aṅkappa-  
 navarige Âvaniya Rāmāyī-dēvara Sōma-jīyan-oḷagāda sthānikaru koṭṭa śāsana-  
 da kramav ent endado â-Âvaniya Rāmāyī-dēvara munde â-Aṅkappanavaru  
 dharma-chhatrakāgi Âvaniya voḷage Rāmāyī-dēvarige saluva dēva-dānada Kalu-  
 vaṅgereya keṇegaḷu gadde-beddalumuntāda chatus-sīmeya bhūmiyanu tat-kālō-  
 chita-kraya-dravyavanu koṇḍu â-kshêtrada â-chatus-sīmeya voḷagāda nidhi-  
 nikshêpa-jala-pāshāṇa . . . . .

## 40

At the same temple, at the southern doorway.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu āyiratt-orunūrru-eṇbattēḷu śellāninra Raktākshi-sam-  
 vatsarattu-chChittirai-māśa-mudal tiruv-Irāmīśuram-uḍaiya-nāyanārku yiv-  
 vūril viyāpārigalil Maṇali-kiḷavanuḍaiya piḷḷai magan Aḷagarena Tiruppurak-  
 kuḍaiyil vaichcha tiru-nundāvilakku . . . . . kuḍutta . . . . . kada  
 vadu Māhēśura-rakshai

## 41

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu āyiratt-orunūrr-aimbattonṛ-āna Sarvvadhāri-śammatśa-  
 rattu Nigarili-Śōḷa-maṇḍalattu Âvaniya-nāṭṭu Âvaniyattu uḍaiyār tiruv-Irāmī-  
 śuram-uḍaiyār kōyil āḍiy-arulugiṛa kūttarṅku Śayaṅgoṇḍa-Śō . . . . .  
 . . . . . Vāṣiṭṭa-gōttirattu Mādēva-baṭṭan marugan Muttippillaiyum Dēvappillai-  
 yum Pārattuvāṣi-gōttirattu-pPirān-baṭṭar pēran Māra-dē . . . . .

## 42 (a)

At the same temple, to the north of Gañji-mantapa.

(Grantha and Tamil characters.)

švasti śrī Śakarai-yāṇḍu āyirattu-irunūṟṟu-arupattu-onbadu idin mēḡ-chellā-  
 ninṟa Pramādi-saṁvatsarattu Šittirai-mādam mudal pūrva-pakshattu Nāyaṟṟuk-  
 kilamaiyun-Tiruvōṇamum perṟa nāl Nigarili-Šōḷa-maṇḍalattu Āvaniyattu udai-  
 yār tiruv-Irāmišvaram-udaiya-nāya(nāya)nāṟku Āvaniya-nāṭṭu nāṭṭu-nāyagañ-  
 jeyvār Ponna-gāmiṇḍar Aṅka-gāmiṇḍan ulliṭṭavarōm udaka-pramāṇam-paṇṇik-  
 kuḍutta pariśāvadu in-nāṭṭukku! ūr-vali kūḍi-kkōyilukku-pPagaikanṟundēvar  
 kuḷa...mavv-ūṟk-aḍaitta dāna-māniya...nigarittu voḷiya...ka...paga...ṟi šūḷnta šū-  
 .śaḍai iratṭaik...dēva-maṇḍalattil Van...kkan Šaḍumban eḷuttu Kama...pi  
 taḍai Araśanpilai eḷuttu...kan...yar nāḍu-kilān Ula...ya...lā-  
 rai kurāl kali...tuvaipa...til...maḍiruvam...vai...ppaḷappaṇam Tippāṇḍai  
 Nāchcheyār...rukku paḷikk-oru paṇam ivaiy-ulladu šeluttuvarāga śanntrādittya  
 (ya)-varaiy-āga šellakkaḍavadāga udaka-pramāṇam kalliluñ-jembilum veṭṭi-  
 kkuḍuttōm nāṭṭavarōm ippaḍikku inda tanmattukku ilaṅganañ-jonnaṇa.Gam-  
 gai-karaiyil kkurāl-ppašuvai-kkonṟa Pramavattiyār dōshaṭ...lē viḷuva...Pon-  
 na-gāmuṇḍar eḷuttu A...gāmuṇḍar eḷuttu ivai Nā...raiyan eḷuttu ivai Ella...  
 eḷuttu ivai...eḷuttu ivai Māra...ṭṭavar eḷuttu...man eḷuttu ivai...  
 šan eḷuttu ivai Vallatti...kkum...eḷuttu tan tāyḱku tātē maṇā-  
 lan śi-Māhēśvara-rakshai

## 42 b

At the same temple, on the basement.

(Grantha and Tamil characters.)

svasti śrī pugāl-šūḷnta puṇari agaḷ šūḷnta puviyil Ponnēmi aḷavum tannēmi  
 naḍappa viḷaṅgu-Jayamagaḷai ilaṅ-gō-pparuvattu Šakkaragoṭṭattu vikkiramat-  
 toḷilār pudumaṇam-puṇarntu maḍuvaiy-iṭṭam Vayirāgarattu vāri ayinunai-  
 kKondaḷavaraiyar...ṟiśai-ttēmaru-Kamalappū-magaḷ-podumaiyum  
 Ponniyāḍaiyun-tanNilappāvaiyun-tanimaiyun-tavira-ppunidaṟṟiru-maṇi-maku-  
 ṭam urimayir-chūḍi-ttannaḍi-iraṇḍun-taḍamudiyāga-ttonnila-vēntar šūḍa...  
 nuvāru...tu tiru-niḷal venṇilāt-tigaḷa oru tani-Mēruviṟ-puli viḷaiyāḍa  
 vārkaḍar-ṟivāntarattu pūpālar tirai viḍuta...ta kadañ-jori-kaḷiṟu muṟai niṟpa vi-  
 laṅgiya Tennavan karuntalai ka...kkidappa...yir-kula...rai...tuḍaṅgi  
 ...kkidappa veṅgaṇum paṭṭa veṅgaṇu viṭṭa tan mānamuñ-gūṟina vīra-  
 muñ-giḍappa ēṟina malaigaḷum mudugu neḷippa ilinta nadigaḷ šūḷaṇṟ-udaint-ōḍa  
 viḷunta ka...ka...lai virittal amara-kkuḍa-tiśai ka...nāga-ttānum tānaiyum  
 pannāl iṭṭa pala pala mugum bayant-edir-māṟiya Jayapperun-tiruvum paḷiy-  
 ugantu kuḍutta pugaliṇ Šelviyum vānarar voṅkaṇa-maḍandaiyar-iṭṭamum miḷa-



rntu kuḍutta veṅgari-niraiyuṅ-Gaṅga-maṇḍalamuṅ-Jiṅganav-enum pāṇi iraṇ-  
 dum oru-miṣai-kkai . . . . . ṇḍiya puḡaḷoḍu Pāṇḍi-maṇḍalaṅ-gola-ttīruvi-  
 laṭṭ-aḍaittu vellavaru parita . . . ṅgam poru-kari-ttalaṅgalum pōla tantira-vāriyum  
 uḍaittāy vantu vaḍa-kaḍal ten-kaḍal paḍarvaḍu pōla-ttan peruṅ-jēnaiyai ēvi-  
 pPaṇḍavar aivarum poruda . . . . . ṇḍi . . . . . nelitt-ōḍi ara . . . . . ttu nāṭṭu .  
 . . . ḍuttu maravar tammila . vanaṣarar tīriyum . . porra . . . . . rri korra vibha-  
 vavāntamum-ettiṣai-toṟu niṟutti muttin śalāpamu . tTamiḷ-pḷodiyanum marra  
 vanakari paḍumayyaṅ-Jaiyyamuṅ-Ganniyuṅ-gaikkoṇḍ-aruli . . . . . kâṭṭi  
 ku . . malai-nâṭṭ-uḷḷa śāvêṟ-ellān-tani-viṣumb-ēṟa mâverittinakarū . . . . . ttalai varai-  
 kKuṅgalar kulaiya-kKottāru . . ram neṟi-toṟu nilaigal ittaruli . . . Kali . ga-maṇḍa-  
 laṅ-gaiypa . ttu tīral-koḷ-āramum tiruppuyatt-alaṅgalum pōla vīramun-tiyāga-  
 mum vi . . ga-ppâr toḷa-chChivaniḍatt-Umaiyeṇa ta . na-śikāmaṇi Puva-muḷud-  
 uḍaiyâl iruppa avanuḍan Gaṅgai vīṟṟiruntena maṅgaiyar tiladam êḷiṣai-  
 vallavi Êḷ-ulagam-u . ḍaiyâl vâlī valatt-iruppa ūḷiyūḷi Puvana-muḷud-uḍaiyâlūḍan  
 . vīra-simhâsanattu vīṟṟirunt-aruliya Kov-Irâjakêṣari-panmar âna śakkiravatti-  
 gal śrī Kulōttuṅga-Śōḷa-Dēvaṟku yāṇḍu 2 . âvaḍu Nigarili-Śōḷa-maṇḍalattu Iḷa  
 . . gar-nâṭṭu Âliyattu Kâṣyapa-gōttirattu Aṇṇaman Âtti . . la . n âna Iḷanagar-  
 nâṭṭu nâṭṭu-kkâmuṇḍan Śōḷa-mâttāṇḍa-Bramma-mârâyar Âviniya-nâṭṭu Âvini-  
 yattu tiruv-Irâmiṣvaram-uḍaiya-Mahâdēvaṟku tiru-nuntâvilakku onṟukku-ch-  
 châvâ mûvâ-ppêrâḍ-âga viṭṭa paṣu irubattunâlu ip-paṣu irubattunâlum stâ-  
 nam kâṇi . ḍaiya Śiva-Brâhmaṇan Vasishṭha-gōttirattu Śivakkoḷunta-baṭṭanum  
 Pûmidēva-baṭṭanum Pâratuvâṣi Iruga-baṭṭa . immûvôm ivv-irubattunâlu paṣu-  
 vum kaikkonḍu tiru-nantâvilakku onṟum śantirâditta-vaṟa śeluttakkaḍavôm  
 âga kaikkonḍôm im-mûvôm pan-Mâhêṣvara-rakshai

## 42 (c)

At the same place.

(Grantha and Tamil characters.)

svasti śrī puḡaḷ-śūḷnta puṇari agaḷ śūḷḷnta puviyil Ponnēmiy-aḷavum tannēmi  
 naḍappa viḷaṅgu Śaya-maḡalai iḷaṅ-gô-pparuvattu Śakkaragoṭṭattu vikkirama-  
 ttoḷilâl pudumaṇam-puṇantu maduvaraiy-iṭṭam Vayiragarattu vâri ayinunai-  
 kKontaḷavaraiyar tantaḷam iriya vâl urai-kalittu-ttôḷ-vali-kâṭṭi paḍum pari  
 naḍâtti ttiyai nitti vaḍa-tiṣai vâgai-śûḍi-ttenṟiṣai-ttēmaru Kamalappû-maḡal  
 podumaiyum Poniyâḍaiyum tan Nilappâvaiyum tanimaiyun-tavira punidaṟṟiru-  
 maṇi-makuṭam urimaiyir-chûḍi . . . . . toṟuṅ-jella veṇ-kuḍaiy-  
 iru-nila-viḷagamum vegaṇum tanadu tiru-nilal veṇṇilâ-ttigala oru-tani-Mêravir-  
 puli viḷaiyâḍa vâṟ-kadaṟ-rivāntarattu pûpâlar tīrai viḍun-tantata kadaṅ-jori-  
 kaḷiṟu muṟai niṟppa viḷaṅgiya Tennavan karun-talai parunt-alaittida . . . piṟ-  
 kula-ppirai pōla niṟ-piḷaiy-enum šoll-edir kôḍiṟralladâ tan kai vill-edir kôḍâ  
 Vikkalan kallagara-Naṅgili tuḍaṅgi Maṇalûkkaḍu vēnda Tuṅgapâttiraiy-a . .

vu..ntanta ponuagara....kkidappa veṅgaṇum paḍavēlukaṇu vi..tan māna-  
muṇ-gūrina vīramuṇ-gidappa ērina.....naiyum pinnāl itta  
pala pala mudugum bayant-edir-māri Jayapperun-tiruvum paḷiy-ugandu kuḍu-  
tta pugalin Šelviyum vānara.vāṅkaṇa maḍandaiyar-itṭamu..lādu kuḍutta  
veṅgari-niraiyuṇ-Gaṅga-maṇḍalamuṇ-Jingalav-ennum pāṇiy-iraṇḍum oru viṣai  
kaikkonḍ-inḍiya pugaloḍu Pāṇḍi-maṇḍalaṅ-golḷa-ttiruvilatt-aḍaittu veḷḷavaru  
puritalaṅgam poru-karittalaṅgalum pōla-ttandira-vāriyu..muḍaittāy vaudu  
vaḍa-kadal teṇ-kadal paḍarvadu pōla-ttan peruṇ-jēnaiyaiy-ēvi-pPaṇja-Pāṇḍava-  
rum poruda pōkkalatt-aṇji nenitt-ōḍi araṇena..puga..rattu kâṭ..ppa.....  
.....tiyanum matta-vana-kari paḍum..ch-Chaiyamuṇ-Ganniyuṇ-gai-  
kkonḍaruḷi-ttennâḍ-elai-kâṭṭi...malai-nâṭṭ-uḷḷa šāvêṅ-ellân-ta..višumb-ēṅa māvê-  
riya tinakarunilai varai-kKuṅgalar kalaya-kKoṭṭâr-utpaḍa neritorum nilai-  
gaḷ ittaruḷi | varu-punal Kaliṅga-maṇḍalaṅ-gaippaḍuttu-ttirai-koḷ-âramun-  
tiruppuyatt-alaṅgalum pōla vīramun-tiyâgamum viḷaṅga-ppâr toḷa-chChivani-  
ḍatt-Umaiyeṇa-tTirušintâmaṇi Puvana-muḷud-uḍaiyâl iruppa avanuḍa Gaṅ-  
gai vīṇṇirundena maṅgaiyar..ladam ēḷiṣai-val..Eḷ-ulagam-uḍaiyâl vâḷi valatt-  
inid-iru.....Šōḷa-Dēvarkku yāṇḍu 35 āvaḍu Nigarili-Šōḷa-maṇ-  
ḍalattu Ilānagar-nâṭṭu Âliyattu Kâšyapa-gôṭrattu Arumolidēvan.....nâr  
Ilānagar-nâṭṭu nâṭṭu-kkāmunaḍan Râjēnta-Šōḷa-Brahma-mârâyan Âvaniya-nâ-  
ṭṭu Âviniyattu-ttiruv-Irâmišvaram-uḍaiya Mahâdēvarkku tiru-nuntâviḷakku on-  
rukku-chehâvâ mûvâ-ppērâḍ-âga viṭṭa pašu irubattunâlu ip-pašu irubattu-  
nâlum stānaṅ-gâṇi-uḍaiya Šīva-Brâhmaṇan.....ntu-baṭṭanum  
Pūmidēva-baṭṭanum Pârattuvâši Iruga-baṭṭanum im-mûvôm ivv-irubattunâlu-  
pašuvuṇ-gaikkonḍu tiru-nantâviḷakku onṅum šantiradita-varai šeluttakaḍavôm  
âga kaiyikkonḍôm im-mûvôm idu pan-Mâhêšvara-rakshai.

42 (d)

At the same place.

(Grantha and Tamil characters.)

švasti śrī Šakarai-yāṇḍu âyirattu-irunûṅṅu-irubattu-aṅju šeṅṅa Šubakri..šan  
mašarattu Šittirai-mâsam pattân-tiyadi Nârṅṅu-kiḷamaiyum Uttirâḍamum Daša-  
miyum pūrva-pakshamum peṅṅa nâl Nigarili-Šōḷa-maṇḍalattu Âvaniya-nâḍu  
Âvaniyattu uḍaiyâr tiruv-Irâmišvaram-uḍaiya-nâyanârku svasti śrī Jayaṅgonḍa-  
Šōḷa Ilavaṇjiyar âna Vâšudēvar maganâr Kûttâḍun-devarena in-nâyanârku Âva-  
niya...Âvaniyattu..ēriyum idukku aḍaitta naṅjai puṇjai nâr-lellaiyum kîṇô-  
kkiya kiṇaṅum mēnôkkiya maramu....ḍaiyar tiruv-Irâmišvaram-uḍaiya-nâya-  
nârku namakku nanṅâga-ttiru-Mâši-ttirunâḷum eḷundaruḷuvittu pûja.....  
ta paḍi pûjaikkum dēvadânam-âga.....viṭṭēn Kuttâḍun-dēvarena peri-ēri  
nilattil ik-kôyilil kâniy-uḍaiya.....kku nilam panniru-kaṇḍagamum.....  
ttukkum....têrikîḷ kaṇḍaga.....lam nârpatteṭṭu kaṇḍaga-



mum.....nilam....kaṇḍagamum.....ttu.....tonṇū....ṇḍaga-  
mum nīkki ninra nilam a....kaikoṇḍa tirunālu.....kāṇi.....  
vi..ttil viḷuvâr ippaḍikku idu pan-Mâhêśvara-rakshai

## 42 (e)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Jayaṅgoṇḍa-Šôla Iḷavaṅgi-râyarena nâlu-nâtṭil niyâyattârkuñ-  
jantânam-illâ uḷaimai koḷḷa-kkaḍavôm.....

## 42 (f)

At the same place.

(Grantha and Tamil characters.)

.....la mudugum bayand-edir-mâri Jaya-pperun-(ti)tiruvum paḷi-  
y-ugantu ku....pugaḷuñ-jelviyum vâna.....madantaiyar paṭṭamun  
maḷâdu kuḍutta veṅgari-niraiyuñ-Gaṅga-maṇḍalamuñ-Jiṅgaḷav-ennum pāṇiy-  
iraṇḍum oviśai-kkaikkoṇḍ-iṇḍiya pugaḷoḍu Pāṇḍi-maṇḍalañ-golḷa-ttiruviḷatt-  
aḍaittu veḷḷavaru-pari-taraṅgam poru-karittalaṅgalum pōla-ttantira-vâriyum  
uḍaittây vantu vaḍa-kadal ten-kada.....yai ēvi Pañja-Pāṇḍavvarum  
poruda pōr-kaḷat-aṅgi nenitt-ōḍi arane..pugara-parattu nâtṭaḍi-ppaḍuttu maṇ-  
ravar tamalam vana-śarar tiriyum porra veñ-juram-ērri korra vibhava-vân-tam-  
bam tiśaitorūm niṇutti muttin śapamum mu-tTamiḷ-pPodiyanu matta-vana-  
kari paḍumayya-chChaiyamun-Ganniyuñ-gaikkoṇḍaruḷi ten-nâtṭ-alai.....  
.....r-ellân-tani-viśumb-ēra mâveriya tiṇa-karunilai-ttalaivarai-kKuñ-  
galar kulaiya-kKoṭṭâr-utppaḍa neritorūm nilaigaḷ iṭṭaruḷi varu-punal-Ka-  
liṅga-maṇḍalañ-gaiyppaḍuttu-ttiṇal-koḷ-âramun-tiru-ppuyatt-alaṅgalum pōla  
vîramun-tiyâgamum viḷaṅga-ppâr-toḷa-chChivan-iḍatt-Umaiyeṇa-tTiraśintâ-  
maṇi Puvana-muḷud-uḍaiyâl iruppa avanuḍan kai.....śai-vallabi  
Ēḷ-ulagam-uḍaiyâl vâḷi valatt-inid-iruppa ūḷiyum Puvana-muḷud-uḍaiyâludan  
mâ..vira-simhâsanattu viṇṇiruntaruḷiya Kov-Irâjakêśaripanmar âna śakkira-  
vattigaḷ śrī-Kulōttuṅga-Šôla-Dêvarkku yāṇḍa 27 âvaḍu Šôla-maṇḍalattu ten-  
kaṇa Nittavinôḍa-vaḷa-nâtṭu Kamu..kûṇṇattu Nariyanâr Nariyanû..ḍaiyân Šû-  
riyan Šakkarapāṇiy-âna Vikkarama-Šôla-mûvēnta-vêḷân Nigarili-Šô.....  
Râmiśvaram-uḍaiya Mahâdêvarḷu tiru-nuntâviḷakku onṇukku śâvâ mûvâ-p-  
pêrâḍ-âga viṭṭa paśu irubattunâlum i-dêvar kôyilil Šûryya-dêvarḷu santi-  
viḷakku mûṇṇukku..viri Piḍâriyarkku santi-viḷakk-onṇukkum Tukkaiyârḷu  
santi-viḷakk-onṇum âga santi-viḷakku aṅjukkuñ-jâvâ mûvâ-ppêrâḍ-âga viṭṭa paśu  
aṅju vyâpâri Âṇṇumu.n Šîrâḷandêvan tiruv-Irâmiśvaram-uḍaiya.....ṇu-  
kkum śâvâ mûvâ-ppêrâḍ-âga viṭṭa paśu irubattunâlu iv-viḷakk-ēḷukku-k-

kuttuvilakku utkaru utpada Âyiravanâl niṇai eḷu palam iv-viḷakkugalukku  
aiyimûṇṇu ik-kôyil kâṇiy-uḍaiya Šiva-pPirâmaṇan Vasishṭhan Šivakoḷunta-  
baṭṭanum Vasishṭhan Pûmidêva-baṭṭanum Pâradvâši Šâmi-baṭṭanum im-mû-  
vômum ip-pašu kaikkonḍu šantirâditta-varai . . . ttuvôm idu pan-Mâhêšvara-  
rakshai

**42 (g)**

At the same place.

(Grantha and Tamil characters.)

.....maganâr Iḷaiya-Vâšudêvar prithivi-râjyattil Nigarili-Šôla-maṇ-  
dalattu Âvaniyattu-ttirumaḍai-viḷagattu-ttiruv-Irâmišuram-uḍaiyâr kôyilil pañ-  
chângattil-eḷuttu-veṭṭinapaḍi Âvaniya-nâṭṭil šantânam illâda uḍaimai . . . . .  
šantânam-illâ uḍaimai tanmam âga šentrâditta-va . . . . . kkaḍavôm . . it-  
tanmam . . . . . perumâl Iḷavañjiya-râyar . . . . .

**42 (h)**

At the same place.

(Grantha and Tamil characters.)

.....rum . . . . . ŋgaḷ it-têvarku vēṇḍum nivandaṅgalukku iraiy-  
iliy-âga variyiliṭṭamaiyâl ivv-ûrgaḷâl puravu-vaṇi-tiṇaikkattu . k . . . . . šeka . . .  
Viḷuparaiyan . eḷuda antarâyakatâ . . muppatt-êḷaraiyinâl nellu nûṇṇu-mukka-  
lanê-kuruni-nânâḷi Âvaniyant-u . . rigattu nilam Râjêndra-kuli-viḷagam kuḷi iru-  
padi . ṇbadin eṇbadinâl vêli pattê-mukkâninâl vêli onṇukku Arumoli-dê mara-  
kkâl nellu nâṇṇadin-kalam âga nellu nânûṇṇoru-kalanêy-irutûṇi-kkuruni âga  
nellu âga nellu âyirattu . . . . . pattunâr-kalanê-aiṇ-guruni iru-nâḷikku ni-  
bantam-šeydapaḍi malaimêḷ . . tiruv - Irâmišvaram-uḍaiya Mahâdêvarkku santi  
onṇukku - ttiruv - amudariši nânâḷiy-âga santi mûṇṇukku-ttiruv-amudariši ku-  
runi-nânâḷikku nâl munnûṇṇ-arubadinukku-ttiruv-amudariši nâṇṇattaiṇ-gala-  
ttinâl iraṇḍ-aiṇṇukku nellu nûṇṇ-orupatt-irukalanê-tûṇi-ppadakku santi onṇukku  
kaṇiy-amudu iraṇḍâga santi mûṇṇukku kaṇiyamudu âṇukku nâl onṇukku nellu  
iru-nâḷiy-âga nâl munnûṇṇ-arubadinukku nellu eḷukalanê-tûṇi-ppadakku santi  
onṇukku neyyamudu iru-ševîḍâga santi mûṇṇukku neyyamudu âḷâkkê-iru-še-  
viḍâga nâl munnûṇṇ-arubadinukku neyyamudu aimbattunânâḷikku neyyamudu  
nâḷikku nellu-ppadakk-âga nellu mukkala . santi onṇukku - ttayiramudu uriyâ-  
ga santi mûṇṇukku-ttayiramudu nâḷi-uriy-âga nâl munnûṇṇ-arubadinukku-  
ttayiramudu aiṇ-galanê-aiṇ-guruni-nânâḷiyinâl tayiramudu nâḷikku nellu nâḷi-  
yâga nellu aiṇ-galanê-aiṇ-guruni-nânâḷi santi onṇukku aḍaikkâyamudu iraṇḍ-  
âga santi mûṇṇukku aḍaikkâyamudu âṇu âga nâl munnûṇṇ-arubadinukku aḍaik-  
kâyamudu iraṇḍ-âyiratt-oranûṇṇ-arubadukku aḍaikkâyamudukku nellu nâḷiyâga  
nellu iru-kalanê-mukkuruni santi onṇukku ilaiyamudu nâlâga santi mûṇṇukku



ilaiyamudu pannirandâga nâl munnûrr-arubadinukku ilaiyamudu nâlâyirattu-munnûrr-enbattaiñjukku ilaiyamudu irubadukku nellu nâliyâga nellu irukalanê-mukkuruni . . nâli santi onrukku-ttiru-vilakku irandâga santi mûnrucku-ttiru-vilakku ârâga-ttiru-vilakku onrukku ennai oru ševîdâga nâl munnûrr-arubadinukku ennai aimbattunânâlikku ennai nâlikku nellu-ppadakkâga nel onbadin-kalam âga it-têvarkku ôr-âttaikku nellu nûrru-nârpattoru-kalanêy-iruttûni-mukkuruni-nânâli . . . . . malai . . ttiruv-Irâmišvaram-udaiya Mahâdêvar-ku nâl onrukku-ttiruv-amudariši mukkuruniyum artta-yâmattukku tiruv-amudariši iru-nâliyum âga nâl munnûrr-arubadinukku-ttiruv-amudariši toṇṇûrrêlu-kalanê-tûni-ppadakkinnâl irand-aiñjukku nellu irunûrru-nârpattu-mukkalanê-iru-tûni-kkuruni nâl-onrukku kaṇiyamudu padinârukku nellu nânâliyâga nâl munnûrr-arubadinukku nellu-ppadinaiñ-galam nâl onrukku neyyamudu ulakk-âlâkkê-oru-ševîdâga nâl munnûrr-arubadinukku neyyamudu nûrru-nârpattu-nânâlikku neyyamudu nâlikku nellu-ppadakkâga nellu irubattunâr-kalam nâl onrukku-ttayira(ya)mudu nânâliyâga nâl munnûrr-arubadinukku-ttayiramudu padinaiñ-gala . . . . . nârâga nâl munnûrr-arubadinukku adai-  
kkâyamudu aiyyâyiratt-elunûrr-arubadinukku nellu nâlikku adai-  
kkâyamudu pattâga nellu aru-kalam nâl onrukku ilaiyamudu muppattirandâga nâl munnûrr-arubadinukku ilaiyamudu padinôrâyiratt-aiñnûrr-irubadu ilaiyamudu irubadukku nellu nâliyâga nellu aru-kalam nâl onrukku santi-vilakku muppadum arttayâma-vilakku añjum âga vilakku muppattaiñjukku vilakk-ennai mu-  
lâkkê-âlâkkâga nâl munnûrr-arubadinukku ennai munnûrr-orupatt-aiñnâlikku . . rpa  
 . . . . . kku nâl-onrukku-ppidivilakku aru . . . kku-ppidivilakku  
irandum âga-ppidivilakku ettukku ennai uriyâga nâl munnûrr-arubadinukku  
ennai nûrr-enbadinâlikku nellu muppadin-kalam šattu-ppari . . ttam irandukku  
kâšu irandun-tirumêrkapa-ppudavai onrukkun-tiru . . ni . -ppudavai onrukkun-  
gâšu onrum âga kâšu mûnrucku nellu aiñ-galanê-mukkuruni âga it-têvarkku  
ôr-âttaikku nellu munnûrru-ttoṇṇûrrêlu-kalanê-tûni mattiyânattukku-chchatti-  
chchôru onrukku ariši nâliyâga nâ . . . . . kalanê-tûni-ppada-  
kkum šrî . . li eluntaruḷum Arkaliṅga-dêvarku nâl onrukku ariši ulakkâga  
nâl munnûrr-arubadinukku ariši iru-tûni-mukkuruni-irunâliyinâl nellu iru-  
kalanê-tûni-oru-nâli šrî-Bali eluntaruḷum Šantirašêkara-dêvarku santi onrukku  
tiruv-amudariši iru-nâlikkum neyyamudukkum taiyirkkum kaṇikkum adai-  
kkâyamudukkum santi-vilakku irandukkum âga inta dêvarku ôr-âttaikku nellu  
irubatt . ru-kalanê-êlu-kkuruni nânâli tiruvilâ-elundaruḷum Umâ-sahita-Irâjan-  
tira . . . . . nânâliyum santi onrukku neyyamudu iru-ševîdukku  
tayiramudu urikkum santi onrukku kaṇiyamudu irandukkum adai . . irâdu-  
kkum verrilai nâlum santi-vilakku irandum âga i-dêvarku ôr-âttaikku nellu  
nâlpatten-kalanê-iru-tûni-kkuruni Gaṇapatiyârkkku santi onrukku tiruv-amud-  
ariši iru-nâliyâga nâl onrukku ariši aru-nâli nekkum tarkkum kaṇikkum adai-

kkây amudukkum santi-vilakku onrukku âga it-têvakku ôr-âttai-nâlaikku nel  
elubattunâr-kalanê-tûni-ppadakk-oru-nâli . . . . . m tayirukkum  
karikkum adaikkâyamudukkum santi-vilakkum âga it-têvarku ôr-âttaikku nel  
nûr-irubattu-mukkalanê-mukkuruni . . Karumânikka-dêvarku santi onrukku  
ariši nâ . . . . . nâr-patten-kalanê-iru-tûni-kkuruni

**42 (i)**

At the same place.

(Grantha and Tamil characters.)

. . . . . tiruppaḍimāṅṅukku i-kkollai nila . . . mbaḷḷikku-ppôm vaḷikku  
tekkil tāṅgal êri-kkaṭṭi tūmbum iḍuvittu-kkolḷavum ivv-êri-kīḷ kâḍi vilai-nila  
. . . . . ta . . . . . šeydukollā ivv-ûr a . . . . . šu-kkôlāl koṇḍa kuḷi mûvâyiram i-kkuḷi  
mûvâyirattukkum ivv-êri-kkīḷ ivar pakkaḷ . tu . . . . . ta . . . . . tṭapaḍi kuḍi . . kâl  
niṟai pon iru-kalaṅju pon iru-kalaṅjum ivar-pakkaḷ ara-kkoṇḍu . . nja . . tti  
ivv-êriyum ivv-êri-kīḷ nilan kuḷi mûvâyiramum nâr-pâl ellaiyum šilâ-lêkai-panni-  
kkoṇḍu Vibhi . . nišvaram-uḍaiya Mahâdêvarkku tiruv-amudu tiru-ppaḍimāṅ-  
rukku šandirâditta-vara šelvadâga ivar-pakkaḷ pon

**42 (j)**

At the same temple, top line on the north wall.

(Grantha and Tamil characters.)

. . . . . gaḷôm Šôḷa-maṇḍalattu . . . . . ḍaya Mahâdêvarku tiru  
. . . . .

**44 (a)**

At the same temple, on the basement.

(Grantha and Tamil characters.)

svasti šri sârvabhuvana-chakravatti Pôšala šri-vîra-Irâmanâ-Dêvarkku yâṇḍu  
34 âvadu Sarvadhâri-saṁvatsarattu Tai-mâda(mu)-mudal Âvaniyattil irukkum  
viyâpâri Tiruṇalaṅgilavar Valliyâlâvarena uḍaiyâr Annišvaram-uḍaiya-nâya-  
nârku ivar dēvadânam amudakkaḍaitta mēl nām ippōdu itta pon 5 i-ppon  
aiṅjukkum in-nâ; anârkkku uchchi-ebchandikku nâl onrukku nâli ariši amurdu-  
šeyivikkakkaḍavôm chantirâditta-varai šellakkaḍavadu it-tamatai iṟakkinân  
Geṅgai-kk . . šuvai koṅṅân pāvam-kovân

**44 (b)**

At the same place.

(Grantha and Tamil characters.)

svasti šri Šakarai-yâṇḍu âyirattu-orunûṅṅu-orupattoṅṅu šenṅu yiraṇḍâvad-  
âna Saumiya-šanuvârcharattu Kanni-nâyarru êlân-tiyadiyum apara-paksha-

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ttu Saptamiyum Rôhaniyum Nâyarru-kkilamaiyu . . . . . śrī-Kulôttunga-Śôla-  
Dêvarkku yâṇḍu panniraṇḍâvadu śrī-Vallâla-Dêvan pritivi-râchchiyañ-jeyyâ-  
nirka Nigarili-Śôla-maṇḍalattu Âvaniya-nâṭṭu Âvaniyattu . . . . . švaram-  
uḍaiya . . . . . varku Širimalaiyâḷan Šâttaṅgaṇḍan Âvaniya-nâṭṭu . . . . . râlvar-âna . .  
. . . yakkonḍa-Śôla . . .

## 45

At the Bharatêśvara temple, on the basement.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yâṇḍu âirattu-oru-nûrrêlu šellâniṅga Višvâvasu-sammaṣa-  
rattu Aippaši-mâsattu Paurṇamiyum Brahaspati-vâramum perṟa Ašvati-  
nakshâttirattu nâl svasti śrīmanu-mahâ-maṇḍalêchcharan Taḷaikkâḍu Gaṅga-  
vâḍi Nuḷambavâḍi Vanavaši Pânuṅgal Uchchaṅgi koṇḍa pušabala-Vîra-  
Gaṅga asahâya-šûra Šanivâra-siddhi Giriduṟka-malla šaladaṅka-Râma nissaṅka-  
pratâpa Poyšala vîra-Vallâla-Dêvar pridhivi-râjyam-paṇṇi arulâniṟka-pPoyšala-  
vîra-Vallâla-Dêvar pradânan Jeyaṅgoṇḍa-Śôla-maṇḍalattu-pPuliyûṟ-kottattu-  
pPuliyûṟ-kiḷava Nâyaka-ttêvan âna śrīmanu-mahâ-pradâna sarva-adikâri  
samasta-chetrapati | vâvûttara niyôgâdipati mahâ-pasâyattan śrīkaraṇattu  
Vallâla-daṇḍanâyakkanuḍaiya(n) daṇḍanâyakkichchi Pemmiyakkanena Niga-  
rili-Śôla-maṇḍalattu Âvaniya-nâṭṭu Âvaniyattu tiruv-Irâmîšvaram-uḍaiya-nâya-  
nârkku tiru-nandâvilakku onṟukku nân ik-kôyilil kâṇiyuḍaiya Šiva-Brâmma-  
ṇan Bhâradvâja-gôttirattu Šaivâchâriyan Malaiyâlvan-bhaṭṭan vašamum Vaṣiṭṭa-  
gôttirattu Šaivâchâriyan Mahâdêva-bhaṭṭan vašamum kuḍutta . . pon onṟukku  
pâga-vaṭṭi polivadâga polišaiyâl uḷḷudu koṇḍu šandirâdita-varai iv-vilakk-  
onṟum śrī-Mâhêśvara-rakshai Puṟṟidaṅ-gonḍâr âna Nuḷambâdarâya-rakshai  
Vaḷaṅjiya-rakshai

## 46

At the same place.

(Grantha and Tamil characters.)

svasti śrī nâyanâr tiruv-Irâmîšvaram-uḍaiyârku Kellaḷa . . . . . nâ . . . . .  
sarattu vaichcha šandi-vilakkn onṟukku kuḍutta . . . . . n Šaivâ-  
châriyan Pârattuvâja-gôttira . . . . . ṭṭan vašamum Vaṣiṭṭa-gôttirattu  
Šaivâchâriyan Mâdêva-baṭṭan vašamum kuḍutta pon oru . . ttê .

## 47

At the same place.

(Grantha and Tamil characters.)

svasti śrī puḷaḷ šûḷṇta puṇariy-agal šûḷṇta puviyil Ponnêmiy-aḷavun-tannêmi  
naḍappa viḷaṅgu-Šaya-magaḷaiy-iḷaṅ-gô - pparuvattu vikkirama - ttoḷilâr-pudu-

maṇam-puṇarntu maduvaraiy-iṭṭam Vayirâgarattu vâri ayiranunai-kKontaḷavara-  
 šar tantaḷam-iriya vâl urai-kalittu-ttôl - vali-kâṭṭi - ppôrpari-nadâtti - kkîrttiyai  
 nirutti vaḍa-tiśai vâgai-šûḍi - ttenriśai-ttên-maru - Kamalappû - magat-podumai-  
 yum Ponniyâḍai nan-Nilappâvaiyum tanimaiyun-tavira-ppunidaṇṇirumaṇi-  
 makuṭa - muṇaimaiyir-chûḍi - ttannadiy - iraṇḍun - taḍamuḍiyâga - ttonnila-vêntar  
 šûḍa munnai Manuv-âru peruga-kKaliy-âru vaṇuppa-chcheṅgôl tiśaitoruṇ-jella  
 veṇ-kuḍaiy-iru-nila-viḷâgam eṇṇaṇun-tanaḍu tiru-niḷal veṇṇilâ-ttigala oru-  
 tani-Mêruvir-puli vilaiyâḍa vârkadaṇ-ṇivântarattu-ppûvar tirai-viḍu tanta ka-  
 ḍaṇ-jori-kaliṇu muṇai nirpa vilanṅiya Tennavan karun-talai parunt-alaittiḍa-  
 ttan ponnagarapurattidai-kkiḍappa in-nâl piṇkula-ppirai . . . . nirpilaiy-  
 ennuṇ-joll-edir-kôḍiṇṇ-alladu tan kai vill edir-kôḍa Vikkalan kall-agara Naṇ-  
 gili tudaṅgi Maṇalûr naḍuvênda Tuṅgapattiraiy-aḷavum veṇṇaṇum paṭṭa veṇ-ga-  
 liṇum viṭṭa tan mânamuṇ-gûṇina vîramuṇ-giḍappa êṇina malaigaḷu mudugu  
 neḷippa ilinta nadigaḷuṇ-julaṇṇ-uḍaint-ôḍi viḷunta kaḍalun-talai-virittal-amara-  
 kkuḍa-tiśai-ttan-nâl-ugantu tânun-tânaiyum pan-nâl-iṭṭa pala-pala mudugum  
 bayatt-edir-mâṇiya Šaya-pperun-tiruvum paḷiy-ugantu kuḍutta pugaluṇ-Jelvi-  
 yum vâlâ viṭṭa maḍantayar-iṭṭamu miḷâdu kuḍu.ta veṇ-gari-niraiyuṇ-Gaṅga-  
 maṇḍalamuṇ - Jiṅṇaṇav-ennum pâṇiy - iraṇḍum oru viśai-kkaiykkonḍ-âramun-  
 tiru-ppuyatt-alanṅalum pōla vîramun-tiyâgamum viḷanṅa-ppârmiśai mēvalar  
 vaṇaṅga viṇṇirunt(arunt)-aruḷiya Kôv-Irâjakêśari-varmarâna uḍaiyâr šrî-Kulôt-  
 tuṅga-Šôḷa-Dêvarku yâṇḍu 10 âvaḍu Nigarili-Šôḷa-maṇḍalattu Âvaniya-nâṭṭu  
 Âvaniy-attu-ttiruv - Irâmiśvaram-uḍaiya Mahâdêvarkku Šôḷa-maṇḍalattu-kKalli-  
 yâṇa-puraṇ-gonḍa Šôḷa-vaḷa-nâṭṭu-pPâmbuṇi-kkûṇṇattu Nîḍûr Nîḍûr-kilavan  
 Ariṇṇi-šaḍaiyanâna Šembiyan Tenkirai-nâṭṭu mûvênta-vêḷân i-dêvarkku-ttiru-  
 nantâ-viḷakku onṇukku šâvâ mûvâ-ppêrâḍ-âga viṭṭa paśu 24 ip-paśu irubattu-  
 nâlum pati-pâda-mûla-ppaṭṭ-uḍai-ppaṇchâchârya-dêvakanmigal vaśam viṭṭana  
 idu pan-Mâhêśvara-rakshai yâṇḍu 10 i-dêvarkku ivv-ûr Viṇaṇukkar tiru-  
 nantâviḷakku onṇukku-chchâvâ mûvâ-ppêrâḍ-âga viṭṭa paśu 24 irubattunâluṇ-  
 jandrâdittavaṇa šelvadâga | idu pan-Mâhêśvara-rakshai || aṇam-aṇavaṇku aṇam  
 alladu tuṇaiy-illai

48

At the same place.

(Grantha and Tamil characters.)

svasti šrî sârvabhuvana-chchakkaravattigal šrî-Poyśaḷa-vîra-Râmanâ-Dêvarku  
 iyâṇḍu 34 âvaḍu Sarvadhâri-saṁvatsarattu Tai-mâsam mudal Âvaniyattil  
 irukkum viyâpâri Tiruṇalanṅiḷavan Villi-âlvâre Kaṇkuṭṭai Velliri-kkuṭṭaikku  
 nân.....iṭṭa pon eṭṭu ip-pon eṭṭukkum i-kuṭṭai.....





## 49 (a)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Tiru manni valāra iru-kuvaḍ-aṇaiya-ttan-tōlum vāḷun-tuṇaiyana Ka-  
 lāvaśanai kaḍantu Vayirāgarattu-kkuṇṇirālām pala-vāri aṇjalli Śakkara-gotta-  
 ttu-tTārāvaraśanai-ttikku nigala-ttiṇai-koṇḍaruḷi arukkan-uyaittaraiśai iru-  
 kkuṇ-gamalam-anaiya Nila-magaḷ-taunai muṇṇir kuḷippav-annāl tiru-Māl-ādi-  
 kēḷal āgi eḍuttad-iyāduṇ-jaliyāvagaiy-inid-eḍuttu-ttan-kuḍai-niḷar-kīḷ inb-uṇav-  
 irutti-ttigiriyum puliyun-tiśai-toṇu naḍātti-ppugaḷun-tarumamum pu..toṇu  
 niṇṇitti vīramun-tiyāgamu-mānamum karuṇaiyum urimai-chchurram āga-ppi..  
 yāttalai nigala jayamun-tānum vīṇṇiruntu kulamaṇi-makuṭa muṇaimaiyir-chū-  
 ḍi-ttan kaḷal tarādivar śūḍa-chchengōl Nāvaḷam-puvi śēr naḍāttiya Kōv-Irā-  
 jakēśari-vanmar āna uḍaiyār śrī-Rajēnta-Śōḷa-Dēvaṇku yāṇḍu mūṇṇāvaḍu  
 śrī-Rajēnta-Śōḷa-Dēvar tiruvaruḷi..dēśam ellān-tiru-mēḷi kūḍi vantu nīrnta  
 Śōḷa-maṇḍalam eḷubatt-eṭṭu nāḍum Jayaṇḍoṇḍa-Śōḷa-maṇḍalam nārpatt-eṇṇā-  
 yiram pūmiyum perumbaḍai valaṅgai mahā-sē.....tarkku nīrnta śrī-Rajēn-  
 tra-Śōḷa-ppadinen-pūmi-pperiya vishaiyaṇ-ḡaṇḍamadam Śōḷakaḷa tiru-kkulan-  
 tōṇṇirru mudal paṣuvukkum erumaikkum iraiy-illai ip-padinen-pūmiyil illāḍav-  
 irai kaṭṭattu...rku adikārigaḷ..giya Śōḷa-mūvēnta-vē(ṇṭa)ḷār paṣuvukkum eru-  
 maikkum illāḍav-irai kāṇi ivv-irai irukkavēṇḍāvenṇum kāḍu puṇṇaiy viḷainta  
 niḷaṅgaḷuku aiṇṇil-onṇu mēḷ-vāram iḍuvadāgavum ēri-kīḷ nel viḷainta nilattu-  
 kku mūṇṇil-onṇu...ru mēḷ-vāram iḍuvadāgavum vēḷar kummari viḷainta nilam  
 āyiratt-aiṇṇūru kuḷikk-oru puḍavai koḷvadāgavum ūr-kkīḷ iru..ku māgach-  
 chaṇam vaṇṇār.....nall-erudu naṇ-paṣu uḷḷiṭṭa anta.....ku.rāl iraṇḍu kāś-  
 iḍuvadāgavum śīru-śuṇḡattukku Āṣuvi-makkaḷ āṣuvam-uṇṇum pērāl oru kāś-  
 iḍuvadāgavum..raiyaṇvittāl oru kāś-irippadāgavum....ṇṇu.....ttukku ūr  
 mudali..aḍiyāl viḍum iru-peṇḍir viḍ-onṇum uḷamai-śaivadāgavum uvātti-viḍum  
 tiru-kkōyil-uḍaiyān viḍum taḷaṇar-viḍum śīru-śuṇḡattukku irutta viḍu tavira  
 nīkki nīṇṇa viḍugaḷukku viṭṭāl kāl kāṣu koḷvadāgavum...kku..ri nilam-aḷa-  
 kkum pattu-ppanniru...koṇḍaḍu śāṇ-āga-ppadinen-śāṇ koṇḍaḍu kōl-āga-  
 kkoṇḍu nilam-aḷappadāgavum ippaḍikku-ppadineṭṭu vishaiyamum perumbaḍai  
 valaṅgai mahā..naiyum paḍaṅḡaṇḍum agappada kal-veṭṭi i-sāsanaṇ-jeydōm  
 padinen-pūmi-pperiya.....pperukki ūrum perumbaḍai mahā-sēnaiyum evv-  
 irai..ḷittu...ṇ irai.m iruppānum Gaṅgai-karaiyil gō-Brāhmaṇaraiyum narai-  
 yām kurāḷuṇ-go.....yaḷittān Brahmavattiyum paḍuvadāgavum periya  
 vishaiyattukkum perumbaḍai.....

## 49 (b)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu l . . . . . Dēvar prīti-vi-rāchchiyañ-jeyyā . nīrka Niga-  
 rili-Śōla-maṇḍalattu Aviniya-nāṭṭu Âvinīyattu Âludaiyâr tiruv-Irâmiśvaram-uḍai-  
 ya Mahādēvaṅku . . . nâ . . . . . tiru-nundâvilakku onṟukku Araṅgan  
 Tirukkâlatti-uḍaiyân maga . . . . . midē . . yar Pâṇappiḷḷai-perumâl itṭa nokki-  
 māḍai eṭṭum ik-kōyi . kkâniyudaiya Śiva-pPirâmaṇan . . . . . tṭanum Iruga-  
 ppaṭṭanum i . . pon eṇ-kalañjum nâṅgaḷ kaikoṇḍu mû . . . . . ppaḍi . . śandirâdita-  
 varai śeluttakkadavôm ânôm tiru-nundâvilakku onṟu ivar . . . . . kka Nu . . . bāda-  
 rāyan irakshai idu Vaḷaṇṇiyar irakshai Vâraṇâṣiyil kapilai-konṟân idu aḷippân

## 49 (c)

At the same place.

(Grantha and Tamil characters.)

. . . . . Nila-ppāvaiyun-tani . . . . . ppuvani-nayrirumaṇi-makutaṁ .  
 . . . . .

## 50

On the south basement of the same temple.

. . . . . |  
 . . mad-Râja-Manôja-bhûpa-mabishî Divâmbikâ viśrutâ |  
 khyâtâ nûta-pativra . . . . . mânâjanî ||  
 sâdhvîti . . . . . manôhârīṇī  
 san-mârggârgaḷa-bhêdinî nirupamâ sat-pâtra-dânânvitâ |  
 sat-Kâdamba-mahânvayê samabhavad dēviha Divâmbikâ  
 kiṁ dhâtri-makutâgra-maṇḍana-maṇiḥ kiṁ Kâma-dê . . . ||  
 kṛitvâ dēvâyatanaṁ Mahêśvarârppaṇam ananta-pâpa-vinâśâ |  
 ghaṇṭâ Divâmbikayâ Nolamba-Nârâyaṇêśvarâ . . . . . ||  
 . . samadhigata-pañcha-mahâ-śabda Pallavânvaya śrī-prithvî-vallabha Pallava-  
 kulatilaka Pallavâbharāṇan âhava-durggan ahitara Javan amôgha-vâkyaṇ  
 Nolamba-Nârâyaṇa . . . . . Divabbarasiyar nNolamba-Nârâyaṇêśvaramaṁ  
 mâḍisi . . . . . pûjeyam koṇḍu Eḷanagaramaṁ sarbba-bâdhâ-parihâram âgi . .  
 . . aḷipidava- kavileyuma Bâṇarâsiyuman aḷida-pañcha-mahâ-pâtakaṁ ||



## 51

At the same place, on the south basement of the Śatrughna temple.

śrīmad-Dīlipayyaṁ prithuvī-rājyaṁ geyyutt ire Āvanyada-sthānada panneradu-  
kīru-dereyaṁ biṭṭar Mahādēvargge salāgeyan ettisi idan alidōm Vāranāsiyan  
alidōm

## 52

At the same place.

sthānad ūrggaḷge Nolaṁba biṭṭam

## 53

At the Śatrughna temple, on the basement.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu āyiratt-orunūrru-nārpattettu-chechenra Pārttiva-  
śammarcharattu udaiyār tiruv-Irāmīsuram-udaiya-nāyanārku Jayaṅgonḍa-Śō-  
la-Iḷavaṇḱiya-rāyanāna Kūttāḍun-dēvar agambaḍiyārīl Tantirapālan Pēriyudai-  
yānena in-nāyanārku-ttiru-ppaḷḷiy-eḷichchikku nāl onṟukku nāḷiy-ariśi amudu-  
paḍi šella-kkaḍavud āga aiṇjarai-ppon kuḍuttēn ip-ponnāl uḷḷa paḷṣai koṇḍu  
šandirāditta-varai šelutta-kkaḍavōm ik-kōyiliṟ-kāṇiy-udaiya Śiva-pPirāmaṇan  
Vaṣiṭṭa-gōttirattu Mādēva-baṭṭar marugan Muttippillaiyum Dēvappillaiyum  
Pārattuvāja-gōttirattu-pPirān-baṭṭar pēran.....ṇippillaiyum Pirān-baṭṭarum  
koṇḍōm i-chchandikku iraṇḍu tiru-viḷakk-ērruvud āga oru pon kuḍuttēn Tan-  
tirapālan tamaiyan Nīraṇiṇḱānena it-tanmattaiy-irakkinān Geṅgai-kkaraiyir-  
kurār-paṣuvai-kkoṇṟān Pīramōtti-ppaḍuvān pan-Māhēšura-rakṣhai

## 54

At the same place.

(Grantha and Tamil characters.)

svasti śrī puḡaḷ-šūḷnta puṇari agaḷ-šūnta puviyil Ponnēmiy-aḷavun-tannēmi  
naḍappa viḷaṅgu-Jaya-magaḷai iḷaṅ-go-pparuvattu Śakkaragoṭṭattu vikkirama-  
ttoḷilāl pudu-maṇam-puṇarṇḍu maduvaraiy-iṭṭam Vayirāgarattu vāriy-ayira-  
nunai-kKontaḷavaraiyar tantaḷam iriya vāl urai-kaḷittu-ttōḷ-vali-kāṭṭi-ppōr-  
pari.....vaḍa-tiśai vāgai-šūḍi-ttenṟiśai-ttēmaru-Kamalappū-magaḷ podu-  
maiyum Ponnīyāḍaiyum tan-Nila-ppāvaiyum tanimaiyum tavira-ppunitaṟṟiru-  
maṇi-makuṭam urimaiyir-chūḍi tannadiy-iraṇḍum taḍamaḍiyāga-ttonnila-  
vēndar šūḍa munnai Manuv-āṟu peruga-kKaliy-āṟu vaṟuppa-cheheṅgōḷ tiśai-  
toruṇ-jella veṇ-kuḍaiy-iru-nila-vaḷa.....ṇilā-ttigala oru tani-Mēruv-  
ir-puli viḷaiyāḍa vārkaḍaṟṟivāntarattu pūpālar tirai-vidu tanda kadaṇ-jori-

kaliru murai-murai nirpa vilan̄giya Tennavan karun-dalai parund-alaittida-  
 ttan ponnagara-ppuratt-aṇi kiḍappa pinnāl pirkula-ppirai pōla nir-pilaiy-  
 ennuṇ-joll-edir-kōḍirṛ-alladu tan kai-vill-edir-kōḍā velakulatt-araiyagaḷ.....  
 .....m paṭṭamum pariyum viṭṭa tan mānamum kūriya vīramum kiḍappa  
 ēriya malaigaḷum mudugu neḷippa ilinda nadigaḷum ṣuḷanṛ-uḍaind-ōḍa vīlnda  
 kaḍalgaḷum talai-virittal-amara-kkuda-tiṣai tan nāḍ-ugandu tānum tānaiyum  
 pannāl iṭṭa-ppala pala mudugum bayand-edir-māriya Jaya-pperunderuvum  
 paḷiy-ugandu kuḍutta pugalin Šelviyum vaḷarā onkaṇa-maḍandai.....kari-  
 niraiyum Gaṅga-maṇḍalamum Šiṅgaṇav-ennum pāṇiy-iraṇḍum oru-viṣai-kkai-  
 kkoṇḍu iṇḍiya pugaloḍu Pāṇḍi-maṇḍalaṇ-golla-ttiruvilatt-aḍaittu vellavaru-  
 pari-talaṅgaḷum poru-kari-ttalaṅgaḷum pōla-ttantira-vāriyum uḍaittāy vandu  
 vaḍa-kaḍal ten-kaḍal paḍarvadu pōla tan peruṇ-jēnaiy-ēvi..varaiyalarum  
 poruḍa pōr-kkalatt-aṇjiy-ō.....ttu nā.....ttu maravar..mai...tiri-  
 yum poḥchai-veṇ-juram-ēṛri korra ṣaiya-ttāmbam tiṣaitoru niṇutti muttin  
 ṣalāpamum mut-Tamiḷ-pPodiyamu matta-vana-kari paḍummai..chChe..muṇ-  
 Ganniyum kaikkonḍ-aruḷi Tēda-nāṭṭ-ellai-kāṭṭi Kuḍamalai-nāṭṭ-uḷḷa ṣāvēr-ellām  
 tani-viṣumb-ēra māvēriya tan varupani-ttalaivarai e.....ṛ-uṭṭpaḍa nēri-  
 torum nilaigaḷ-iṭṭ-aruḷi varu-punal-Kaliṅga-maṇḍalam kai-paḍuttu tīṛal-koḷ-  
 āramum tiru-ppuyatt-alaṅgaḷum pōla vīramum tiyāgamum vilāṅga-ppār toḷa-  
 chChivan-idattuyaina Tiyāga-vallavitarum Avani-muḷud-uḍaiyāl iruppa avan-  
 uḍan Gaṅgai vīṛṛirundena maṅgaiyar-tiladam ēḷ-iṣai-vallapi Êḷ-ulagam-uḍai-  
 yāl vāḷiṣai malarnd-inid-iruppa ūḷi-ūḷi-toru.....sanattu Avani-muḷud-uḍai-  
 yālōḍum vīṛṛirund-aruḷiya Kōv-Irājakēṣarivanmar āna chakravattigaḷ śrī-  
 Kulōttuṅga-Šōḷa-Dēvaṛku yāṇḍu 33 yāvadu Jayaṅgoṇḍa-Šōḷa-maṇḍalattu  
 Ūṛrukkāṭṭu-kkoṭṭattu-tTiṅgāḍu-pākkattu Tiṅgāḍu-pāga-kilān Araiyan Aṇan-  
 dāṅgiy-āna Rājēnta-Šōḷan āna Gāṅgēya-rājan Nigarili-Šōḷa-ma.....Āvaniya-  
 nāṭṭu Āvaniyattu-ttiruv-Irāmīṣvaram-uḍaiya Mahādēvaṛku tiru-nantāvilakku  
 onṛukku ṣāvā mūvā-pperāḍ-āga viṭṭa paṣu uḍal irubattunālum pati-pāda-mūla-  
 ppatt-uḍai paṇchāchāriya dēvakammigaḷ vaṣam viṭṭana ivai śant(ra)rāḍitta-vaṛa  
 ṣelvad-āga pan-Māhēṣvara-rakṣhai.

55

At the same place.

(Grantha and Tamil characters.)

svasti śrī Šakarai-yāṇḍu āyiratt-oru-nūṛru-ttonṇūṛru-iraṇḍu ṣeṇṛa Pramāḍauta-  
 samvatsarattu Paṅguni-māṣam mudal Brahmādi-rājarā Šelvāṇḍai-dēvar magalār  
 āṇa svasti Jayaṅgoṇḍa-Šōḷa Ilavaṇjiya-rāyar āna Kūttāḍun-dēvar-mmaganār  
 Ilaiya Vāṣudēvar nambirāṭṭiyār Šeṭṭālvārena Āvaniyatt-uḍai..Ilava-Rāmīṣva-  
 ram-uḍaiyarkku amudu-paḍikkum archanābōgam dēvakanmakanukkum Toṭṭi-





ganpaḷḷikku uḷḷa ettam-ulpaḍa nañjai puñjai nâr-pâl-eḷḷaiyum viṭṭu tiruppani  
 ſeyvitta Śiva-Brâhmaṇan Bhâradvâja-gôttirattu-kKoṇḍibatan Vâśudêva-baṭa-  
 nukku-kkâṇi muḷudum dēvakannamamu udakam-paṇṇinēn Œṭṭâḷvârena pan-  
 Mâhêśvara-rakshai

## 56 (a)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu âyiratt-oru-nûṛru-nârpattettâna Pârttiva-šammarcha-  
 rattu svasti śrī Nigarili-Šôḷa-maṇḍalattu Âvaniya-nâṭṭu Âvaniyattu uḍaiyâr  
 tiruv-Irâmišuram-uḍaiyâr kôyilil âḍiy-arulugira kûttarḱu svasti śrī Jayaṅgoṇ-  
 ḍa-Šôḷa Ḥavañjiya-râyar âna Kûttâḍun-dēvar âḍiyan Œûṛriyâlvâr magan Tiru-  
 .....ḍaiyânena ik-kûttarḱu u.....kku amudu-paḍi nâḷiy-ariši šandirâdi-  
 tta-varai šella-kkaḍavadâga âṛu pon kuḍuttēn ip-po...kkoṇḍôm Vašitta-gô-  
 ttirattu.....ṭan Mâdēva-baṭṭar marugan Mârimutti-ppillaiyum Dēva-ppillai-  
 yum Pârattuvâja-gôttirattu-pPirân-baṭṭar pēranmâril Koṇḍi-ppillaiyum Pirân-  
 baṭṭarun-Gûttâḍun-pillaiyum it-tanmattaiy-iṛakkinân Geṅgai-kkaraiyil kurâl-  
 pašuvai koṇṇân Piraṁôtti-ppaḍuvân pan-Mâhêśvara-rakshai

## 56 (b)

At the same place.

(Grantha and Tamil characters.)

..dēva.....ḍaiya..... Âvaniyattu..rṇḍatti.....naṅgaḷu..pati-pâda-mûla-  
 ppatt-uḍai-ppaṇchâ.....ya.....n mēṛkil naḍu-veṭṭu-kkîḷ-mûlai....pâṛkellai..  
 ppaiy-kuṭṭaikku ten-mēṛk-ellai.....lpallî..šuraviḱchunai....kku...  
 onṛu idan vaḍakku....laikku kiḷakku.....

## 57 (a)

At the Gauri-dēvi temple, on the basement.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu âyiratt-iru-nûṛru-irubattettu-chchellâninṛa Parâbava-  
 šammachcharattu Šittirai-mâšam padinâlân-tiyadi Tiṅgaṭ-kiḷamaiyum Utti-  
 râḍamum Trayôdašiyum peṛra nâl svasti śrī Jayaṅgoṇḍa-Šôḷa Ḥavañji-râyar âna  
 Kûttâḍun-dēvar prithivi-râjyam-paṇṇiy-arulâninṛa Nigarili-Šôḷa-maṇḍalattu  
 Jayaṅgoṇḍa-Šôḷa-vaḷa-nâṭṭu Âvaniya-nâṭṭu Âvaniyattu uḍaiyâr tiruv-Irâmi-  
 švaram-uḍaiya-nâyanâr dēvadânam peri-ēriyil ik-kôyil tiru-ppaṇikku munniṅṛu  
 ſeyvitta Vira-Šôḷavâṇukkaril Peṛra-pillai magan Šimâṇḍaikkum Vayirâṇḍai  
 magan Œṭṭiyaṇṇanukkum ivv-iruvarkum Maṇidâriyum Panṇimukka nâr-

kaṇḍaga-kkaḷani chandrāditta-varai śelvad-āga vittôm ippaḍi anubavippaḍu  
idukk-ilāṅganam-paṇṇavan tan tāyku yiraṇḍu-ninaittavan idu tānattā-rakṣhai

## 57 (b)

At the Aṅgada temple, on the basement.

(Grantha and Tamil characters.)

..rvabhai...chakravatti śrī ma.....machcharattu Âvani-mâdam mudal..ru-  
nânaṅgilavan Valli-âlvâ.....śiri-êrikku mēl-nagaram....pon aiñju ip-pon-  
nukku i.....koṇḍu nâḷ onṟukku oru nâ..nellu amudu....vum idu ilāṅga..  
.....n-Mâhêśvara-rakṣhai

## 58

At the same village, on the basement round the Ammana-guḍi.

svasti Śaka-varushambulu 1284 sanda Śubhakṛitu-saṁvatsarada Kârtika-śu  
11 Gu-dinadalu svasti śrīman-mahâ-maṇḍalêśvara ari-râya-vibhâḷa bhâsege  
tappuva râyara gaṇḍa śrī-vîra-Bukkaṇṇa-Voḍeyara śrī-vîra-Kumâra-Kampanna-  
Voḍeyara aṟamaneya śrīman-mahâ-pradhâna Sômappa-Voḍeyara nîrûpadim sva-  
stî śrīmat-sâmantâdhikâri Âvaniya Râmaya-dēvanavaru Âvaniya śrī-Râmanâtha-  
dēvarige Âvaniya-grâma 1 Kambudimba-grâma 1 ubhayam grâma 2 kaṁ salu-  
vantu śrī-Kumâra....koṇḍu taḷa....pari yisṭṭanu tiddikoṇḍu śrī-Râmanâtha-  
dēvarige.....yanu daṇḍeya.....koṭṭaru.....(usual final phrases) śrī-Râ-  
manâtha-dēvara.....

## 59

At the same village, on the Garuḍa-kambha, to the west of the Vâli-Sugriva temple.  
svasti samadhigata-paṅcha-mahâ-śabda Pallavânvaya śrī-prīthuvî-vallabha Pal-  
lava-Râma-pâda-paṅkaja-bhramara pratyaksha-Kaṇjâsana saṅgrâma-doraygaṁ  
bîra-Trinêtra gaja-râja-malla palar-añje gaṇḍa śrīmat-Chaladaṅkakâṅga-Dēvana  
perggede-Basavayyan aṅkana bhaṭṭanu mâdisida mâna-stambham uttarôttaram  
....

## 60

At the same village, on copper plates of the Âvani-maṭha.

(Nâgarî characters.)

[b] śrī Vêṅkaṭêśâya namaḥ |

yasya samparka-puṇyēna nârî-ratnam abhûch chhilâ |

yad upâsyaṁ sumanasâṁ tad-vastu-dvandvam âśrayê ||

yasya Dviradavaktrâdyâḥ pârishadyâḥ paraśśataṁ |

vighnaṁ nighnanti bhajatâṁ Vishvaksēnam tam âśrayê ||

14\*



jayati kshîra-jaladhêr jâtaṁ savyêkshaṇaṁ Harêḥ |  
 âlambanaṁ chakôrâṇâṁ amarâyushkaraṁ mahah ||  
 pastras tasya Purûravâ Budha-sutas tasy Âyur asyâtmajas  
 sañjajñê Nahushô Yayâtir abhavat tasmâch cha Pûrus tataḥ |  
 tad-vaṁśê Bharatô babhûva nṛipatis tat-santatau Śantanuḥ  
 tat-turyô Vijayô'bhimanyur udabhût tasmât Parîkshit tataḥ ||  
 Nandas tasyâshtamôbhût samajani navamas tasya râjñâś Chalikka-  
 kshmâpas tat-saptamaś Śrîpati-ruchir abhavad Râja-pûrvô narêndrah |  
 tasya śrî-Bijjalêndrô daśama iha nṛipô vîra-Hemmâli-Râyas  
 târtîyikô Murârau kṛita-natir udabhût tasya Mâyâpurîśah ||  
 tat-turyyô'jani Tâta-Pinnama-mahîpâlô nijâlôkana-  
 trastâmitra-gaṇas tatô'jani haran durgâṇi saptâhitât |  
 ahnaikêna sa Sômi-Dêva-nṛipatis tasmâch cha jajñê sutô  
 vîrô Râghava-Dêvarâḍ iti tataś śrî-Pinnamô'bhûn nṛipah ||  
 Âravîṭi-nagarî-vibhôr abhûd  
 asya Bukka-dharaṇîpatis sutah |  
 yêna Sâluva-Nṛisîṁha-râjyam apy  
 êdhamâna-mahasâ sthîrîkṛitaṁ ||  
 śrî-Râma-Râja-kshitipasya tasya  
 chintâmaṇêr arthi-kadambakânâṁ |  
 Lakshmîr ivâmbhôruba-lôchanasya  
 Lakkâmbikâmuṣhya mahishy alâsît ||  
 tasyâdhikais samabhavat tanayas tapôbhiś  
 śrî-Raṅga-Râja-nṛipatiś śaśi-vaṁśa-dîpah |  
 âsan samullasati dhâmani yasya chitraṁ  
 nêtrâṇi vairi-sudṛîśâṁ cha nir-añjanâni ||  
 satîṁ Tirumalâmbikâṁ charita-lîlayârundhatî-  
 prathâm api titikshayâ vasumatî-yasô-rundhatîṁ |  
 Himâṁśur iva Rôhiṇîṁ bṛidaya-hâriṇîṁ sad-guṇair  
 amôdata sadharminîṁ ayam avâpya vîrâgraṇîḥ ||  
 rachita-naya-vichâraṁ Râma-Râjaṁ cha dhîraṁ  
 vara-Tirumala-Râyaṁ Vêṅkaṭâdri-kshitîśaṁ |  
 ajanayata sa êtân ânupûrvyâ kumârân  
 iha Tirumala-Dêvyâṁ êva râjâ mahaujâḥ ||  
 sakala-bhuvana-kaṇṭakân arâtîṁ  
 samiti nihatya sa Râma-Râja-vîrah | \*  
 vyarâjata śrî-vara-Vêṅkaṭâdri-  
 Râjaḥ kshitau Lakshmaṇa-châru-mûrtiḥ ||  
 trishu śrî-Raṅga-kshmâparivṛidha-kumârêshv adhi-raṇaṁ

\* The second half of this verse and the first half of the next are in defect here. Also in some other places in this inscription.

vijityâri-kshmâpân Tirumala-mahârâya-nripatih |  
 mahaujâs sâmrâjyê [IIa] su-matir abhishiktô nirupamê  
 praśâsty urvîm sarvâm api tisṛishu mûrtishv iva Hariḥ ||  
 yaśasvinâm agrasarasya yasya  
 paṭṭâbhishêkê sati pârthivêndôḥ |  
 dânâmbu-pûrair abhishichyamânâ  
 dēvi-padam bhûmir iyaṁ dadhâti ||  
 Sâmadayô Vidhi-mukhâd iva satya-vâchaḥ  
 sâmadya-upâya-nivahâ iva sâmyuginât |  
 Râmâdayô Daśarathâd iva râja-maulêḥ  
 tasmâd amēya-yaśasas tanayâ babhûvuḥ ||  
 râjâ tatô'bhûd Raghunâtha-nâmâ  
 śrî-Raṅga-Râyas śrita-pârijâtaḥ |  
 śrî-Râma-Râjaś śiśirâmśur urvyâḥ  
 vikhyâtimân Vênkata-Dēva-Râyah ||  
 śrî-Raṅga-Râyas saha-jēshu tēshu  
 pâraṅgatô nîti-payah-payôdhêḥ |  
 ashtâsu dikshu prathitas sa lēbhê  
 paṭṭâbhishêkaṁ Penugonḍa-râjyê ||  
 atha śrî-Vênkatapati-Dēva-Râyô nayôjvalah |  
 avanîm aśishat kîrtyâ diśô daśa viśôbhayan ||  
 taj-jyâyasas sura-druma-lajjâvaha-charita-Râma-Râja-vibhōḥ |  
 jâtas Tirumala-Râjah khyâtas śrî-Raṅga-Râyôpi ||  
 tayôs śrî-Raṅga-Râyasya tanayâ vinayâdhikâḥ |  
 ajâyanta dayâvantas śrutavantô yaśasvinah ||  
 śrî-Raṅga-Râya-nripatēs tanayēshu tēshu  
 pâram girâm adhigataḥ kavi-puṅgavânâm |  
 ratnēshu Kaustubha ivâmbudhi-sambhavēshu  
 śrî-Râma-Râya-nripatis suchiram vyalâsīt ||  
 pûrvam viśruta-Râma-Râja-nripatēś śrî-Râmabhadrâkrîtēḥ  
 kalyânôdaya-sâlinas tanubhavâḥ pañcha prapañchâvanê |  
 dakshâ nîti-pathânugâs samabhavan Kshîrâpagâ-kâminô  
 gîrvânâlaya-bhûruhâ iva bhudha-śrêṇîshṭa-dânôtsukâḥ ||  
 vikhyâta-charyēshu nripēshu tēshu  
 śrî-Raṅga-Râjaś śiśirâmśur urvyâḥ |  
 viśva-trayê viśruta-kîrtir âsīt  
 saurēshu sâlêshv iva pârijâtaḥ ||  
 śrî-Raṅga-Râjasya tapô-viśēshais  
 santôshinâś Śēshagiriśvarasya |  
 kârunya-bhûmnâ kamaniya-śôbhau



putrāv abhūtām Puruhūta-bhōgau ॥  
 Peda-Vēṅkaṭēndra-Pina-Vēṅkaṭādhirād-  
 iti-nāmakan prakṛiti-pālanōtsukan ।  
 khara-dūshana-prahati-dakṣiṇāv ubhau  
 dadataḥ pramōdam iva Rāma-Lakṣmaṇau ॥  
 śrī-śālī Peda-Vēṅkaṭēndra-nṛipatir jyēsthō vayōbhis tayōs  
 śauryaudārya-gabhīratā-dhṛiti-kalā-pūrvaiś cha sarvair guṇaiḥ ।  
 [ . . . . . ॥ ]  
 śrī-Raṅga-Rājēndra-kumārakē'smin  
 vīrōttamō Vēṅkaṭa-Dēva-Rāyē ।  
 paṭṭābhishiktē Penugonḍa-rājyē  
 tadābhishiktās su[dhī]yōpi hēmnā ॥  
 khyātas tasya pitāmabānujatayā śrī-Vēṅkaṭādri-kṣhamā-  
 pāla-śrī-lalanā-svayamvṛita-patēr jātānukampāspadam ।  
 āsīd uddhata-śatru-gandha-karaṭi-pradhvaṁsa-baddha-vratō  
 haryakṣaḥ kavi-lōka-rakṣana-kalā-pratyagra-Bhōjākṛitiḥ ॥  
 tasya śrī-Raṅgapati-kṣhōṇipatir ātmabhūr guṇābdhir atha ।  
 yasyaudārya-mahimnā kalpa-taruḥ kvāpi Nandanē vasati ॥  
 rājñas tasya guṇādbhutasya sukṛitaiḥ prāchīna-janmārjitaiḥ  
 putrō'bhūt Puruhūta[IIb]kalpa-mahimā Gōpāla-Rājāgrāṇiḥ ।  
 sarvēśhām viduśhām samīhita-phalam datvā jagatyām svayam  
 yō vismārayati sma dāna-chaturān Bhōjādimān pārthivān ॥  
 sō'yaṁ priyā-sahacharas sukṛiti tapōbhir  
 ārādhayad Vēṅkaṭa-śaila-nātham ।  
 prītas tadānīm agadīd abhishṭa-  
 dātā sa dēvaḥ kṛipayā tam ēnam ॥  
 putras san dharaṇīm avāpām adhunā śrī-Vēṅkaṭābhikhyayā  
 vikhyātas China-Vēṅkaṭēndra-nṛipatēr ugrais tapō-vaibhavaḥ ।  
 pūrvam śrī-Vasudēva-bhū-Vala-ripōḥ Kṛiṣṇābhidhō'ham yathā  
 Nandaḥ prāg iva tam sutam kalayatām śrī-Raṅga-Rāyābhidham ॥  
 śrī-Raṅga-Rāya-kṣhitināyakam tam  
 Śrikānta-rūpam kṣhiti-rakṣaṇāya ।  
 avāpya tam tat-kula-vṛiddhi-bêtōr  
 Gōpāla-Rājas samabhūt prahrishṭaḥ ॥  
 sō'yaṁ śrī-Raṅga-Rāya-kṣhitipatir avitum saj-janān dur-janānām  
 garva-dhvaṁsāya Kāṁsāsura-mada-garima-dhvaṁsinō rūpa-dhārī ।  
 prājyam sāmīrājya-simhāsanam adivasati pratyaham bhakti-pūrvam  
 nānā-dēśāvanīśair vinutam anupamam prāpta-paṭṭābhishēkah ॥  
 śrī-Raṅgēśvara-datta-rājya-mahimā śrī-Raṅga-Rāyāgrāṇiḥ  
 pādāmbhōja-vinamra-Bhōja-Magadha-kṣhmāpārpita . . . . ।

sarvêshâm prithivîbhujâm adhi-širô-vinyasta-pâdâmbujah  
 prithvîm pâlayatê nayêna mahatâ saptârnavî-mêkhalâm ||  
 vâraši-gâmbhîrya-viśêsha-dhurya-  
 Chaurâši-durgaika-vibhâla-varyah |  
 parâshṭa-dig-râya-manah-prakâma-  
 bhayaṅkaraś Śârṅgadharântaraṅgah ||  
 hata-ripur animêshânôkahô yâchakânâm  
 hosa-birudara-gaṇḍô râya-râhutta-minḍah |  
 [ ..... || ]  
 sâra-vîra-ramayâ samullasan  
 Âravîti-pura-hâra-nâyakah |  
 kuṇḍaliśvara-mahâ-bhujah śrayan  
 maṇḍalika-dharaṇi-Varâhatâm ||  
 Âtrêya-gôtra-jânâm agrasarô bhûbhujâm udâra-yaśâh |  
 [ ..... || ]  
 sô'yaṁ nîti-jitâdi-bhûpati-tatis Sutrâma-śâkhî sudhî-  
 sârthânâm bhuja-têjasâ sva-vaśayan Karṇâṭa-simhâsanam |  
 â Sêtôr api châ-Himâdri vimatân samhṛitya śâsan mudâ  
 sarvôrvîm'prachakâsti sindhu-parikhâm śrî-Raṅga-Râyâgrah ||  
 randhrartu-bâṇa-chandrâkhyâ ganitê Śaka-vatsarê |  
 vatsarê Pârthivâbhikhyê mâsê'smin Mârgaśirshakê ||  
 pakshê valakshê puṇyârhe dvâdaśyâm cha mahâ-tithau |  
 śrî-Vênkatêśa-pâdâbja-sannidhau śrêyasâm nidhau ||  
 para(ma)-haṁsa-parivrâjakâchâryâṇâm mahaujasâm |  
 śishyâ yê Viśvarûpâkhyâ-Bhâratî-svâminâm ami ||  
 śrîmad-Viṭṭhala-nâmânô Bhâratî-svâminah priyâh |  
 tach-chhishya-Râmachandrâkhyâ-Bhâratî-svâminô'bhavan ||  
 aśêsha-vidushâm têshâm mathâya mahad-ôjasâm |  
 śrîmat-Kôḷâla-dêśîya-grâmêshu ganitam janai ||  
 manôharam Dêvapalyâh prâchîm diśam upâśritam |  
 sva-nâmagasya śailasya dakshinâm diśam âśritam ||  
 Chinikâbhidbâna-grâmasya paśchimâśâm upâśritam |  
 Tammêpaly-âkhyâ-ghôshasya uttarâśâm upâśritam ||  
 Narasimha-iti khyâtam pratinâma-samanvitam |  
 Chinâṇikallu-nâmânâṁ grâmam ârâma-śôbhitam ||  
 sarvamânyam chatuś-simâ-sahitam cha samantatah |  
 nidhi-nikshêpa-pâshâṇa-siddha-sâdhyâ-jalânvitam ||  
 akshiny-âgâmi-samyuktam ṛishi-bhogyam sa-bhûruham |  
 vâpî-kûpa-taṭâkaiś cha kachchbâramaiś cha samyutam ||  
 śishya-praśishya-sambhōjyam kramâd âchan[IIIa]dra-târakam |



dânâdhamana-vikrîti-yôgyam vinimayôchitam ||  
 parîtaḥ prayatais snigdhaiḥ purôhita-purôgamaiḥ |  
 vividhair vibudhaiḥ śrauta-pathikair adhikair girâ |  
 śrî-Raṅga-Râya-bhûpâlô mânanîyô manasvinâm |  
 sa-hiraṇya-payô-dhârâ-pûrvakam dattavân mudâ ||  
 vîra-śrî-Raṅga-Râya-kshitipati-varyasya kîrti-dhuryasya |  
 śâsanam idam sudhî-jana-kuvalaya-chandrasya bhû-Mahêndrasya ||  
 vîra-Śrî-Raṅga-Râyôktyâ prâha pautras Sabhâpatêḥ |  
 Kâmakôṭi-sutô Râma-kaviḥ śâsana-vânmayam ||  
 vîra-Śrî-Raṅga-Râya-kshmâpa-nidêśēna Sômanâthâryaḥ |  
 śâsanam alikhat Kâmaya-śrî-Gaṇapayârya-pautra-manîḥ ||

(usual final verses)

\* śrî-Râma

## 61

On a rock behind the Âvani Matt.

(Grantha and Tamil characters.)

svasti śrî Ânanda-śammachcharattu Kârttigai-mâśam Jayaṅgonḍa-Śôla Iḷavañ-  
 jiya-râyan âna tan-vâsi-kâṭṭiya Vâśudēvan śâmantaril Kulôttuṅga-Śôlavanukkan  
 Udaiyâṇḍai maga Nuḷamba-dēvaṅku varaikâraṇ Œitti. .mē. .paṇḍitan magan  
 Dēvanena vēlaiikkâraṇ uṇḍ-ôḍi-ppôm vâriyâṭkaḷ nâyan

## 62

At the same village, on a rock in front of the Nâgarakuṇṭe.

svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varshambulu 1550 aguneḍi Vibhava-  
 samvatsaram Mâgha-ba 30 lu śrîmad-râjâdhirâja râja-paramêśvara śrî-vîra-pra-  
 tâpa-śrî-vîra-Râma-Dēva-mahârâyalû prithivî-sâmrâjyam chēyichuṇḍagânu cha-  
 turtha-gôtram Sugutûri Tammayagâri pautrulu Yimmaḍi-Tammaya-gauni bhâr-  
 ya Bairakûri Chokkaṇṇa-gauḍa . . . . sakka tammulu Chikkarâya-Tammaya-  
 gauḍu . . . . bhaṭṭa-komâruḍu Tirumala-sômayâju-bhaṭṭala komâruḍu Umâpati-  
 sômayâjulu âyana tammuḍu Kṛishṇa-sômayâjula châta Âvani-Râmêśvara-Kâsi-  
 Viśvanâthuni sannidhini Agnishtômam ane yajñam chēyiñchi yivaka . . . . . Dē-  
 varâyasamudram Lakshmîpati-komâra Apâyapa . . . . .

## 63

At the same village, on a stone in front of the Îśvara temple near the Antaragaṅge.  
 Sarvajitu-nâma-samvatsaram Âśvîja-śuddha 12 lu śrîmat-Marigôpaṇagârîdi rôlu  
 vîra-kuṇṭa di . . . . .

\* In Kannaḍa characters.

## 64

On another stone near the same Antaragaṅge.

śrī-Rāmā Mogali-Veṅkaṭagiri-Daḍḍi-Vegganna-komâruḍu Liggachâri akkagâridi  
dêvattânam . . . .

## 65

At the same village, on a rock to the west of the Giṇḍitirtha.

svasti śrīmad-Âvanyada sthânamam nâlvattu-varshaman âld ayvattu-dêgulaṁ  
mâḍi piriya-eradu-kereya kaṭṭi Śaka-varsham eṇṭu-nûr-embhatta-mûṛ âdand  
utkrânti geydu śrī-Tribhuvana-karttara-Dêvam Kali-yuga-Rudrânka Rudra-lôka-  
prâptan âdam

## 66

At the same place.

Śaka-varsham eṇṭu-nûr.eṇbatt-ayd âdandu Muddakana Nâsakâ-Bhôgi agni-pra-  
vêṣa geydam

## 67

At the same place.

Mahêndra-bhaṭṭa mâḍidam Kali-yuga-Rudraṅge kiṛiya-dêgulamam

## 68

At the same place.

â Kailâsa-girîndra-kûṭa-nikaṭâd Gaurî-padâpy aṅchitât  
â Sêtô Râghavêṣa-pratanita-viṣadôttuṅga-kîrtti-pramûrttêḥ |  
â prâtaḥ-parbbatêndrât savitur udayatô yâvad â paśchimâdrêḥ  
kô vâdi śâstra-vit kô gamaka-guṇa-yutaḥ kô dhari. . . . ||

## 69

At the same village, on a rock on the way to the hill.

Paridhâvi-samvatsarada Vaiśâkha-śudha 10llu śrīmatu Sugaṭûra Ayama-Gau-  
darû vulegada Silavanta Chikkanu hâkisida gadubu bîja vokulake guḷi âru . . . .

## 70

On the Âvani hill, over the south door of the Êkânta-Râmêśvara temple.

(Grantha and Tamil characters.)

svasti śrī Jayaṅgaṇḍa-Ŝôla Ilavañjiya-râyan âna Kûttâdun-dêvar dêviyâr Śaṅ-  
gâṇḍai paṭṭa-tiruvâṣilum tiruttê . . m . . inda . . ttiyaga . . niṛuttinâr śandirâditta-  
varai . . . . .



## 71

At the same temple, on the basement.

(Grantha and Tamil characters.)

svasti śrī Nigarili-Śōḷa-maṇḍalattu Âvaniya-nâṭṭu Âvaniyatt....rukku svasti  
śrī Jayaṅḡḇḍa-Śōḷa ḷḷavaṇḡjiya-râyan âna Kûttâḍun-dêvan agambaḍiyân Śûrriy-  
âṇḍân magan Pêriyudaiyân âna Tantira-pâlanena svasti śrī Śakarai-yâṇḍu  
âyiratt-oru-nûṛru-nâṛpatt-onbad-âna Sarvadâri-saṁvatsarattu Tai-mâsattu sva-  
sti śrī nâyanâr tiruv-Irâmiṣvaram-uḍaiyârkkku tiru-ppalliy-eḷichchikku nâl  
onṛukku nâḷiy-arīṣiy-amudupaḍi santrâditta-varai ſellakaḍavad-âga Vâṣi(ṣi)  
shṭa-gôṭrattu Mâdêva-baṭṭa.....

## 72

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yâṇḍu âyiratt-oru-nûṛr-aimbattu-nâlu ſellâninṛa Kara-ſam-  
maṛcharattu Nigarili-Śōḷa-maṇḍalattu Âvaniyattu.....ya-râyar âna  
Kûttâḍun-dêva.....Śiva-pPirâmaṇa Vaṣiṭṭa-gôṭtarattu Mâdêva-baṭṭan  
maruga.mâril Dêvappillai vaṣamu.....

## 73

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yâṇḍ-âyiratt-oru-nûṛru...patt-onbadu ſenṛa Sarvajit-saṁvar-  
sarattu Tai-mâsattu svasti Jayaṅḡḇḍa-Śōḷa ḷḷavaṇḡjiya-râyar âna Mârâḷvâr ma-  
gan Kûttâḍun-dêvar âna ḷḷava.jiya...yar nambirâṭṭiy-âna svasti śrī Nigarili-  
Śōḷa-maṇḍalattu Âvani-nâṭṭu Vâṣudêvar âna Nuḷambâdarâyar maga...r Śaṇ-  
gâḷvârena svasti śrī Nigarili-Śōḷa-maṇḍalattu Âvaniya-nâṭṭ-Âvaniyattu malai-  
mêḷil śrī-Mûlattânam âna Âḷuḍaiyâr tiruv-Irâmiṣvaram-uḍaiya-nâyanârkkku  
nitta-niyamam âna amudu-paḍi ſâṭṭu-ppaḍi tiru-viḷakkum pala-paḍi-ni...ndatu-  
kkum nân ponn-aṛa iṭṭu maṇṇ-aṛa-kkoṇḍu viṭṭa dēvadânam âvana Śōḷakkuṭṭai-  
yâna Śokkakkaṭṭum Nuḷamba-mârâyan kuṭṭaiyum Âvaniya-nâṭṭu-mârâyan  
kuṭṭaiyum Kuṇapikkutṭaiyum Tuḍariyir Śamakiraiyum ivaiyirṛil-uḷḷa nilattâl  
in-nâyanâr.....

## 74

On a rock to the north of the same temple.

(Grantha and Tamil characters.)

svasti śrī Śakarai...ṇḍu 1318 mēl ſellâninṛa Dhātu-saṁvatsarattu Taiy-mâdam  
5 ti śrī-vîra-Arihara-râyan kumâran Yimmaḍi-Bukka-râyan prithivî-râjyam-

paṇṇāninra kâlattu Jayaṅḡḡa-Šôla-vaḷa-nâṭṭu Âvaniyattu Mûlattānam-uḍai-  
yâr kôyilil mâḍâpattiyañ-jeyvâr Muttarāṇḍâr Muttarum Vâšāṇḍai magan Pach-  
chai-nāyanum Muḷavâyil Šaṇmatâ..perunderuvil Vanikapurat...nâtar âna  
vaišya-vâṇiya-nagarattâril vadavâṇiyan Periya-perumâl Kâmāṇḍai-šetṭiyâr  
ivargaḷ tanam-âga nâltôṇum oru tiru-pêrkum onbadân-tirunâlilê oru poḷudum  
padaippad-âga vâṅgina pon irubattoṇum koṇḍu chandrâditya-varai naḍatta-  
kkaḍavêṃ idu laṅgaṇaṇ-jonnaṇan Geṅgai-karaiyil kurâl-pašuvai-kkoṇṇân pâpa-  
ttilê pôvan idu pan-Mâhêšvara-rakshai

75

On the same hill, on a rock north of the Janaka-ṛishi temple.

Šâlivâhana-šaka-varusha 1447 Vyaya-samvatsarada Mâgha-ba 14lu śrîmat-  
mahâ-mahattinolaḡâda Hoḷalakereya-muntâda . . . . Kailâsa-Maruḷappayya-  
dêvaru.....

76

On the same hill, on a rock to the north of the Dhanushkôṭi-tîrtha.

..... Vana-dêvatalu vachchi Sîtâ-bhagavatiki prasaṇṇamai nilichina  
tâvu Sugatûru-Chikka-Tammaya-Gauḍuvâri akkagâru Halasa-Râtama purôhita-  
Kṛishṇa-bhaṭṭa-Tirumala-sômayâju-châta dêvatula pâḍâlu.....dakshiṇa-Gayâ-  
tilôḍaka-piṇḍa-pradâṇam chêši Kâši-Gayâ-Prayâga-andu chêsina phalaṃ Vâl-  
miki-prôktaṃ

77

At the same place.

(Grantha and Tamil characters.)

ma . . pâyiṭṭa Viḷupparaiyanukku-ppinb-irên Viruda-maṇḍana Mâdêvanena  
Vallavaraiyan šattiyam

78

At the same place.

(Grantha and Tamil characters.)

svasti śrî Vâsidêvan âna Iḷavaṇḡjiya-râyan šâmantaril Kulôttuṅga-Šôḷavanukkan  
Udaiyâṇḍaikku Paḷḷimukkannan magan Kâmanena vēḷaikkâṇanân ena ivarku  
pinb-irundên âgil Vallavaraiyan šattiyam

15\*





## 84

At the same village, on a stone near the well.

svasti Śaka-bhûpâlâkrânta-samvatsara-śataṅga 896 noya Bhâva-samvatsaram  
pravarttisê Āshâdha-mâsa. . . . svasti samadhigata-paṅcha-mahâ-śabda Pallavân-  
vaya śrî-prithivî-vallabham Pallava-kula-tilakam Pallavâdityam śrîman-Nolam-  
bâdbirâjam Chôrayya Nolambar-tande mûvarum Sûryya-Miniyûroḷ iḷdu Mâra-  
siṅgha-Permmaḍiy atitan âdan embudam kêḷdu svasti samasta-nêma-saṅgashṭa-  
nôpêtam Pompala-kula-tilakam Kâḍuvatti-vamśôdbhavam Kâñchi-purâdhîṣam  
raṇa-mukha-piḍugam Nânḍiya Javam Nanna. . . . .

## 85

On a virakal at the same place.

svasti śrî Anuva śa. . . . . ya Lôkan embudu eḷpattaidu-pandiyam kondattu  
idu verasi yî-nâyaka Dhaḷagan embudu Pirisandi maga yippattaru-pandiyam  
kondan

## 86

At Kilâgâṇi (same hobli), on a stone in front of the Chaudêśvari temple.

(The top portion gone) ndu-maṇḍalavam pu . . mâr-ânta-ripu-baladoḷ tâgi . . . ridu  
sarggasthan âdam Chilyam Chô. . . . . râjya-śrîyoḷ nindu Jannayyana kelava-  
mam. . . . māditya ba. . . . kramādityam gôtra. . . . ḷda dēvara Vâṇigē padirkula  
. . . koḍaṅge goṭṭam Jannayyana. . . ũchi Haryya-Biraṇṇage vuḷuga. . . kallam  
nirîsidam svasti bha. . . . .

## 87

On a rock to the north of the same village.

Śârvari-samvatsarada Vaiśâkha-ṣu 10 lu śrîmat-Guru-Tammaṇṇanu Âgâṇiya  
Bayirava-gaūḍage koṭa nettara-godagiya . . . . . śâsana-kramav ent endare  
nimma râyara . . . . baṇḍeya pâla . . kottalada muṇa kulada mûranû . . . .  
yanu ninna ga. . . . gâṇiya. . . niriṣi kaḷa . . . . mēḷularu mālara Muḷuvâgilu  
Haḷagêri . . . Kîlâgâṇiyanu Balaḍiya nînu . . . aruba . . . ra va. . . yala-maḍi  
Nañjuṇḍa-Nâkaru sari vondu hâ . . . laḷa . . . grâma. . . Chinnaya hâlagade  
mânyake. . . nabô. . . vara makkaḷu tama . . . haḷa . . . . . staru mârâ. . .  
da pâpake hôgaluḷavaru



## 88

At the same village, on a stone in Guṭṭapalli Timmē-Gauḍa's field.

śubham astu chandra-śûriyal ula-pariyantralu Dêśâiyavaru baradu koṭṭa mānya

## 89

At Saṅgaṇḍahalli (same hobli), on a stone to the east of the Hûlikunte-haḷḷa.

Hêvaḷambi-saṁvatsarada Śrâvaṇa-śuddha 2 lu śrîmat-Timma-Râyanu Tipaṭûru-  
śîmê nirṇayakkâgi.....

## 90

At the same village, on a rock near the Ajjavirappa temple.

svasti Virôdhi-saṁvatsarada Phâlguṇa-ba 5 lu śrî-mahâ-Arasana-gôtra ....  
Venkaṭappa-Nâyakaru...vâgi...â-paṭṭaṇa.....

## 91

At Balla (same hobli), on a virakal near the Îśvara temple.

svasti Śaka-varisha vombaynûra irppatt-ombattaneya varisham pravarttise  
Tribhuvanakarttara-bhaṭârar Âvanyada sthânaman âḷuttire Masekali...  
ppa-dêvara...jigana magam Nolamba-gâmuṇḍa Ballada-ûr-aḷivinoḷ kâdi sattu  
svarggasthan âdam

## 92

On a second virakal at the same place.

svasti sakala-jagat-trayâbhivandita-surâsurâdhîśa-Paramêśvara-pratihârîkṛita-  
Mahâvali-kulôdbhava-śrî-Bâṇa-Vidyâdharanṅge Vijaya-sambatsaram eradane-  
yad âge Raṇamukhaduṭṭanâ magan Karapuran bandu Balladâ tuṇu-gole ûrâ  
toruvallam Uvalan tuṇuv-aḷti idire naḍad eṇidu biḷdân avanṅge Mâsarakuṭṭi-  
yaru Attâṇiyum osedu ayguḷa keyyu okkiluḷ okkuḷamum âge koṭṭâr idân aḷi-  
vônu ikkâdônu pañcha-mahâ-pâtakan akkum

## 93

On a third virakal at the same place.

svasti śrî Dilîpayya prithuvî-râjyaṅ geyye Tribhuvanakarttara sthânaman âḷutt  
ire Ballada Mammeya tuṇugoloḷ Basalvera maga..kayya kâdi sattoḷ âtanṅe

bhaṭārar mmechchi koṭṭa koḍaṅge padir-kkoḷa-kaḷani Māmakāchiya keḷage pa-  
dir-kkoḷa-pālu idan alidoṁ Vāraṇāsiyūṁ kavileyuman alida

94

On a fourth virakal at the same place.

svasti śrī Dilīpayya prithivī-rājyaṁ geye Tribhuvanakarittara-paṇḍitar tapa-  
rājyaṁ geye Bannūr-chāvariya maga Pāla Ballada tuṟugoḷo kādī tuṟuvan ikkisi  
svarggiy āda.....

95

On a fifth virakal at the same place.

Ballad-ūr-alivinole Mudda-Ṣeṭṭiyara maga...Malama...kādi sattu svargga-  
sthan āda.....aygula-koḍige koṭṭar idan alida Bāṇarāsiya kavileyan alida

96

At Virūpākshapura (same hobli),

on the basement of second tower of the Virūpāksha temple.

śubham astu | svasti śrī jayābhyudaya-Śaka-varusha 1353 neya Sādhārāṇa-  
saṁvatsarada Phālguna-śu 10 lu yī-Prasanna-Virūpāksha-dēvarige dēvālaya-  
prākāra-gōpuragaḷu śikharada chinnada bodake Manmukha-pushkaraṇi-aṅga-  
raṅga-bhōga-vaibhava-agrahāragaḷu maṇṭapagaḷu bhikshā-maṭha-muntāda  
sakala-dharmmaṅgaḷu Vijeya-Rāya-mahārāyara kumāraru gaja-bēṇṭekāra Dēva-  
Rāya-mahārāyara dharmmadinda Viṣṇuvardhana-gōtrada Heggade-dēvagaḷu  
Vommāyammagaḷa makkaḷu Lakhaṇṇa-danṇāyaku Mādanṇagaḷu yī-Prasanna-  
Virūpāksha-dēvarige māḍida šēvē śubham astu ||

97

On the stones of the tower of the main entrance of the same temple.

śubham astu svasti śrī vijayābhyudaya-Śālivāhana-śaka-varusha sâ 1449 neya  
Sarvajitu-saṁvatsarada Kārtika-śu 12 lū śrīman-mahārājādhirāja rāja-para-  
mēśvara śrī-vīra-pratāpa-Virūpāksha-Dēva-Rāya-mahārāyaru prithivī-rājyaṁ gai-  
ūttaṁ yiralu Rāyadurgada Tipparasara makkaḷu Bhōgarasaru tamma āḷi-  
danthā-svāmi Tipparasa-Voḍeyarige dharmav āgabēk endu Muḷuvāya-chāva-  
ḍige saluva Kundāṇi-šime-voḷagaṇa Mukundasāgara-Kaḷavekallige pratināmav  
āda Tippasamudrav emba grāmavanu Utthāna 12 dvādaśi-punya-kāladalū śrī-  
Prasanna-Virūpāksha-dēvarige yibbaḷa-akki-nai(another stone)vēḍyaū eraḍu-  
nandādipakū dhāreyaṁ eraḍu koṭevāgi yī-Kaḷavekalige pratināmavāda Tippa-



samudrada-grâmake saluva chatuṣ-śimê-voḷagaṇa nidhi-nikshêpa-jala-pâshâṇa-  
akshîṇi-âgâmi-muntâda sakala-suvarṇâdâya-sakala-chatur-âyavanû yî-Prasanna-  
Virûpâksha-dêvarige Râyadurgada Tipparasara makkaḷu Bhôgarasarû mâḍida  
.....

## 98

On a rock in the compound wall of the same temple.

svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varshambulu 1624 aguneti Svabhâ-  
nu-samvatsaram Âni-nela 16 tédilô vêda-mârga-pratishṭhâpanâchâryyul ayni  
âdi-Tiruvâlaṅgâḍu-pratiayya paḍamaṭi-Virûpâkshapuram dharama-Śivâchâr-  
yul ayni Yimmaḍi-âchâryulavâri nâyabuvartti Sahâya-śâstrulavâri Tiruvâlaṅ-  
gâḍu tûrpu abhinava-dharma-Śivâchâryulavâri nâyabu Vira-Râjapa-śâstri  
vrâsi yichchina patrika paḍamaṭanunṭi Vêlûri-Bhava-Bhêri-vartukulu mî-śi-  
shyul ani mîru vachchi vuntiri mēmu tûrpunuñchi mâ-śishyul ani vachchi vuntimi  
ganaka mana ubhayatralachâta Gulâm-Alli-Khân-Sâhêbalavâru karttabulu puch-  
chukoni naluguru sâdhyal ani kûḍi ubhayatrula kartapâlu . . . . koni mana  
âchâri-mukhamuna nâḍulu vini â-vartamânam Nagaramvârini pilipiñchi âchâ-  
rivârîchâta kartapâlu puchchukoni vâri mukha-vachanam vini pûrvâpûrva-  
vichâriñchi telaṣi mîru pûrvîkalu ani niśchayiñchi . . . . Nagaramvâru mâ-śi-  
shyalu śidham mēmu paga.. Śiva-dâna-patramvalla kottalam aitimi anduna  
Yimmaḍi-kula . . . . .timi mēmu . . . . . yichchina pra . . . . . naku mîru  
pûrvîkalu siddham ayinanduna tērugade ayinavi pûrvâpûrvaṁ mîdi mîku pa-  
nik cyni . . . mundara . . . . . Nâyaka . . . . . Vêlûripai vidêṣam sahasra-gôtram . . . . .  
Subbâ-śâstrulu mana Nagaramvâru mâ-śishyul ani muṭṭalêdu iṭlani vrâsi ichchi-  
na tērugada-patrikâ . . . . sâkshalu Simhâdi-Nâraṇa Bô . . . . .jaggambala Anna-  
yya || Antâjivaṇṭeya Vâsudêva-Pantalu

## 100

At Kambihatti (same hobli), on the rock called Mâyde-baṇḍe.

(Grantha and Tamil characters.)

svasti śrî Śakara-yâṇḍu âyirattu-îru-nûṛṛu . rubattu-mûṇṇu śellâniṇṇa śrî-  
Poyśaḷa-vîra-Râmanâ-Dêvarṅku yâṇḍu muppattu-âṇṇu śellâniṇṇa Vikirita-sam-  
vasarattu Kaṛṇâṭaka-nâyarṅṇu pûrva-pakshattu Budan-kilamaiyum Uttiramum . .  
tutthiyu perṇa nâl-udaiyâr tiruv-Irâmiśvaram-udaiya-nâyanâr dêvarṅku Tamatt-  
idaiyil-irukku Nâgapattāṇam-udaiyan Śâyan Dêvanâgakûttanena udaiyar  
tiruv-Irâmiśva . . . . . gaḷ pakkal ivv-ûril Kâvirikutṭtaikku adaitta nañjai  
puñjai nâl-pâl-ellaiyum ponn-aṇṇa kuḍuttu manṇ-aṇṇa koṇḍu ivv-ûri udaiyar  
Kumbi . . ram-udaiya-nâyanârṅku dēvadānam-âga chandrâditya-varai śellakkada-

vadâ-ga vittên Dêvanâgakûttanena it-tamattai vilakkinân Gēngai-kkarāiyil  
kurâl-pašuvai kongrân pukka narakam puguvân it-tanma Mâhēśvara-rakshai  
śubham astu

### 101

At the same village, on a rock below the kaṭṭe.

(Grantha and Tamil characters.)

śubham astu śrīman irājādirāśan irāja-paramēśvaran gaja-vēṭṭai-kaṇḍa śrī  
vīra-Dêva..ra-mahârāyar pridhuvi-rājyam-panṇi arulāninra Śagābdam 1362.  
mēl šellāninra Iravuttīri-varusham Âvaṇi-māsam 10 tiyadi Âvaniyattil uḍaiyār  
tiruv-Irāmīśvaram-uḍaiya-nāyanārkkku-chchellum Âvaniya-nāṭṭu Tammatt-iḍai-  
yil nilattil Puḷil-ēriyil eduvāyil taṇṇir iṇaittu viḷaiyum nilam šatu-širmai  
uḷḷadum uḍaiyār tiruv-Irāmīśvaram-uḍaiya-nāyanārku tiruvotta-šamattil amu-  
ḍukku mahā-pradāna Mādāna-daṇṇāyakkar.....paṭṭaṇam i..jayam āgaiyil  
Dêva-Rāyar mahârāya..mam-āga-kkuḍukkaiyil idu śantrāditya-varaiyum  
naḍatta.....

### 102

At the same village, on a rock called Kindrigutte.

svasti samadhigata-pañch-mahā-śabda Pallavānvaya śrī-prithuvī-vallabha Palla-  
va-kula-tilaka Nōlambādhirājam prithuvī-rājyam geyyutt ilḍu Puttūra Koṅgu-  
ṇi-sāmiyage Belamballiyoḷ rāja-māna mū-gaṇḍugam (stops here)

### 104

At Dēvarāyasandra (same hobli), on a rock in the big grove to the south-east.

śubham astu svasti śrī vijayābhyudaya-Śaka-varsha 1407 neya Viśvāvasu-sam-  
vatsarada Śrāvaṇa-ba 2 Â-lū śrīmatu Viṣṇuvardhana-gôtrada Âśvalāyana-sûtra-  
da Umbaṇa-Voḍeyara makaḷu Liṅgaṇagaḷu Kâśyapa-gôtrada Âpastamba-sûtrada  
Âubalanāthagala makaḷu Siṅga-Perumāḷege koṭa dharma-śāsana namage...ba-  
liyâgi naḍadubaha Dēvarāyasamudrada...mmeya mâ.... (boundaries specified)  
chatu-simē-voḷagaṇa...holada...koḷannū tōḍisi nandāvananū.. (right side)...  
.....ya Virûpāksha-Rāya-mahârāyaru prithivī-rājyam geyutaṁ yiralu  
Narasimha-Rāja-Voḍeyara pālaneyalu namma Ummaṇṇa-Voḍeyarige.....

### 105 (a)

At Yeldûr (Yeldûr hobli), on the basement of the Sômēśvara temple.

(Grantha and Tamil characters.)

svasti śrī Pūmiyum Tiruvun-tāmē puṇara vi.kiramattâ...ṇ-kuḍai-kki..la-  
magal nilava Malar-magal puṇarntu šēṅgô...chchi-kkaruṇ-Gali-kaḍintu....



mai...ntirai..manta..narivan ..... checho .....motta vîramun-  
 tiyâgamum âramena-ppunaintu vijaiyav-abhishêgam-paṇṇi vîra-simbâsanattu  
 Puvani-mulud-uḍaiyâlôḍum vîrṛirunt-arulîya Kôv-Irâjakêšari-parmar âna uḍai-  
 yâr śrî-Râjênta-Šôla-Dêvarṅku yâṇḍu 4 vadu Nigari-Šôla-maṇḍalattu-pPuda-  
 nâṭṭu Ammaṅgaiyâlṽâr tiru-maḍaippalli-ppuram âna Iratîyûr Vîrarâkshasa-  
 Brahma-mârâyar ulliṭṭa nagarattôm ivv-ûr Îšânîšvaram-uḍaiya ... hâdêvarṅku  
 Ammaṅgaiyâlṽâr tirumêni kalliyâṇa-tirumêniy-âgav-enru vaitta šekku onṛinâl  
 ..šadam ulaḱḱ-enṇaiy-âga vaitta tiru-nuntâvilakkâl enṇai tonṇûrru-nâliyum  
 Gaṇavatiyârṅku santi-viḱḱ-onṛinâl enṇai aṛu-nâyum âga enṇai tonṇûrr-aṛu-  
 nâliyum i.ta .....šurar sammadittu in-nagarattil munbu nîrômê.....  
 .....dittavarai Arumolîdêva-nâliyâl tonṇûrr-aṛu-nâliyum itṭu.t...m  
 Iratîyûr šaṅga.....mukkiyarôm Šîrâla.Tiruvaraṅgadêvan âna Nuḷamba-  
 mādêvi-kkône..nâḍâlṽân vaippitta dhanmam

## 105 (b)

At the same place.

(Grantha and Tamil characters.)

Pugaḷ-mâdu viḷaṅga Jaya-mâdu virumba Nila-magaḷ nilava Malar-magaḷ puṇa-  
 ra urimaiyîr-chiranta maṇi-muḍi-šûḍi-ttikk-anaittun-taṅ-jakkara-naḍâtti vîra-  
 simbhâsanattu .. nî-mulud-uḍaiyâlôḍum vîrṛirunt-arulîna Kôv-Irâjakêšarivan-  
 mar âna uḍaiyâr...Kulôṭṭuṅga-Šôla-Dêvarṅ..yâṇḍu 4 vadu Pillaiyâr Ammaṅgai-  
 yâlṽâr tiru-maḍaippalli-ppuram âna Nigarili-Šôla-maṇḍalattu Pudal-nâṭṭu  
 Iratîyûr kâṇiy-uḍaiya Brâhmaṇan Irugan Šambi-dêvan âna Râja-Vichchâdira-  
 Brahma-mârâyanena ivv-ûr Piḍâri Šâmuṇ..švarikku.ru-santi...v-ariši iru-  
 nâlikku kariya.....

## 105 (c)

At the same place.

(Grantha and Tamil characters.)

..Pâṇḍiyan-talaiyuñ-Jêralan-Šâlaiyum -Ilaṅgaiyum.raṭṭapâḍiyum koṇḍa Kô-  
 Râjakêšarivanmar âna uḍaiyâr...Râjâdhirâja-Dêvarṅku yâṇḍu muppattu-mûn..  
 vadu dêvar śrî-Râjâdhirâja.....r tirumaḍai..ḷi-puram.....y-âna  
 Nigarili-Šôla-maṇḍalattu-pPudal-nâṭṭu Ira...na.....Brâhmaṇa.....  
 .....Brahma-mârâyanena ivv-ûr.šâ..dêva...m-uḍaiya Mādêvarṅku..vich-  
 cha...yârṅku.....m Jayaṅgoṇḍa-Šôla-maṇḍalattu .....uyâna..  
 ttûril.....kku-kkâṇiy-âga nagara.....anubavippân âga vaichchu-kkuḍutta  
 nilattukku...pârḱ-ellai...tukku mērkkum ten-pârḱellai..Šaṅkara.....  
 ...yân nilattukku vaḍakku.....kku... ..kku-kkîḷakkum.....kku...  
 ...kkum inta êri-kkîḷ-ppalla...kkum terkkum i.....kku naḍuvu viṭṭa

nilam kuḷi padinen-śāṇ-kôlâl kkuḷi . . . âyirattu-munnuru kuḷi . . . konḍu . . .  
 . . . . . pa . . . . . ku . nilattukku . . . . . m nellu . . . . . kkum . . . . . li nellu ku-  
 ruṇiyu . . . . . liyum . . . . . ne . lu . . . . . nâliyum . . . . . nâl onrukku nellu mu-  
 kkuruṇi nânâliyum konḍu . . . . . santi . . . . . kkaḍavâr âgavum in-nilam pa . . . . . ſen-  
 riḍu ſenra . . . . . nellu . . . . . ivv-ûr . . . . . rkku . . . . . gavum ip-pariſu kâṇiy-âga  
 nila-nivantam ſeydum iva . . . . . kalpiḍiyum mukkaiyum mutti . kkâṇiyum ma-  
 naiyum manai-paḍa . paiyum târai-ſeydu kuḍuttên . . . . . n kuḍa . . . . . ṇavatikku  
 Œāmuṇḍan Irugaiyan nâ . . . . . Vîrarâkshasa-Brahma-mârâyannena . . . . . yyamudun-  
 tayiramudukku . . . . . ri-kîḷ vaitta nilam padinen-śāṇ-kôlâl munnûrukku .  
 vaḍa-pârkkellaikku . . . . . nilattil ka . ſappattiyarkku . . . . . van Viḷa . . . . . kan Kêttanukku  
 viṭṭa kuḷi nûr-irubadu dēva-gēhattukku p . . . . . nta ſiḡu-kâlukku terkum kîḷ-pâr-  
 ellai Kollaga Viḷakkan kaḷanikku mērkum ten-pârkkellai va . . . . . bôḍ-aḍainta . .  
 llukku vaḍakkum mēl . . . . . peru-varambôḍ-aḍainta nâvalukku kiḷakkum . . . . .  
 . . . . .

106 (a)

At the same place.

(Grantha and Tamil characters.)

svasti śrî Vîra-Pāṇḍiyan talaiyuñ-Jêralan-Œâlaiyum Ilaṅgaiyum Irattapâḍiñ-  
 gonḍa Kô-Râjakêſari-vanmar âna uḍaiyâr śrî-Râjâḍhirâja-Dēvaṅku yāṇḍu mu-  
 ppattu-mûṇṛāvaḍu uḍaiyâr śrî-Râjâḍhirâja-Dēvaṅku dēvar tîru-maḍaippalli-  
 ppuram Nuḷambapâḍiy-âna Nigarili-Œôḷa-maṇḍalattu Pudal-nâṭṭu Irattiyâr . . . . . vé  
 . . . . . ṇḍiliya-gôttirattu Œāmuṇḍan Irugaiyann-âna Vîrarâkshasa-Brahma-mârâyan-  
 ena ivv-ûr IŒânîſvaram-uḍai Mahâdēvaṅku tiruv-amirdu tîru . . . . . chcha . . . . .  
 . . . . . vaitta pariſ-âvaḍu . . . . . nâna . . . . . pperiy-êri-kkîḷ . . . . . dēva . . . . . kîḷ-pâr-  
 ellai Tâḷaimaḍuv-utpada . . . . . kum te . . . . . k-ellai Muchukunta-Œôḷa-viḷâgattukku-  
 ppânta vâkkâlukku vaḍakkum mēli . pârkkellai tûmbu ninru . . . . . rku nōkki . . . . . nta  
 Sarva . . . . . pperuvâykkâlu . . . . . vaḍa-pârkkellai Sarvadê . . . . . periy-êri . . . . . terkum in-nâr-pâl-  
 ellaiyuḷḷum agappattâ kuḷi eṇṇûrum Muchukunta-Œôḷa-viḷâgattukku kîḷ-pâr-  
 ellai terkum nōkki-ppâynta vâykkâlukku mērkum ten-pârkkellai Œēvaga-pparrukkum  
 . . . . . I Peruṅgollan . . . . . ttukku vaḍakku mēl-pârkkellai aiyamânaṅgaḷukku kiḷakkum  
 vaḍa-pârkkellai Tâḷaimaḍuv-utpada terkum in-nâr-pâl-ellaiyuḷḷum agappattâ kuḷi  
 aṅu-nûrum Tiṅga . . . . . daiyân . daiyan nilattukku kîḷ-pârkkellai Œēvaga-par-âna . .  
 ma . . . . . kkunḍiligaḷukku . . . . . pârkkellai Œēvaga-pparrukku vaḍakkum mēl-pârkkellai  
 . . . . . ninru terkum nōkki-ppânta . . . . . kkâlukku kiḷakkum vaḍa-pârkkellai Tâḷai-  
 maḍuv-utpadaḍum Sarvadêva-pperiy-êrikku . . . . . kum in-nâr-pâl-ellaiyuḷḷum aga-  
 ppattâ kuḷi eṇṇûr-aimbaḍu . . . . . Brahma-mârâyan . . . . . tti . . . . . ntara-dēva-viḷâ-  
 gattukku-kkîḷ-pârkkellai Vâla . . . . . ttârugaḷukku mērkum ten-pârkkellai . . . . .  
 ſâriyâna Râjâḍhirâja-pperu . . . . . nilattukku vaḍakkum mēr-pârkkellai Sarvadêva . .  
 . . . . . vâkkâlukku kiḷakkum vaḍa-pârkkellai IŒânîſvaram-uḍaiyâr tîru . . . . . nduvânattu-

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kku.....laiyullum agappaṭṭa kuḷi.....nūṟ..mbadu.....maḍuv-  
 utpaḍa-ppaḍinen-ṣāṇ-kôlâl ku..iraṇḍ-âyiratt-aiññû.....raṇḍ-âyiratt-aiññûṟu-  
 kuḷiyuñ-gonḍu....śvaram-uḍaiya Mahâdêvaṟku nivanta.....ś-âvadu ṣi..kâlai-  
 santi.....tu santi.....tiruv-amudariṣi.....santi  
 .....t tiruv-amurdu.....kâ.lai tiruv-amudariṣi.....ḷiyum  
 kariya..du onṟum.....nâḷiyum.....nâḷiyum vaḍaiy-amirdu nâḷḷ-  
 onṟukku.....verṟilaiy-amirdu irubattunâḷḷukku nellu.....Brâhmaṇa-  
 ....kku.....nellu nâḷi....yârkkku.....kku nâḷi.....śrî-Bali eḷunt-  
 aruḷumpoḷuḍu piḍiviḷakku onṟukku nellu..ḷiyum âga nâl (y)onṟinukku uḍaiyâr  
 baṇḍârattukku....van marakkâlâl nellu ain-guṟuṇiyum iccho.....kuḷi  
 paḍinen-ṣāṇ-kôlâl iraṇḍ-âyiratt-aiññûṟu-kuḷiyuñ-gonḍu.....varkku  
 nivantañ-jeluttakaḍavargaḷ / Jayaṅgonḍa-Śôḷa-maṇḍalattu Ku..vattan koya-  
 ..tTillattûr-nâṭṭu Nenmaliy-âna..ṣaturvedi-maṅgalattu Śiva-Brâhmaṇan Bhâ-  
 radvâja Muppattiruvan Śantira....baṭṭanum Śiva-Brâhmaṇan Bhâradvâji....  
 ..num śrî..ṇi....gaḷ...nila-nivantam-âga.....yattârku....dêvaṟ kâṇiy-  
 âga.....dêva.....ttu..taṇanâ.....kkum ivv-iruvaṟkum..nivantañ-jeyḍu  
 kuḍuttên Śāmuṇḍan Irugaiyann-âna Vîrarâkshasa-Brahma.....

## 106 (b)

At the same place.

(Grantha and Tamil characters.)

svasti śrî Pumiyaṇ-Tiruvu..mê.....ttâ.....vîra.n-tiyâgamum âram-  
 ena.....abhi....ṇṇi vîra.....ḷōḍum vîṟṟirunt-aruḷiya Kôv-Irâja-  
 kêṣari....r âna uḍaiyâr śrî-Râjēnta-Śôḷa-Dêvaṟku..ṇḍu 4 vadu Nigarili-Śôḷa-  
 maṇḍalattu....Ammaṅgaiyâlṽâr tiru-maḍaippaḷḷi-puṟam âna Iratiyûr Iṣâna-  
 iṣvaram-uḍaiya Mahâdêvaṟkku..yâr Ammaṅgaiyâlṽâr arta.yâmañ-ja....kku  
 nitta-nimandam âga vaitt-aruḷina Śêvagan-pêṟṟâl ivv-ûrâr baṇḍârattukku Aru-  
 moli-dêvan marakkâ...vu niṟaitt-aḷavu aḷakkakaḍa....m..rappadiu.nâḷiyuñ-  
 go.....śvaram-uḍaiyâr.....ṇiyum kariyamu iraṇḍukku...ya-  
 vamudu iru-ṣevid-araikku nellu nâḷiyum tayiramudu u..kku nellu....m aḍai-  
 kkây amudu veṟuṅgâya...kkum verṟilai nâḷukkum nellu muḷakkum âga atta-  
 śāmam sandi onṟukku nellu-kkuṟuṇi-irunâḷi-muḷakkum â...llu ôrr-âṭṭaikku  
 nârppaḍin-kalanē-ēḷu-kuruṇi-nânâḷiy-âga ivv-ûr viḷaiyilum viḷaiyâd-oliyilum  
 âṭṭ-âṇḍutôṟum Śêvagan-pêṟṟâl...llu.....dêvaṟku Iratiyûri tiruv-am-  
 urdu tiruchchennaḍaikkum....tîru-nontâviḷakk-onṟukkum.....

## 107

At Viraguḍi, to the east of the same temple.

(Grantha and Tamil characters.)

svasti śrî Tiru-magaḷ maruviya ṣeṅgôḷavan..munnôn ṣēnai pinnaduv-âga mu-  
 nn-edir..ṇṇu Irattapâḍi ēḷarai-ilakkamuñ-gonḍu Kollâpurattu jaya-stamba-

nâṭṭi edir-amar-perâdu eṇḍišai nigaḷum paraiyadu kaṇaṅga Âhavamallan..  
 ḍar-chēnaiy-ellām pārâdu nigaḷa-ppaṣum-piṇam-âkki Pêrâ....karai-kKoppattu  
 Â...mallan purakkitt-ôḍa....yuṇ-gudiraiyum oṭ.....ṅgaḷum agappaḍa-  
 ppi....kkonḍ-aruli vîra-šîṇ.....vîrrirunta....Kô-pP.....va uḍaiyâr  
 .....ṇḍu 6 vadu mudal.....la Mâlavarâja.....  
 ..Iratiyûr ûr.....iraṇḍ-âyirapaṭṭi paṇappârai ûr-kaṇakka.....ppon...  
 ....laṇj-arai ponnâl kâṣu irubadâṇum nall-erudu....ṇḍinâl kâṣu muppaḍu  
 neyy-eṇ.....rai-ppadi-nâliyum šepperu.....dêva.....nellu..va..  
 mum kâṭṭ-ârambam aṇḷil onṇu švâmi-bhôgam kôḷvadâgavum i.....lla..  
 naḍuvvâr.....yiraiy-êṇṇi yâ..nu.....van kuṇa-paṣu konṇân pâvattir-  
 paḍuvâr ivai kaṇattân Šembiyan Šôla-muvênta-vêḷân eḷuttu

### 108

On a stone at the same place.

svasti śrī Iriva-Nolambam prithivî-râjyam geyyutt ire Srîmaṅgali-Siṅgaparâkra-  
 mana magam Tiruveṅgaḍayyan Erediyûra peḷdurugolol ânt iridu sattan Šaka-  
 varisham 871 svasti Prithivî-Gâmuṇḍa-svâmiya magam Gâmuṇḍa-svâmiya ta-  
 mmaṁ Vâmayya-dêvaṅge koṭṭa koḍaṅge kaṇḍugam kaḷani kaṇḍugam pâḷu idan  
 aḷidoṁ pañcha-mahâ-pâtakan akku besaṅgeydoṁ Koyatûra Bijayitâchâriya ma-  
 gam Vikramâdityam.....

### 109

At the same village, on a stone near the stone pillar in front of the Kôḍaṇḍarâma-dêva.  
 Vyaya-saṁvatsaram Âshâḍha-ba 5 dinam Raghunâthudu...dêvâlayamu Muni-  
 Bhôyagâru Yaladûri-saṁsthânam Ana-Bbôyulaku kondarukunnu sahâyamugâ  
 yichechinadi mâḍalu nânûra.....inâmuḡâ yichechinadi

### 110

On a stone in the veranda in front of the door of the same temple.

Ânanda-saṁvatsarada nija-Jêṣṭha-ba 1 Pâlaki-Kempa-Channaya-gauḍanu Raghu-  
 nâtha-svâmi-manṭapa naḍavara bagyeṇânâ-su-dharma-bhaktarugaḷu sadâ koḍu-  
 vanthâ sâmantâdigalu yesaru....

### 111

At the same village, on the way in front.

(Grantha and Tamil characters.)

.....yâṇḍu..20 kal kaḍa...l šâpê..kku ra.mân maṇḍi.....kaṭṭu  
 .....maṇḍi.kuḍutta tôppu.....pin taḍuttâl.....veliyidu Vikkira-



mārkarāyan.....hē.....mānadu.....lgaḷ.....yināmati kuḍutta  
 ..m tām kuḍutta-ppadam kâṭṭinār maṇḍiyil yinām ku...r.....mēl kaṇḍapaḍi  
 id-ellām yinam kuḍukkapattadu ....ḍavul tannadu .... magaḷ kuḍukkapattā-  
 dāyi yirukkiradu

## 112

At the same village, on a stone near Yarappa-Setti's grove.

Sidhārthi-saṁvatsarada Jēsbṭha-ṣu 10 lu śrīman-mahā-nāyakāchāriya rā.....  
 yya.....Hāva-Nāyakarige koṭṭa śāsana-kramav ent endare nammage nāyaka-  
 tanakke saluva.....bhūmiyanū.....ge puṇyav āgabēk endu koṭevū.....  
 .....

## 113 (a)

At the same village, in Khādar Khān's field.

(Grantha and Tamil characters.)

svasti śrī Chakara-yāṇḍu 1.30 śellā...ṇa Prabhava-saṁvatsarattu Šittirai-  
 māsam Nigarili-Šōḷa-maṇḍalattu Punāṭṭu-maṇḍalika..ki.....Paḷli-  
 dēva-maṇḍalikaṛ magan...ra śakki....ṇḍalika ma...magan...Paḷli-dēva-maṇḍa-  
 likar āna Vara-gu...pperumāl.....ttadu śrī-Mallikārchuna-dēvaṛku Iraṭiyū.  
 ....samudram.....m kurā-paṣuvai-kkonṇān pāvattil  
 pōvān.....ḍa.....ṛra...tta...la maḍattuk....baṭṭan eḷuttu

## 113 (b)

At the same village, on a stone lying on Lachmi's ground.

(Grantha and Tamil characters.)

id-da...ttai māṛṇinavan Gamgai-karayiṛ-kurār-paṣu paṭṭudu paḍakkadavān

## 114

At Uttanur, on a stone in the inām field of Varadarāja-svāmi.

Kilaka-saṁvatsarada Māgha-bahula 14 lu śrīmatu Chikka-Rāya Tammappa-  
 Gavuḍaru Šivarātri-puṇya-kāladali Hiriya-Gavuḍarige puṇyav āgali yendu  
 Varadarāja-dēvarige koṭṭa (usual imprecatory phrases)

## 115

At the same village, on a stone lying in Duggalamma's wet land below the tank.

svastī śrīmatu jayābhyudaya-Šaka-varsha ? 1557 lu Yuva-saṁvatsara-Phālguna-  
 ṣu 5 lu śrīmatu Hode-nāḍa Uttanūra Maḍavāḷada Kāvabba-dēviyara sthānika

nâyaka . . . . Pallavodaraî-nâyanâru â-ûra samasta-gauḍa-prajegaḷu nalla . . . ge  
 . . . . .Sûriyapage barasikoṭa śâsana . . .yanâru-dêvaru Muḍigûra . . . . .10ka  
 . . . . .yida śâsana Yidageriya keṛoya keḷage (grant specified) ishtanu mânyavâgi  
 yî-ûru prajegaḷu . . . . .anubhavisûdu yendu baradu koṭṭa . . . . .

117

At the same village, on a rock in the field of Maḍivâla.

svasti śrî Śaka-varuṣaṅgaḷu 1602 Raüdri-samvatsarada Śrâvana-śuddha 15 lu  
 râjaśrî-Śambhōji-chakravarti Kôḷâḷa-kârukûnaṅge mâḍuva nirûpa Kâtyâyana-  
 sûtrada Pârthiva-sa-gôtra Yajuś-śâkhâdhyâyi Gôvinda-bhaṭṭara kumâra Channi-  
 bhaṭṭara putra Vênkaṭêṣa-śâstrige Vuttunûru Maḍavâḷa . . . . .hola nidhyâdy-  
 ashta-bhôgaṅgaḷa anubhavisikoṇḍu yihadu embadâgi koṭṭa bhû-dâna-dharma-  
 śâsana

119

At the same place.

(Grantha and Tamil characters.)

. . . . Tiru ma ni vila . . . . kuvaḍ-anaia-ttan-tô . . . . . tunaiy-ena-kKeḷilâ-  
 vañjanai kaḍantu Vayirâgarattu-kkuñjara-kkulâm pala vâri . . .ñjalil Śakkara-  
 goṭṭattu-tTârâv-araiśanai-ttikku nigaḷâ-ttirai-koṇḍ-aruli arukkan-udaiya-ttiśai  
 . . . yirukkuñ-gamanaiya Nila-magaḷ tannai munni ku . . mavan . . . Mâl  
 âdi-kêḷal âgi eḍutta . . yâduñ-jaliyâvagaiy-inid-eḍutta tan-kudai . . .nb-urav-  
 irutti tigiriyum puliyun-tiśaitoru naḍâtti . . . lun-taruma . . m puvitorum  
 nirutti vîramun-tiyâgamu . . namuñ-garuṇaiyum urimai-chechurra . . ga . .  
 riyâttala niga . . jayamun-tânun vîṇṇiru . . . maṇi-makuṭa muraimayir-  
 chûḍi-ttan kaḷal . . râdi . . ūḍa ſeṅgôl . . . . . torum naḍâttiya Kôv-Irâja-  
 kêṣarivanmar âna uḍaiyâr śrî-Rajênta-Śôḷa-Dêvaru yâṇḍu mûnṛâvadu  
 śrî-Râjênta-Śôḷa-Dêvar tiruv-arulinâl dêsam ellân-tirumêḷi kûḍi vantu . .  
 nta Śôḷa-maṇḍalam elubattetṭu-nâḍum Jayaṅgonḍa-Śôḷa-maṇḍalam nârpat-  
 tenṇâyiram pûmiyum pe . . . . .dai mahâ . . . . . nta śrî-Râjênta-Śôḷa-ppadinen-  
 pûmi-pperiya vishaiyamum perumbadai-mahâ-sênaiy . . . . . ṛṇu mudal  
 . . varku . . . . . lâda irai kaṭṭa . . . . . adikârigaḷ Alagiya-Śôḷa-  
 mûvênta-vêḷâr paṣuvukkum erumaikkum illâv-irai . . ivv-irai irukka-vêṇḍâv-  
 enum kâḍu punṣey vilaintanattukku mēl-vâram aiñjil onṇum êri-kil nel  
 vilaintana mûnṇittonṇum mēl-vâram vâṣiy-inṇi-kkoḷvadâgavum vēḍar ſoyda  
 kummari âyiratt-aiñ . . . . . kulikkum o . . puḍavaiy-iḍuvadâgavum . . rak-kaḷaṅju  
 kumari ka . . . . . ppari . . nall-erudu . . . . . ntarâyaṅgaḷukku êrâl oru kâṣu  
 iḍuvadâgavum . . . . . ttukku Âṣuvi . . kkaḷ Âṣuvi-munṇâ . . . . . nattukku  
 vâramudali . . . . . ga viḍum uḷavu-ſêvagar viḍum iru-peṇ . . . . . nṇum tiru-



kkôyi...vidum uvâtti-vidum...vâr vidum tavira nîkki nîra vid-onrukku viṭṭa  
 .kâl kâṣu kolvadâgavum nilam kai.....la.....raṇḍu-viral-koṇḍadu ṣaṇ-  
 âga padinen-ṣaṇ-koṇḍadu kôl-âga-kkoṇḍu nilam amaivadâgavum ippaḍikku-  
 ppadinen-bhûmi-pperiya vishaiyamum perumbaḍai-mahâ..naiyuṇ-gaṇḍamadam  
 ..kal-veṭṭi sâsanañ-jeydôm padinen-bhûmi-pperiya vishaiyamum perumbaḍai-  
 mahâ.....vânum iva.....hmanaraiyum niraivuṇ-gurâlum Vâ-  
 raṇavâsiyum alittavantu mahâ-pâtakar âvar periya vishaiyattukkum perumba-  
 ḍai-mahâ-sēnaiikkum varka-ppagaivar âvar-âgavum inta silâ-lêkai-ppa..niruttinâr  
 ṣâṣvanmê..ntumatapalam peruvâr âgavum ippaḍi silâ-lêkai-ṣeydôm padinen-  
 bhûmi-periya vishaiya...perumbaḍai-mahâ-sēnaiyum aṇam-aṇavarṇa-aṇam-alladu  
 tunaiy-illai sva-dattam para-dattam vâ yô harêta vasundhari shasṭim varsha-  
 sahasrâṇi viṣṭâyân châyatê krimi sâmanyôyam dhamma-sêtu nṛipâṇam kâlê  
 kâlê pâla.....savvân êtân bhâ..naḥ pātthi.....

## 120

At the same temple, on the basement of the western doorway.

(Grantha and Tamil characters.)

.....Uttanûr âna Râjendra-Śôla-chchaturvêdi-maṅgalattu-kKarumâ-  
 nikkâlvar kôyilir tiruv-ârâdanam-paṇṇum nambimâriṇ-Kâṣyapa-gôtrattu  
 Karumânikkâlvarēna iv-Âlvârukkum..perumâl nambiyâril...ntiruva..uganta  
 mânikka.târ pakkal eṅgaḷ vaṣa..kki...ṅgina....ppaṇam pattukkum Karu-  
 mânikka.....lu mu..ppa..ti.....nila payir.....ru  
 santi-vilakku êṅṅakkaḍavēn âgavum śanti-ttiruviḷa..kku ṣa....tta-varai eṅgaḷ  
 pitâkkaḷ-ullitṭa..lla. ....sammadittu..ttilê eḷuttum veṭṭi.....nôm

## 121(a)

At the same place.

(Grantha and Tamil characters.)

sârvabhûma-ṣakkaravattigaḷ śrî-Pôṣaḷa-vîra-Râmanâda-Dêvarkku yâṇḍu 1...Tâ  
 ....samvatsarattu.....

## 121(b)

At the same place.

(Grantha and Tamil characters.)

..Nigarili-Śôla-maṇḍalattum Vikkîrama-Śôla-maṇḍalattum yâṇḍu 14.....

## 122

At the same village, on a stone near the southern steps of the  
Varadarâjasvâmi temple.

svasti Śaka-varisha 890 eṇṭu-nūra-tombhattaneya Śukla-saṁvatsaram pravart-  
ttise Chaitra-suddha-pañchami-Sôma-vâram śrîmat-Nanni-Nolambam . . . tṭaṇ-  
gaṭṭi prithvî-râjyaṇ-geyyuttire Śakapâdig eḷava Pogalṁmalle-Nambê magam  
Nolamba-seṭṭi Uttanûra mahâjanam-pannirbbarggam nûru-gadyâṇam ponna  
koṭṭa nichchav ayvar-atitigaḷ parivadiy-uṇbar âvar bbarada divasa ūralu ay-  
vara-sa-Brâhmaṇar uṇḍa-phalam chandra-sûryar-uḷḷavara naḍevudu . . . rbba  
Paramêśvarige nitya-nivêdya . . nandâ-divi . . . yu . . . nâlvattu-gadyâṇa . . bhûmiya  
koṇḍa koṭṭam Mahâdêvana nitya-sthiti-nivêdyakam padinaydu-gadyâṇa Bada-  
nûrandu Badanûra mahâjana chanda . . nuvara . . nya . . . . . kâlihada . .  
Machavalli . tāvo . . r prîtiyinda bhûmiyam . . harita . m â-chandra . . irvvara dâsa

## 123

At the same temple, to the west of the prākâra.

(Grantha and Tamil characters.)

svasti śrî . . ru . . . . ! . pōla-pperu-Nila-chchelviyun-tanakkēy-urimai-pūṇḍamai  
manakkoḷa Kāntaḷūr-chChālai kalam-arutt-aruli Veṅgai-nāḍuṇ-Gaṅga-pāḍiyum  
Nuḷamba-pāḍiyum Taḍigai-vaḷiyum Kollamum Kaliṅgamum Kuḍamalai-nāḍuṇ  
āl-kaḍal kaḍant-āṅg-arū Ni . . űjiramūṇ-goṇḍa tiṇḍiral-venṇi-ttaṇḍâr-koṇḍa tann-  
eḷil vaḷaruli vaḷi űliy-eḷḷâ yāṇḍuṇ toḷutagai viḷaṅgum yāṇḍê Śeḷiṇarai-ttêṣu-  
koṇḍa śrî-Kôv-Irâjarâjarâjakêṣari-panmak-iyāṇḍu pattonbadâvadu Gamgâ-  
śâyarat . . ! Pudal-nâṭṭir . . bârâ . . ril Arumolidêva-śaduvêdi-maṅgalam iḷaṇ . . .  
 . . . kaḷa . . . . .

## 124

At the same village, on a pillar of the Âñjanêya temple.

Mahâbali Bâṇarasara karaṇiga Vaḷuṅgavammaṇa kambam

## 125

At Yedarûr (same hobli), behind the Sômêśvara temple in ruins on the tank bund.

(Grantha and Tamil characters.)

svasti śrî Śakara-yāṇḍu 1133 tribhuvana-chchakkaravattigaḷ śrî-Kulôttuṅga-  
Śōḷa-Dêvarṅku yāṇḍu 32 Pramâdôti-saṁvachcharattu Âni-mâsattu muṅ-pakkattu  
Sôma-vârattu svasti śrî Râjēnta-Śōḷa-pPudanâṭṭu maṇḍalikaṇ âna Śakki-dêvar  
maganâr Puḷḷa-dêvar maganâr Śakki-dêvar maganâr Puḷḷa-dêvar âna Puda-



nâṭṭu maṇḍalikaṛ Nigarili-Šōḷa-maṇḍalattu Puda-nâṭṭai suka-râjya(ya)m-panṇiy-  
arulânirka (y)ip-Puda-nâṭṭil Vidirûrir-Pûṅgâni...lan Atirâtamētti Koṅṅirai...na  
Gaṅgai-gâmuṇḍan magan âna Mâra-gâmuṇḍan magan Šōḷa-gâmuṇḍan magan  
Šedilmâraḱoḷvân magan Pamma-gâmuṇḍan magan Šeṭṭi-gâmuṇḍan magan  
Ayira-kkâmuṇḍan magan Kašava-gâmuṇḍan magan Nâma-gâmuṇḍan Vayira-  
gâmuṇḍan ivargaḷukku iv-Vidirûr šempâdikkubavar vašatilê i...n kâṇiy-âḷa...va  
.kaiyinâlê ivargaḷukku Pulla-dêvan âna Puda-nâṭṭu maṇḍalikaṇena kâṇiy-âga-  
chchantrâdita-varai šelvadâga kuḍuttēn idukk-oru aḷivu-šeydavar Geṅgai-  
kkaraiyir-kurâr-pašuvai-kkonra Brahmavattiyilê puguvar

## 126

At the same village, on a stone on the bund of Chikkakere.

svasti Šaka-nṛipa-kâlâtîta-saṁvatsara-sataṅgaḷ eṇṭa-nûr-embhatta-mûṛaneya  
aṁvatsaram pravarttise Iriva-Noḷamba prituvi-râjyaṁ-geye svasti sakala-  
jagat-trayâbhivandita surâsurâdhîša Mahâbali-kulôdbhava Paṇuma-pura-para-  
mêšvaraṁ payšâchika-pataha...Nandagi[ri]-nâtaṁ kṛiṣṇa-dhvaṇa-vṛiṣhabha-  
lâñchanam śrîmat-Sambayyaṁ Bidirûran aḷutt ilḍu kerege bittukaṭṭam biṭṭa  
i-dharmmavan aḷido Vâraṇâsiyan aḷidom

## 128

At the same village, on a pial of the pillar in the Veṅkaṭaramaṇa temple.

Svabhânu-saṁvatsarada Mârgasira-baḷa 5 Gu-dinadalu śrîmat-Yadarûra-Ya-  
rapa-Nâyakaru śrî-Veṅkaṭaramaṇa-svâmige koṭṭa bhûmi kha 1...naḍevudu idan  
aḷidava.....

## 129

At Koḷattûr (same hobli), on a stone in Kambâla Chinnayya's field to the south.

Pramâdi-saṁvatsaram Âsvîja-ba 12 lu śrîmatu mahârâja-śrî-Dêšapâṇḍe-Kṛiṣṇa-  
ppavâru Koḷattûru Orugaḷaya-komârudu Nâgarâjappaku yichchina nettara-  
goḍigê krama.....

## 130

At the same village, on the north wall of the Sôméšvara temple.

(Grantha and Tamil characters.)

...bham astu svasti śrîman-mahâ-maṇḍalêšvara harirâya-vibhâḍa...rirâya-vibhâ-  
ḍa pûrva-dakṣiṇa-paścima-samudrâdhîpati śrî-vîra-pratâpa.....kumâran  
Dêva-Râya-mahârâyan prituvi-râjyam-panṇiy-arulâ...Šakâbḍam âyirat.....

..... pa ..mûnrukku mê.chellânika Si...rthi-varushattu ..tra-mâsamum  
pûrva-pakshattu Ashtamiyum.....mum Makha-nakshatramum  
.....na Muḷavâyi.....

### 131

At Vâṇiganahalli (same hobli), on a rock below the Muḷlukunte tank.

svasti śrī Śaka-varusha 1329 neya Sarvajitu-saṁvatsarada Jêshṭha-ba 10 Gu śrī-  
matu Gautama-gôtrada Mahadêvagala maga Maṅgarasage Uttanûra Maḍavala-  
da Gauri-dêviya sthânika kûraṅkola adapugaḷû nagarattarû Maṅgarasage koṭṭa  
kereya kaṭṭu-koḍagiya mânyada gaddeya śâsana Gauri-dêvige Hode-nâda Vâṇi-  
yarahalliya simeyalû kere-kaṭṭida-sammandha Hirî-Maṅgasamudrava kaṭṭida-  
sammandha â-kereyalû voḷagereyalû âdanthâ gaddeyalî hattakke eraḍu kaṭṭu-  
koḍagi hattakke yaraḍara-lekkha ayidaralû vondu-bhâga-gadde sarvamânyav  
âgi â-chandrârka-sthâiy âgi Maṅgarasana makkaḷu-makkaḷugaḷige tapade  
saluvudu (usual imprecatory phrases)

### 132

On the same rock.

śubham astu svasti śrī vijayâbhyudaya-Śaka-varusha 1417 Ânanda-saṁvatsara-  
da Kârttika-ba 12 lu śrīmad-Amṛitâtma-prabhugala śrī-maṭhada Girijeyagaḷige  
śrī-Sômâdarasara Lakshmîvallabha-dêvagala koṭṭa bhû-dâna prâku Maṅgarasa  
.ninna mêge dayavâgi banda Vâṇiyanahalliya kereya keḷagana kaṭṭu-goḍagiya  
gaddeyanû dhâren eraḍu koṭṭevâgi yî-yikhaṇḍuga-gaddeyanû nîû nimma putra-  
pautra-parampareyâgi â-chandrârka-sthâiy âgi sukhadiṁ anubhavisûdu endu  
koṭṭa bhû-dâna-śâsana śrîr astu

### 135

At the same village, on a stone near the Īśvara temple.

Kilaka-saṁvatsarada Âshâḍha-ba 5 lu śrīmatu Uttanûra Gânavanigâṇipalli  
.. Mammaḍi-Tammê-Gaṇḍaru samarpisida Kempâpura yidake tapidare  
mâtri-drôha

### 139

At Nallûr (same hobli), on a stone in the kaṭṭugoḍigê wet land to the south.

Vyaya-saṁvatsara-Âsvîja-šu 12 lu śrīmad-râjâdhirâja râja-paramêśvara vîra-  
pratâpa śrî-vîra-śrî-Raṅga-Râya-Dêva-mahârâyar-ayyavâru nâḍu-kartaraina  
Chinna...ru Nalûra China-Jaya-gauniki.....



## 144

At the same village, on a stone in the Government wet land.

Bahudhânya-sam-Phâlgū-śu 6 lu śrīmatu Tammappa-Gaunigâru Elache-gauniki yichchina kaṭṭu-koḍige-mânya-maḍi kha 4 koḷaga kha .. (back) sarvamânya-mugâ â-chandrârka-varavakû galava.....

## 147

At Kottanûr (same hobli), on a broken stone to the east of Buttyappa's field.

śubham astu svasti śrī vijayâbhyudaya-Śaka-varsha 1391 neya Virôdhi-samvatsarada Âshâḍha-śu 12 lu śrīman-mahârâjâdhirâja râja-paramêśvara ari-râya-vibhâda bhâshege tapuva râyara gaṇḍa gaja-bêṭogâra Virûpâksha-Râya-mahârâya prithivî-râjyam-geyiüttiralu śrīman-mahâ-mam.....

## 149

At Hosahalli attached to Koladêvi (same hobli), on a stone under a tamarind tree.

Payingala-samvatsarada Chayitra-śuddha 5 lu śrīmatu Sadâśiva-Râyala-aiyyavâri nirûpam ..... Gurumûrtti-Viṭṭhala-Râja-aiyyavâru Tirumalapallê-Appalâchârya-aiyyavâriki Kottapalli-grâmam dhârâ-pôsi yichchitimi (usual imprecatory phrases)

## 153

At Koṇḍipalli (same hobli), on the Bôti-baṇḍe.

śubham astu śrī-Śaka-varusha 1442 neya Vikrama-samvatsarada Phâlgūna-ba 10 yalu śrī-Koṅga-janara-dinneya baṇḍeya mēgaṇa Sômeya-dēvaru .... Areya .... varu modalâgi Hâdiyada Sômaya-dēvaru guṇḍige Annadâna-Voḍeyara nirûpa vididu ba .. koṭṭa patranu â-hola-Sômaya-dēvaranu punaḥ-pratiśṭhê maḍi dēvarige Upukunṭeya chatus-simeyanu kalanu naḍasikoṭṭu dēvara pûje-punaskâra-mâḍahudake Kauśika-gôtrada Chandrapayara maga Dadugana ..... stânika ... dēvarige ..... oḍayarige sarvamânyavâgi koṭeü (usual imprecatory phrases)

## 154

At the same village, on a stone behind Doḍḍakere.

Vijaya-samvatsara-Kârtika-bahuḷa 11 lu śrīmad-râjâdhirâja-râja-râja-śrī-Sambâji-Râja-mahârâjara kumâra Kannarâyâji-Paṇḍita Śaka-varusha ... dâna-dharma .... ḍiganahalli vraya koṇḍu ..... vatige koṭṭa kaṭṭu-koḍagi

## 156

At Šēshâpura (same hobli), on a rock near the Timmarâya-svâmi temple.

Piṅgaḷa-saṁivatsara-Kârtika-ba 11 lu śrīmatu Sugutûra Chika-Râya Tammaya-Gavuni-ayavâru Mâdēvara Madapaya China-Basavapuram yi-purâniki kaligina svâmyamun i-dēvara-ayavâru sūrya-chandra . lu kaliginavaruku yi-śrēya-munu anubhaviñchukoni sthiramugâ sukham uṇḍavaleyani vrâsi yichina śâsanañ (usual imprecatory phrases)

## 157 \*

At Mudiyanûr (same hobli), on copper plates in possession of Veṅkaṭarâma-śâstri.

[I b] ôṁ namaḥ Śivâya |

Nandyâkhyasailôtkaṭa-kûṭa-piṭhō

Mandâkinî-vârinidhir ddharēṣaḥ |

Dêvêndra-brindâra-ka-vandaniya-

pâdâravindō jayati praṇamyah ||

svasty astu bhû-Bhûdharâdhîsatana-yâlingya - vaksha-sthaḷa-Śivasyâmṛita - bhû-chandra - dhâriṇō dayâyâ bhuvah sakala-bhuvana - prasâdhanîbhûta - yaśasō bhâsuratara - taraṅga-taraḷa-jala-jaladhi-sthita-bhujâṅga-śayana-śâyinaḥ Kama-lanâbhasya vikrama - trayârambha - lôbha - pra . . . rita - kara - charaṇa - sarôja-lânchhanâlôkanaika - hêtubhûta - dâna - vibhavasya Mahâbali - nâmadhēya - dâna-vêndrasya vaṁśa-saṁriddhi-kâraṇôlbanah kṛita - . . . raṇa - labdha-sukṛitôpa-niyata - dvija - vara-ghushyamâṇa-puṇyâha - ghôsha - nirddhûta - duritâri - balavad-ibha . . űga - dalaha - vijṛimbhamâṇa - turaṅga - nata - nirudhiladhikurvan - vakra-sainya-samasta-narêndra-lôka-vandyamâna-pratâpah prâbhûtvâtha-vivaksha

kshônîdharêndrâyata-bâhu-daṇḍaiś

chaṇḍēśa-nirjji[II a]ta-karâḷa-khaḷgaḥ |

kēyûra-hâra-dyuti-râjitâṅgaḥ

kirîṭa-haripîṭha-labdha-sa-Nandivarṁmâ dhṛita-râja-dharmmaḥ ||

tataḥ tasyôttama-sûnumad-bhânu-mayûkha-jâlâ-prôṭphulla - paṅkê[ru]ha-sannibhâsyah |

praṇâma - kṛita - kshaṇīya - mauli - mâlâ - nighṛishta - prabhâ-maṇḍala-

pâdapîṭhaḥ ||

nâmnâ Vijayâditya-Dêvô nija-bhuja-bala-vilupta-durvvâra-vividha-vairi-vibhavaḥ sajala - jaladhara - thâna - gambhîra - gaḷa - kṛita - gharjanâbhipûrita - dig-antarâḷa-nâga - khaḍgaś chaṭula-raṇaraṇâyamâna - nipatita - praharaṇa - janita - vraṇa - ga-nâbharana-vapushâ virâjamânaḥ kṛitavân âdhiḥyam âsīt tasya tâdṛiśaḥ śrīmad-Bâṇa-vaṁśa-kamalâkara-prabôdha-nalîna - karasya sūnôs tribhuvana-madhyā-

\* This inscription abounds in mistakes.



varttinâm prâṇinâm parama-kârūṇya-kathayâ bôdhi- satvôpamânasya vîratayâ  
[II b] Hara-hita-Vîrabhadra-sannibhasya râjâdhâratayâ Mahêśvarôpamânasya  
muktâ-phala-sêvitâyâm vârirâsi-sadṛiśasya Mêru-pratinidhy - êkâchalaiśvareyyât  
Kârttikêyanukârīṇaḥ pratidinam Umâ-nirûpita-pramôda-hêtôḥ ॥ api cha

yuddhyê(va) paryyâbhavanti dvishata iva gajaḥ kṛiddha-simhasya śaktyâ  
bâhu-prôdghâta-khaḍga-dhruta-pavana-brîhachchaṇḍa-ghâtêna yasya |  
śrôṇi-bhârâlasatvaś chalita-gati-manôhâri-[-]nâm vadhûnâm  
yasmin lagnâni chêtânasy amala-kuvalayâkshîṇi naivâpayânti ॥

tasya tâdṛiśasya viśvambharâ - valayâbharāṇa - dirgha-bâhôr aharahar abhi-  
varddhamâna-śakti-trayasya Ândhra-maṇḍalê dvâdaśa-sahasra-grâma-sampâ-  
dita-saptârddha-laksha - vishayâdhipatêr aparimita - châturâśrama - vyavasthâ-  
charāṇa - kârāṇa-śrî - Vadhûvallabha - Malladêva - Nandivarmmana Âvanya-purê  
sthitvâ êka-shashty-uttara-dvaya - śatê Śakâbdaḥ pravarddhamâ[III a]nâtmanaḥ  
trayôviṃśati - varttamânê Viḷambi-saṁvatsarê Kârttikâ-śukla-pakshê trayô-  
daśyâm Sôma-vârê Aśvinyâm nakshatrêti Bharadvâja-gôtra-sâmânya-charāṇa-śrî-  
Rudrabhaṭṭa-śarmmaṇâ Kauśika-gôtra - Trilôchanabhaṭṭa-śarmmaṇâ Kauṇḍa-  
lya-gôtra - sâmânya-charāṇa - Trivikramabhaṭṭa-śarmmaṇâ Kâśyapa-gôtra-sâmâ-  
nya-charāṇa-Nârâyaṇabhaṭṭa-śarmmaṇâ cha saha nânâ-gôtrêbhyaḥ pañcha-viṃśati-  
viprêbhyas tat-pâda-prakshâḷanam kṛtvâ Hodali-vishayê Muḍiyanûr-nnâma-  
grâman udaka-dhârâ-pûrvvam mayâ dattam asya grâmasya śimôchyatê (details  
of boundaries)

bhûmim yah pratigrihṇâti yaś cha bhûmim prayachchhati |  
ubhau tau puṇya-karmmaṇau niyata-svargga-gâminau ॥  
bhûmi-dânât tu yat puṇyam na bhûtam na bhavishyati |  
yasaiva haraṇât pâpam na bhûtam na bhavishyati ॥

(usual final verses)

Brahma-svam prapayâd bhuktam dahaty â-saptaman kulan |  
tad êva chaurya-rûpêṇa dahaty â-chandra-târakam |  
vikramêṇa tu bhôktrīṇām daśa pûrvvân daśâparân ॥  
lôha-chûrṇâśma-chûrṇaṇ cha vishaṇ cha jarayên narah |  
Vadhûvallabha-Mallasya vachanênaiva śâsanam |  
tvashtâ Nandivarmmaçhâryyô dânasyaśya likhâmy aham |  
yâvat sôma-sahasrâṁsû tâvat tishtati śâśvatham |  
Chûda-grâman pradâsyâmi Vadhûvallabha-bhûpatiḥ ॥  
ittham kṛtam sarvva-pradhânam Vaivasvata-daṇḍâdhipêṇa ॥  
vyâdhan Mullegam |

## 158

On copper plates of the same village.

[I b] śrī-Gaṇādhipatayê namah |  
 avyâd avyâhataiśvarya-kâraṇô Vâraṇânanah |  
 varadas tîvra-timira-mîhirô Hara-nandanah ||  
 śrīmân âdi-Varâhō yah śriyam diśatu bhûyasîm |  
 gâḍham âlîngitâ yēna mēdinî mōdatê sadâ ||  
 asti Kaustubha-mâṇikya-kâmadhēnu-sahōdaraḥ |  
 Râmānujah kalâ-nâthaḥ kshîra-sâgara-sambhavaḥ ||  
 udabhûd anvayê tasya Yadur nâma mahîpatih |  
 pâlitâ yat-kulînēna Vâsudēvēna mēdinî ||  
 tat-kulê Bukka-nâmâ yah kîrti-śaurya-vichakshaṇah |  
 Magâmbikâbhavad rājñî Lakshmîr iva Harêr yathâ ||  
 abhûd tasya kulê śrīmân abhaṅgura-guṇodayah |  
 apâsta-duritâsaṅgas Saṅgamô nâma bhûpatih ||  
 Mâlâmbikâbhavad rājñî tasya rājñîś śuchi-smitâ |  
 Damayantî Nalâśyēva Indrasyēva yathâ Śachî ||  
 âsan Hariharaḥ Kampô Bukka-Râya-mahîpatih |  
 Mârapô Muddapaś chēti kumârâs tasya bhûpatêḥ ||  
 pañchânâm madhyagas tēshâm praśâstê Bukka-bhûpatih |  
 prachanda-vikramô madhyê Pâṇḍavânâm ivârjunah ||  
 bhaṅgâḥ Kaḷiṅgâmita-śaurya-vṛittêr  
 Vaṅgâ vibhinnâṅga-vighûṛṇa-nêtrâḥ |  
 Ândhrâś cha randhrâṇi viśanti yaśya  
 bâhûgra-khaḍgēṇa viśîryamâṇâḥ ||  
 Turushkâś śushka-vadanâḥ Pâṇḍya-bhûpâḥ palâyitâḥ |  
 sva-bhujârjita-vîryēṇa tasmin râjyam praśâsati ||  
 Bukka-Râyô'bhavachchhrîmân bujârjita-parâkramaḥ |  
 mēdinî cha prajā yēna sva-putrâ iva rakshitâḥ ||  
 râjâdhirâjas tē[II a]jasvî yô râja-paramêśvaraḥ |  
 bhâshâ-laṅghita-bhûpâla-bhujaṅgama-vihaṅgamaḥ ||  
 râja-râja-bhujaṅgô yah para-râya-bhayaṅkaraḥ |  
 Hindu-râya-Suratrâṇa ity êtair upaśôbhitaḥ ||  
 Vidyâbbidhâna-nagarî vijayōnnati-śâlinî |  
 Vidyâranya-kṛitâ tasyâm ratna-simhâsanê sthitaḥ ||  
 yasmin shôḍaśa-dânânâm dharâyâm pariśôbbitam |  
 dânambu dhârayâ tasya vardhatê dharma-pâdapah ||  
 alaṅkṛita-Śakasyâbdê ra[sartu]-nayanêndubhiḥ |  
 Târaṇâbdê Chaitra-mâsô navamyâm śukla-pakshakê ||



Pampâyâm Bhâskara-kshêtrê Virûpâkshasya sannidhau |  
 Âpastambâkhyâ-sûtrâya Bhâradvâjânnavâyînê ||  
 Yâjushânâm varênyâya sakalâgama-vêdinê |  
 ashtâdaśa-purânânâm abhijñâtârtha-vêdinê ||  
 ashta-bhâshâ-kavitva-śrî-Śrî-Vânî-jita-sampadê |  
 Sômâya Nâchanâmbôdhês sômâyâmita-têjasê ||  
 Guttidurgâbhidhê râjyê Kôḍûrâkhyâ-mahîtaḷe |  
 Penamâgaṇi-vikhyâtaṁ sarva-sasyôpaśôbhitaṁ ||  
 Kôḍûru-Nâgamallâkhyâ-dinnâbhyâm api paśchimaṁ |  
 grâmôttamâd Vaḷuṅkûrôḷi prâchyâm diśi samanvitaṁ ||  
 Ūrachintaḷa-nâmnâś cha grâmâd dakṣhiṇa-saṁsthitaṁ |  
 Vaṅganûr-Koḍatâlâbhyâm uttarâśâm upâśritaṁ ||  
 Pinâkinî-tatê Pañchakaladiunnâhvayaṁ purâ |  
 Bukkarâyapurâkhyâta-pratinâmnâ cha śôbhitaṁ ||  
 nidhi-nikshêpa-saṁyuktaṁ jala-pâshâṇa-saṁyutaṁ |  
 akṣhiṇy-âgâmi-sahitaṁ siddha-sâdhya-samanvitaṁ ||  
 ashta-bhôgam idaṁ sarva-svâmyam â-chandra-târaḱam |  
 sa-hiraṇya-payô-dhârâ-pûrvakaṁ dattavân mudâ ||  
 śrîmân Nâchana-Sômâkhyâ-mahâkavi-varôpy atha |  
 râjânam âśishach chaiva chira-jîvi bhavatv iti ||  
 svayam anvakarôd vṛttîṁ daśôttara-śataṁ kavîḥ |  
 shad-vimśad atra bhâgâś śyur yajamânâhvayâś tataḥ ||

(here follow names of vṛttidârs and details of boundaries)

idam akhîḷa-râja-śêkhara-madhukara-jhênkâra-gîta-mâhâtmyam |  
 śrîmad-Bukka-Râjêndra-nṛipatêś śâsanam achalaika-pârijâtasya |  
 Âtrêyânâm Yâjushaḥ Kôṭidêvâ-  
 râdhyâchâryasyâṅgajô Mâdhamûrtiḥ |  
 chakrê saṁyak sarva-śâstra-pravîṇaḥ |  
 ślôkân êtân Mallanârâdhyâ-varyaḥ |  
 tvashtṛaitach-chhâsanam svâmi-śâsanêna vinirmitaṁ |  
 śâsanâchârya-varyêṇa Nâgi-dêvêna śilpinâ ||

(usual final verses)

(in Kannada) śrî- Virûpâksha

## 159

At the same village, at the entrance of the Sômêśvara temple.

(Grantha and Tamil characters.)

svastî śrî sâmanyôyan dharmma-sêtuḥ nṛipânâm kâlê kâlê pâlanîyô bhavatbhi  
 sarvân êtân bhâmina pâthivêndrân bhûyô bhûyô yâchatê Râmabaddhâ

## 160

At the same temple, on the north basement.

(Grantha and Tamil characters.)

.....dan mēl...ninra Vahudhānya.. Kāttigai ..... svasti śrīmat-pratāpa-  
chchakravatti Pōśala-śrī-vīra-Vallāḷa-Dēvar prithivī-rājyam-panṇāninra kālattu  
dēvar pradhānigaḷ śrīmanu-mahā-pradhānan Dādi. .llappa-dannāyakkar kumāra  
rāja-gaja-simha pāpandya-rāja-kumakāmi sadhā-gaṇḍa Sōmanātha-dēvar divya-  
śrī-pāda-padmārādaka ..... na śa...haṇiyārena Nigarili-Śōḷa-maṇḍalattu  
pPudi-nāṭṭu Muḍiyanūr-nāmā Kūttāḍu-daiva-chchaturvēdi-maṇḍalattu uḍai-  
yar Sōmīśvaram-uḍaiyar nāyanārkkku.....

## 161

At Tāvarekere (Duggasandra hobli), on a first virakal in Tammaṇṇa's field.

svasti śrī Dilīpa-Noḷambam prithivī-rājyam geyyuttire Māgarayyam paṇṇi  
peṇḍiran uḍey ulchalum eḷtina turugololum aḷmi sattan besageydom Koyatūra  
Vikramādityan bahu-guṇa-tējan

## 162

At the same place, on a second virakal.

svasti śrī Dilīpa-Noḷambam prithivī-rājyam geyyuttire Maṇḍikalla Kambala-  
Dānavarmme kaḍasaṁ perbhuli koṇḍ ôḍe ā-puliyam kolven endu pratijñe kaḍidu  
jāmadind oḷage kondam puliyum nāyum oḍa sattan besageydom Koyatūra  
Kāsigaṁ Vikramādityam bahu-guṇa-tējan

## 163

At the same place, on a third virakal.

svasti śrī Dilīpa-Noḷambam prithivī-rājyam geyyuttire Nelmalliyūra Chāmay-  
yam pati-hitan paṇṇi peṇḍiran uḍey ulchalum eḷtina turugololum aḷmi sattan  
besageydom Vikramādityan

## 165

At the same village, near the southern outlet of Doddakere.

(Grantha and Tamil characters.)

svasti śrī tiṅga...nattu-ttoṅgaḷ veṅkuḍai-kkīḷ Nila-magaḷ nilava Malar-magaṭ-  
puṇarndu-chcheṅgōl-ôchchi-kkaruñ-Gali-kaḍindu mannu-pall-ūliyuḷ Tennavar

18



mûvaru! Mânâbharāṇan pon-muḍiy-ānâ-pparu-maṇi-ppaṣun-dalai poru-kalatt-  
arindu vîra....ḷanai ā.....Gaṅgâdaranum vaṇḍ-amar-kaliṟroḍu ma-  
ḍiya tiṇḍiṟal-virudar Vikkiyum Viṣaiyâditanu.....

## 166

At Bâṇasamudra (same hobli), on the outer wall to the south  
of the Chaudêśvari temple.

.....mahârâyaru pruthvî-râjyavam âḷuvalli Šaka-varsha sâ 1323 neya  
Pramâdi-saṁvatsarada Kârttika-šûḍa 12 Guruvâra-punya-kâladalū Boramaṇ-  
ṇagaḷu Muḷuvâya.....sthaladalli śrīman-mahâ-pradhâna Virappayyagala..m  
makkaḷu Râjaśêkhara-Dê..gaḷu Muḷuvâya-...nâḍavolage naḍava.vumbalige  
saluva Bâḷasamudrada....â-sthalakke salluva chatu-simevolage.....dâriya  
halḷa saha sa-hiranyôḍaka-dâna-dhârâ-pûrvvakavâgi koṭṭevu â-halava.....  
samudra....keṟeyanû Brâmharu tamma kayya dhanavanu ikki kaṭṭi anu-  
bhavisuva vṛttimantara vivara (here come details of vṛttidârs)

## 167

At the same village, in Suṇṇaṅguri Tammaṇṇa's wet land in the south-west.

(Grantha and Tamil characters.)

svasti śrī ūr-uḍaiya.mudaliyârkkun-tiru..ttuvân pu..mâga.....vi..  
šêkara-namachchivâya-dêvarkkum viṭṭa nilam

## 169

At the same village, on a stone on the tank bund to the west.

śubham astu śrī vijayâbhyudaya-Šâlivâhana-šaka-varuṣaṅgaḷ 1439 neya Īśvara-  
saṁvatsarada Kârttika-ba...13 lu śrīman-mahâ-nâyaka.....Châbuya-Nâyaka  
.....(back) vanu âgumâḍikoṇḍu i-keṟege varuṣa-varuṣake tagu-  
magige kallu-maṇṇannu kaṭṭisikoṇḍu bahudu

## 170

At Kûtâṇḍapalli (same hobli),

on a rock under the Bûraga tree to the west of the village.

(Grantha and Tamil characters.)

śubham astu Šakâbdam âyirattu-munûṟru-nâ.patetti.mêl šel....ṟa Parâba-  
varuṣatu Tai-mâšam irubattiraṇḍâdu tiyadi Mu..vâyil Šômišuramm-uḍaiyar  
stâ.....vatti Šiva....ṇa.....tâ..dêvar Nalûril...ṇa-peru-  
mâḷuku..ti...niyum pattu kuḷaga.....

## 171 (a)

At the same village, on the north wall of the Īśvara temple in ruins.

(Grantha and Tamil characters.)

svasti śrī sārvaabhauma-chchakkiravattigaḷ śrī-Pōśala-vīra-Rāmanātha-Dē. . . . .  
 uḍaiyār Peṅgiśvaram-uḍaiya-nāyanār tiru-madaivilāgattu.yā. . . . .ya  
 nāyanārukku pāda-toyam ālil patt-ālukku ōr-āl vaichchu-kkuḍuttē. . . . .

## 171 (b)

At the same place.

(Grantha and Tamil characters.)

Adaippan-ālavanda-pillaiyena uḍaiyār Peṅgiśvaram-uḍaiya-nāyanārukku eṇ  
 kuṭṭaiyilē a. . ppadi kaṇḍaga-nilam viḷakka. . ppattā. . viṭṭēn

## 172

At Rājagunḍalahalli (same hobli),

on a boulder to the south of the Veṅkaṭarama-svāmi temple.

śubham astu kereya kaṭṭu-goḍagiya sādhanada prati svasti śrī vijayābhyudaya-  
 Śālivāhana-śaka-varusha 1419 neya Naḷa-samvatsarada Vayiśākha-ba 10 lu  
 śrīmatu Allapagaḷa makkaḷu Nārasimha-dēvagaliḡe Nārasimha-dēvara sthāni-  
 karu Koṇḍapa Timmanagaḷa makkaḷu Dēvapagaḷu koṭṭa kaṭṭu-goḍagiya sādha-  
 nada kramav ent endare namma Kadirī-Lakshmī-Nārasimha-dēvara amṛita-  
 paḍi-nayivēdyake saluva Hode-nāḍolaḡaṇa Nārasimhapuravāda Guṇḍalahaliya-  
 grāmavanu nānu Nārasimha-dēvara nirūpadinda nambigaḷu Apachi-Anantappa-  
 gaḷige kāṇiyāchiyāgi koṭadu dēvara amṛitapaḍi-nayivēdya-kaṭaḷegeṇ paṇu-  
 tithigaḷa kaṭaḷegū dēvara viśēsha-nayivēdyakeṇ gandhada krayakkeṇ pañcha-  
 paṇuvadālū māḍuva šēvey iū-muntāda-parichāarakara jita yiū-muntāda-šēve-  
 gaḷige māḍūḍake nambigaḷu yitaṇḍadavarigū nela-thara-kāṇiyāchiyāgi koṭa  
 Guṇḍalanahaliya-grāmadaḷu hiriya-kerege paḍuval āda Māvinahalaḷavanu nimma  
 kaiyalū dhanavanū yiki Karukoli-kanne-kereyanū kaṭisuva sammandha nīvu  
 ā-haḷadalū kereyanū kaṭisi kerege maṇṇanu baḷaḷavāgi hāki kalu kaṭeyanū  
 kaṭi kalu-tūmbanū yiki ā-tūbigē yiṭige rasavarga suṇṇa saha yiki tūbanū  
 jatanavāgi māḍi ā-kereyanū pūrayisi ā-kereya keḷage achukaṭina gadeyanū  
 tidi ā-kereya keḷage buṭidanthā achukaṭina gadeyanū beḷada-bhāga nālku-  
 bhāga mānyavāgi anubhavisikombiri ā-nālku bhāgaṇ tumbida baḷika nāu  
 nimage koḍuva dasavanda ā-kereya keḷage puṭidanthā gadege voḷa-dasavanda-  
 vāgi hatake mūrara voḷa-dasavandada maryādeyalū kaṭu-goḍageyanū tiṛichi  
 ā-kaṭu-goḍageya gadege uttama-madhyama-kanistavāgi tri-stānadalū śilā-  
 stāpanavanu māḍisi-koḍuveṇ yi-kereya kaṭu-goḍage-mānyavāgi koṭṭa holanu

18\*



yîga vyavasâyava mâdi râgiya bituva holadolage nimage kaṭu-godagê-mânya-  
vâgi koṭa holanu kha  $\frac{1}{2}$  tarisu holadalû mânyav âgi koṭa holanu kha  $\frac{1}{2}$   
ubhayan kha 1 khaṇḍuga-holavanû kaṭu-godageya mânyavâgi šilâ-sthâpana-  
vannu mâḍisi koḍuveû nimma bhâga-mânyada nâlku-bhâgada voḷage â-nîû  
nîû kaṭisi kerege âna-mânav âdare â-kereyanû nîvê kaṭisikonḍu nimma bhâga-  
mânyada gadeyanû nâlku-bhâga tegadukombiri nimma mânyada nâlku-bhâgaû  
tumbida baḷika â-kerege lêsu hoḷeyav âdare â-kereya keḷana gadeya mêle nimma  
dasavandada gade sabavâgi virâḍisi gadeya mêle roka-bhattavanû variyanikki  
etti kereyanu kaṭisuveû nimma kaṭu-godageya gade-holake namma sthâna-  
dinda banda tirunâḷa-kâṇike haḷadu hostu grâma-vecha biṭi birâḍa sollage  
âudû yilla elli elli matû munde nîra tidi haridu yasṭu gade huṭidarû tidida  
tidida sthaḷadalû nâlku beḷada bhâga-mânyavanû anubhavisî adakû yî-maryâdê-  
dasavandavanû tiṛichikonḍu mikkâda gadeyanû endendigu nimma sâgubaḷi-  
yâgi naḍasibaheû sâgida gadege nere-maryâdeyalli vâra-gutageyanu yikababiri  
yî-kereyalû sâgida gadege sthânada bêḍige birâḍa bijavari biṭi solage yidâû-  
daku nimage sammandhav illa nîû kaṭista kere dhrîva-jalavâdare adike-teṅgu-  
modalâda sthâvaragaḷanû nimma kaṭu-godageyalû sthâvaragaḷanû yiki nîvê  
anubhavisikombiri yî-dasavandake hatake mûrara voḷa-dasavandada gadege  
kere tumbade yidare koḍage nîru-saridiyalû gadeyanû anubhavisalulavaru  
nimma dasavandada gade-holavanû mâḍuva vokaluḷige maneyanû kaṭuvadake  
sthaḷavanu tōṛisikodululavaru â-vokala kayalû mane-dere biṭi bêgâra kâṇike  
kaḍâya ênanû nâû koḷa-salladu yî-kaṭu-godageya gade-holavû nimage â-  
chandrârka-stâyiyâgi nimma putra-pautra-paramparâbhivṛiddhiyâgi dâṇâdhi-  
krayaṅgaḷige yōgyav ahantâgi salaluladu endu voḍambatṭu koṭa kaṭu-goda-  
geya sâdhana yint apudake sâkshigaḷu (names of witnesses) yint ivar-ubhayânu-  
matadin̄ sâdhanava [ baradâta Puṭarasara maga Dévarasanu su-hastada  
vopa śrî-Nârasimha-kâṇiyâchikâra nambigaḷa voppagaḷu Apachiya baraha  
\*Chunachappana baraha sâkshigaḷa voppagaḷu voḍeya vopa †Raghumagha-  
garam̄ \*lōka †sâkshiṇâ Dêva-Râyagaḷa sâkshi Timmayana sâkshi śrî-Kadirî-  
Nârasimha maṅgala mahâ śrî śrî śrî

## 173

On the north side of the same boulder.

śubham astu kereya gadeya sâgubaḷeya vōleya prati Rudhirôdgâri-saṁvatsa-  
rada Jêsthâ-ba 12 Bu-lu śrîmatu Muḷuvâgila Kadirî-Nârasimha-dêvara sthâ-  
nikaru Viṭhayagaḷu Anantappagaḷa aḷiyandiru Kuppayagaḷu Râmasamudrada  
Kadari-Nârasimha-dêvagaḷige koṭa sâgubaḷiya vōleya kramav ent endare namma  
Nârasimha-dêvara amṛita-paḍige saluva Guṇḍlahaliya-grâmadalu nîû hostâgi

\* In Tamil characters.

† In Nâgari characters.



kattisita kereya kelage nimma dasavandada gadeya kalade nimma devasthana-  
nada gadeyanu nimma sagubaliyagi sagista vivara nere-mariyade Chika-Aubha-  
la-somayajigala kereya gadeya guttage-varige aru-khanduga-kodage elu-kha-  
ndugadalū naḍeyalāgi nīū kaṭista kereya kelagana gadeya alateya kōlina vāsige  
nāū hecha kaṭidu khanduga sahakāra-bhāga 1 ke kha 1 ke guttage kha 7  
koḍ[ag]eya bhāga 1 ke gade kha 1 kke guttagekha 8 aksharadalū kārige elu-kha-  
nduga kodage 8 khandugada maryāḍeyalū kaḍu-guttageyāgi salisalulavaru  
kerege nīru sālade sāvihōdare gadege sarī-vāravanū ikkalulavaru kereyali  
nīru sāladiḍare gūḍe yereyal ādare nere-maryāḍeyalū guttageyanū yīlihi-  
kodululavaru kabu-gade 1 ke guttage roka 1½ alla arasina 1 ke gutage 1½  
hana-vaḍa yī-maryāḍeyalū devasthānada baṇḍārake amṛitapaḍige roka-bhatta-  
vanū māḡ-alate bahahāge aladu koḍalulavaru yī-maryāḍeyalū sāgisi rūpa-mā-  
ḍikonḍu yihudū endu koṭa sāgubaliya vōle \*Viṭhayana baraha Kachchayana  
baraha \*śrī-Kadirī-Nārasimha maṅgala mahā śrī śrī śrī

### 174

At the same village, on a rock near Holagēri to the east.

śubham astu Chitrabhānu-samvatsarada Śrāvaṇa-ba 8 lu śrīmatu Muḷuvāgila  
Kadirī-Nārasimha-dēvarū Chiratakunṭe śrī-Sāmājiya maga Rāghava-bha....  
bhū-dāna-patrada kramav ent endade Nārasimha-dēvara amṛitapaḍige saluva  
Nārasimhapura-grāma Kūṛujili-grāmada naḍuvaṇa Śiva.. sammandada Sāmi-  
..chatraga āhāra-svāsthyeyam Nārasimha-Kūṛujili..eya Śrīyasarige .....  
pura-niyōga-sambaḷa-vechchagaḷige nimma kaiyyalli vūra mundaṇa hola-grāma  
khanduga 1 hola-gade kha ½ vubhayam hola-gadde ..vana āgamāḍikonḍu ā-  
chandrārka-sthāyiyāgi putra-pautra-pāraparyavāgi.....hadu yendu koṭṭa  
dharma-śāsanam (usual final phrases) śrī-Nārasimha

### 175

At Agara (same hobli), on a stone in the Gānigara-tōpu near Mādigara-pālya  
to the north-east.

svasti śrī śubham astu śrī-mahā-maṇḍalēśvara ari-rāya-vibhāḍa bhāshege tappu-  
va rāyara gaṇḍa pūrva-dakṣiṇa-pāschima-samudrādhipati Hindū-rāya-Suratāḷa  
vīra-rājādhirāja paramēśvara śrī-Harihara-Rāya-kumāra śrī-vīra - Dēva-Rāya-  
Voḍeyaru prithivī-rājyam geyva kāla Vijayanagariyali sthira-paṭṭābhishēkavāgi  
yiha-kāla Śakābda-(varuṣa) 1000 munnūra-mūvattara mēle naḍava Sarvvadhārī-  
samvatsarada Śrāvaṇa-ba 1 Maṅgalavāradallu śrī-vīra-Vijaya-Rāyaru Muḷavā-  
gilali prithivī-rājyam geyiva kālādalli śrīman-mahānāyaka-Bayira Kaṭhāri-Sā-  
luva Sambe-Nāyakara Tirumale-Nāyakaru Murāri-Nāyakara maga Tammaya-Nā-  
yakaru jana yēkastarāgi namage saluva Ho (back) da-nāḍu voḷagana . . .

\* In Tamil characters.



li Agarada kere chikka-kere haḷadalli kaṭṭi Maṭṭikasamudra.....samudra  
 ..ba vūru.....chatu.....nālku-kalimaṇe.....Bhāradvāja-gōtra Ya-  
 ju .... dhika .... maga Siṅga-Perumālu .... koṭṭa dharma-śāsanada kra-  
 mav ent endode .... Agarada kere-oḷa-kereya Horanakereya kaṭṭe koḍa....  
 mūḍiya .....yī-dāna .....yī-śāsana baradāta .....

## 176

At Maṇḍikallu (same hobli), on a stone near the Gōpālasvāmi temple.

.....śu 1 lu śrīman .....mēśvara Sūdakaḷali ..... Bachiya-Dēva-mahā-  
 ara ..... Nāgeya-Nāyakarige ama .....ṭa Maṇḍikala Sāsaveya ... Pāpeya-  
 Nāyakaru .....

## 177

At the same village, on a stone in Patel's house in the fort.

śubham astu.....Śālivāhana-śaka-varuṣaṅgaḷu 1542 nē Raudri-saṁ....  
 ..rallu śrīmad-rājādhirāja rāja-paramēśvara śrī-vīra-pratāpa.....Dēva-Rāya  
 ... sampannarāda Dēvā ..... gaṇḍa Śrīraṅgaḷ ... -Dēva-gaṇḍage .....  
 Hampayanavarige....gaṇḍaru tamma amṛita-gaṇḍage puṇyavāgabēku yendu  
 .....nāgi samarpisida grāmagaḷu Maṇḍikallu idara Kurupahaḷliya.....  
 Harapanahaḷliya-grāma 4 Duggasamudra.....

## 178

At Kurudumale (same hobli), on the basement of the Channarāya-svāmi temple.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍ-āyiratt-oru-nūrru 82 ſeṇṇa mūvām āṇḍ-āna Raudiri-śa-  
 marchcharattu tiru-Kāttigaiyin naṅ-kkālattu Jayaṅgaṇḍa-Śōḷa Iḷavaṇjiya-rāyarā  
 Kūttādun-dēvar maganār Vāsudēvar nambirāṭṭiyar ..... Śeṭṭālvārena  
 Puda-nāṭṭu-kKurudimalaiy-āna Kūttādun-dēva-nallūril śrī-Vāsudēva-pperu-  
 māḷukku śandrāditya-varai ſelvad-āga vaitta tiru-nandāvilakk-onṇukku Irati-  
 yūril periy-ēri-kīḷ viṭṭa nilam aṇu-kaṇḍagamum Śelva-Gōpālaṅku Śittirai-paḍi  
 amuḍukku niṇṇam nāliyi-ariṣi tiru-ppōnagattukkum ivv-ēri-kīḷ viṭṭa nilam aiṇ-  
 gaṇḍagamum āga vichchu viḷukkāḍu nilam padinēḷu-kaṇḍagamum nirkkaḷa  
 viḷukā....nādē iru-pū vilaivad-āgavum tiruv-ārādanam-panṇum nambimāril  
 Kāśyapa-gōtra Nārāyaṇa-baṭṭaṇum Kauśika-gōtratu-kKarumā...kka-baṭṭaṇum  
 kaikoṇḍu chandrāditya-varai ſeluttakkaḷavargaḷ āga viṭṭēn Śeṭṭālvārena i-  
 dharmam iṇakkanavan Gaṅgai-karaiyil kurāl-paṣuvai koṇṇān pāpattalē viḷuvān

179

On a door-post in the south-east of the same temple.

(Grantha and Tamil characters.)

svasti . . . Iravattira-śanmarcharattu Ilavañjiya-rāyan śāmattan danṇākkan  
Vāśanukku Anantanena vē..kāran vi.ṭôm.pô..nāyan

180

At the same village, in front of the Nagarêśvara temple.

Durmukhi-saṁvatsaram Chayitra-śūda 7 lu śrīmatu-Kuridimala Gaṇapaya  
Āvani-Gaṇapaya Chinnayya ī-janam mugurunnu yēkastulai Baṅgāru Mudaya  
kaṭiñchina guḍi līṅga-pratiṣṭhe chēyiñchi ī-Nagarêśvara-dēvuniki svāsti mu-  
...archanā-vṛittitōgoḍuṅgu-māni-chēnu kham ½ yī-dēvalānuku archanānakugā  
mēmu nīku krayānuku yichināram ā-svāsti mēmu (stops here)

181 (a)

At the same village, on the basement of the Sômêśvara temple.

(Grantha and Tamil characters.)

svasti śrī Śakābdam 1233 idan mēl śellāninra Kaliyuga-saṁvatsaram 4412 idan  
mēl Virôdhikṛit-saṁvatsarattu Makara-nāyarṛu pūrva-pakshattu Daśamiyum  
Budhan-kiḷamaiyum Rôhiṇiyum āna nāl Toṇḍai-maṇḍalattu-tTiruvallattu-kkāṇi-  
udaiya Gautama-gôtrattu Paramêśvara-bhaṭṭan-dēvan Nigarili-Śōḷa-maṇḍa-  
lattu Puda-nāṭṭu-kKurudimalaiyil udaiyār Peṅgiśvaram-udaiya-nāyanārku mu-  
daliyār Ilavañjiyar āna Kûttādun-dēvan..kku.....periya ēriyil udaka-  
pūrvam āga-ttanda nilam a..ppaḍi eṭṭu-kkaṇḍagamum dēvadānam āga chan-  
drāditya-varai śelvad-āga-kkuduttēn inda dharmmattukku śrī-Māhêśvarar  
rakshai

181 (b)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Nigarili-Śōḷa-maṇḍali.....laiyil udai.....

182

In front of the same temple.

(Grantha and Tamil characters.)

svasti śrī Kurudimalaiy-āna Kûttādun-dēva-nallūril mō..yeḷundarina maḍa-  
ttukku yivv-ūril eṇṇai-vāṇiyar palarum ti.....malaiyaru.....n šekku on-  
ṛukku arai-chcholigai eṇṇai.....



## 184

At the same temple, on the basement of the south outer wall.

(Grantha and Tamil characters.)

svasti śrī Śakābdam 1195 n mēl śellāninṛa Śrīmukha-samvatsarattu Vaigāṣi-  
mādam mudal svasti śrī Jayamkoṇḍa-Śōḷa Ḥavañjiya-rāyan Vāsudēvan Vāsu-  
dēvan svasti śrī Nigarili-Śōḷa-maṇḍalattu-pPuda-nāṭṭu-kKurudimalaiy-āna  
Kūttādun-dēva-nallūril uḍaiyār Kūttādiśvaram-uḍaiya-nāyanārkkku-ppūjaikkum  
pala-paṇi-nimandaṅgaḷukkum uḍal āga in-nāṭṭil Tāmaraippaḷḷikku aḍaitta  
nanṣey punṣey nār-pārkkellaiyil dēvadānan tiruvidaiyāṭṭam baṭṭa-virutti nīkki  
ivv-ūr chandrāditya-varai sarvamānyam-āga dēvadānam-āga-kkuḍuttēn śrī  
Māhēśvara-rakshai sva-dattām para-dattām vā yō harēta vasundharām shasṭir-  
varsha-sahasrāṇi viśṭhāyām jayatē krimih śivam astu

## 185

At the same temple, on the basement of the west outer wall of the Gauri temple.

(Grantha and Tamil characters.)

svasti śrī Śiruppiḷḷai Śāmāśāṇḍāṇ Pramāmōḍa-varushattu nammudaiya . . mbi-  
rāṭṭiyār kōyilil mādāpattiyamum avarkku . . namum kuḍuttōm Tambirāṭṭi-ēriyilē  
mu-kkaṇḍaga-kkaḷaniyum tirut . . kaṇ . . gamum mu-kkaṇḍaga-kkollaiyum viṭṭōm  
ippaḍi kaikkōṇḍ-anubavippaḍu

## 186

On the south basement of the outer wall of the Īśvara temple to the  
north of the same temple.

(Grantha and Tamil characters.)

svasti śrīh Śakarai-yāṇḍu āyiratt-oru-nūrru-tonnūrru-eṭṭām āṇḍ-āna Dhātu-  
varushattu Makara-ravi irubattumūnṛān-tiyadi Nāyarru-kiḷamaiyum pūrva-  
pakshattu Ēkādaśiyum Mṛigaśīrshamum āna irrai-nāl Jayāṅgoṇḍa-Śōḷa Ḥavañji-  
rāyar mudaliḡaḷil Ponnappiḷḷai magan Tanimai-nīkkinārena ammān Vayi-  
rāṇḍai pratishṭhitta nāyanār Peṅgiśvaram-uḍaiyārkkku śiru-kālai-sandhi amudu-  
ṣeyd-aruluvad-āga Kalppalimaḍuvil en-kkuṭṭaiyil kaḷaniyilē mu-kkaṇḍaga-kaḷani  
dēvadānam āga śāntrāditta-varai śelvad-āga viṭṭēn Tanimai-nīkkinānena i-dhar-  
mmam śrī-Māhēśvara-rakshai

## 187

At the same village, on the south basement of the Amma temple.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu 1192 śellā . . . . . lvāṇḍai-dēvar maganār Jayāṅ-  
goṇḍa-Śōḷa Ḥavañji-rāyarāna Ḥaiya-Vāśudē . . . nambirāṭṭiyār Śeṭṭālvarena uḍai-

yār . . . . . nāchebi . . . . . ṇikkum amudupaḍikkum tiru-mañṇattukkum  
 tiru-ppallittāmattukkum tiru-viḷakkukkum kaṇiyamudukkum Vishuvâyana-  
 samkramaṅgaḷukkum a . . . . . tāše . . . . . naṇai kuḷagamum Vishuvaya-  
 na-samkramaṅgaḷukku varushattukku nellu eṭṭu-kkaṇḍamum . . . . . rayar kâṇi-  
 uḍaiya Śiva-Brâhmaṇaril Kauśika-gôtrattil . . . . . ttukkum Kâśyapa-gôtrattil  
 Na . . . . . piḷḷaikkum i-mmûvarukkum achchanâvṛitti nilam nâr-kaṇḍagattu-  
 ppattu-kkuḷagam dēvakanmi . . . . . ŋja-piḷḷaikkum nila-mu-kkaṇḍagam ſeṅga  
 . . . . . porpa . . . . . ka . . . . . ṇai . . . . . ḍagam tiru-mañṇattukkum tiru . .  
 ttukkum nilam iru-kaṇḍattu-kkuḷagam ſandi-viḷakku-ppattukku nilam . . . .  
 ḍagam . . . . .

188

At the same village, on the basement of the gateway to the  
 Kâśi Viśvēśvara temple.

(Grantha and Tamil characters.)

svasti śrī Śakâbdam 1288 mēl ſellâninṇa Parâbhava-varushattu Âni-mâdam  
 20 ti . . . . . Kuruḍimalai . . . . . yil uḍaiyâr-kKûttâḍiṣvaram-uḍaiya-nâyanâr kôyilil tiru  
 . . . . .

189

On the west basement of the same temple.

(Grantha and Tamil characters.)

svasti śrī Śakâbdam 1220 n mēl ſellâninṇa Viḷambi-varushattu Âni-mâsa-mu-  
 dal Kuruḍimalaiy-âna Kûttâḍun-dēva-nallûril uḍaiyâr Kûttâḍiṣvaram-uḍaiya  
 nâyanârku svasti śrī Jayamgonḍa-Śôḷa Iḷavañṇiya-râyan Vâsudēvan Kûttâḍun-  
 dēvan ivv-ûṛku mēṛkil Śôḷa-kuṭṭaikkum aḍaitta nanṣey punṣey nâr-pâṛkellaiyil  
 mun-nâḷil dēvadânam tiruviḍaiyâttam Œômanâta-dēvar nila mu-kkaṇḍagamu-  
 nîkki in-nâyanârku ivv-ûril viḷai-nilaṅ-gollai kaḷani tōṭṭam ellâñ-jandrâditya-  
 varai dēvadânam sarvamânyam-âga-kkuḍuttēn

190

On the east basement of the same temple.

(Grantha and Tamil characters.)

svasti śrī Śakâbdam 1283 mēl ſellâninṇa Pila-varushattu Kâttigai-mâsam 8 ti  
 Puda-nâṭṭu nâṭṭu-nâyagañ-jeyivâr Œilândikan Œennanān Œokkaṇan . . . . . ſiṇyar Tiru-  
 Mâr-pêṇuḍaiyar magan Aḷagiyâr Vēṅgaḍavâśârikku sâsanam-panṇi-kkuḍutta  
 paḍi nâyakar nâchchiyârai ēṇiy-aruḷappaṇṇina viḷattu tiruppaṇi kûviyil ſeppu-  
 paṇi mûṇṇatonṇu daṣakiyai nâlattonṇu kaḷichchu kuḍu . . . . . ttukku nâyanârku  
 ſellu dēvadânattilē kaṇḍaga-kaḷaniyum pattu-kuḷaga-kollaiyum naḍattakaḍa-





vômm-âgavum Kuruḍimalai šellumbôdu Pâraikuṭṭaiyum vaḍa-puṟattil pattu-  
kkaḷaga-kollaiyum šandrâdittya-varai šellakāḍavadu šubham astu ôm

## 191

At the same village, on the north basement of the Vighnêśvara temple.

(Grantha and Tamil characters.)

svasti śrī Śakâbdam 1295 mēl šellâniṇṇa Pramâdi-varshattu Vaigâši-mâdam  
2 ku nagaravaṟṟku naḍattakkaḍavadu ivanukku naḍattum šimai ivan aḍai..  
... li-Šôḷa-maṇḍalattu - pPuda - nâṭṭu - kKuruḍimalaiyil Atirêkavîrappiḷaiyâr-  
Appuppiḷaiyârkuṁ Dêva-maṇḍalattil aiṁ-guḷaga-kaḷani aiṁ-guḷaga-tô.....  
kôyilil ttânattâr Dekshinâmûtti Vinâyakar Šivâ-mudaliyâr Kûttâḍundellaiyum  
Appukku-chcheluttakkaḍavôm dēvar..maikku-kkaṇḍaga-ni.....var Appa-  
chchîyar ēva..nuṇai nâyanâr Malaipperumân magan Irugarukku-chchâ..m  
aiṁ - guḷaga - kollaiyum naḍattakkaḍavôm tTiruvâlattatti ..... nam-panni-  
kkuḍutta paḍi muṟppaṭṭa aḍaippa muṟpaṭṭa Dēvarammai..niṟṟum pala muṟai  
mudal-oḍukku ivarukku.....

## 192

At the same village, on the

Brindâvana-katte in front of the Vinâyaka temple in the south-east.

(Grantha and Tamil characters.)

svasti śrī Naḷa-šamvachcharattu Šeyaṅgoṇḍa-Šôḷa Iḷavaṇji-râya..! manidaril  
daṇṇâkkar âna Vâśananukku Pâṟpaḍuvil irukkum Vâsudēvappaḍai..n magan  
Šômananena Vâriyâ....nena uṇḍ-ôḍi-ppôm .vâriyâkka....

## 193

On a rock at the foot of the hill to the south-east of the same village.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yâṇḍu âyiratt-oru-nûṟṟu-aṇjâvadu ſeṇṇa Visvâvasu-šam-  
vachcharattu Âvaṇi-mâda-tTiṅgaḷ-kilamai..! Šakki-dêva...ivan pâṭṭa.....  
..dêva..ṇḍalikan pPuda-nâṭṭai suka-vinôda.....mum pritivi-râjyam-šeda-  
riḷa ivan Šakki-dēvan âna Tantira-pâla.....ivarilai.....n-âna Tantira-  
pâlan..va.....dēvar maṇḍalikan tiru...ta..ksharamu.....šo..  
..nâga.....malaiyi.....ṟṟku sarvamâ..ya.....kku..tt-aruḷa  
....dan malaiyiṟ a..n kaṇḍu mēl ko.....laiyum....la Ira..  
r-êriyum Kaḍakkulamum kil-koḍa..nuḷanu.....kaṭṭugi.....mbu yiraṇḍu  
puḍukkuvittu ivv-ûraṇi-šeydēn Šôma.....Tantira-pâlanena

## 195

At the same village, on a black stone to the south of Arakere wet land.

śrī-Raṅgasâmi-śilâ-tîsinavuḍu Vaishṇava-Timmappa-kumârūḍu Bairaṇa Kempa-  
puraṇ-Pâpaṇṇa-châta vēyiñchina-śilâksharâlu Nârâyaṇa

## 196

At the same village, on a rock below Tâlekunṭe.

Viśvâvasu-nâma-saṁvatsarada Parâbhava-nâma-saṁvatsaram Kârtika-śudha  
3 lu śrîmatu-Kuriḍimala-Gaṇapaya Chinnaya Liṅgapa jana-muguru yêkastulai  
Arasaye-gavuni-Kṛishṇa-gauniki Tâlakunṭê-charuvu-kindanu kaṭu-kodagi-maḍi  
mûḍu-stalâla modati-kaṭanu (grant specified) â-chandrârkaṅgânu anubhaviñchêdi

## 197

At the same village, on a rock near Mâdigara-kunṭe.

yî-dâriyanû Sôvarasara dharmade Bîrarasa mâḍistanu

## 198

At Kurubarahalli (same hobli), on a stone lying on the bund of the tank.

svasti śrî-Dilipayya prithivî-râjyam geyye Tiruvayyana magam Chandrasêkaram  
Maṇḍigalla-kerege bittukattu biṭṭam (usual final phrases)

## 199

At Kannasandra (same hobli), on a rock near Chaḍiga's field.

Krôdhana-saṁvatsarada Vaisâkha-ba 12 lu Yiṭṭayyanu Kaṇayyage biṭṭa karaga-  
mânya-hola kha 1

## 200

At the same village, on a rock near Tôṭi's field to the south.

Râkshasa-nâma-saṁvatsarada Pushya-śuddha 6 lu śrîmatu śrî-Kêśava-Râyage  
Dêśa-kulakarapi-Veṅkaṭa-Râyaru barakotṭa-kâgada . . . 14 Raṅgaṇṇa Bîmaya-  
navara Bayachaṇṇa jana . . . ma-samudra koṭa-mânya hola kha 1; gadde kha 2

## 201

At Bairakûr (Bairakûr hobli), on a stone in the enclosure of the Âñjanêya temple  
attached to the Kôḍaṇḍa-Râmasvâmi temple.

svasti śrî jayâbbyudaya-Śâlivâhana-śaka-varushaṅgaḷu ? 1454 neya Nandana-  
saṁvatsarada Bhâdrapada-ba 1 lu śrîman-mahârâjâdhirâja paramêśvara śrî-  
vîra-pratâpa śrî-vîra-Sadâśiva-Râya-Dêva-mahârâyarû prithivî-râjyam geyiuttam

19\*



iralu akhilâṇḍakôṭi-brahmâṇḍa-nâyakarâda . paṭṭada śrīmad-anâḍiśvararâda  
 Bairakûra Raghunâtha-Hanumanta-dēvarige śrīman-mahâ-nâyakâchâryarâda  
 Yara-Timma-Nâyakara kumâra Mutyâla . . ji-Nâyakara pautra . . . . adhikâri  
 Nâga . . . . . Timmapa-gaṇḍara kârya . . . . . Yêkâmbra . . . . . Śântapa . . . . .  
 . . pa-gaṇḍara kârya-kartar âda Chikapa-Šeti Tambiyapanû saba Elavañji . . . .  
 yakarigû Tammapa-gaṇḍarigû . . . . . gaṇḍarigû puṇyav âgabêk endu sabi-  
 ranjôḍaka-dâna-dhârâ-pûrvakav âgi dhâreyan eṇadu koṭṭa-dharma-sâdhana . .  
 . . . (usual final verses)

## 202

On the wall to the left of the door of the same temple.

svasti śrī Pârthiva-saṁvatsara-Jêshṭha-ba 10 lu śrīman-mahâ-maṇḍalêśvara . .  
 râja-Râma-Râjayya-Dēva-mahârâjulayavâri kârya-karttulai . . . . gâru Bayirakû-  
 ri Raghunâyi-kula-švâmiki . . . . . Nârâyaṇagâri janulu nalugiriki kaṭaḍa . .  
 . . . . . dēva . . . . . va chêtalô . . . . . chaṇuvu-kinda . . . . .

## 203

At the same village, on a stone lying to the south.

. . svasti śrī Madire-goṇḍa-Ko-Pparagêśarivarmmaṅge || varisham || irppatt-om-  
 bhattarol Baydakûra Râvi-nâḍa Mâryamma mamma Gaṇipa Râma turuvan  
 ikkisi alki sattan avaṅge kal-nâṭu Permmâḍiya Sâmantappan koṭṭa kaḷani  
 okkaṇḍugaṁ kereya kelage . . . . . ndâḍiṅ uyyala . . . . . pôpâ (usual final phrases)

## 204

At Šikûr (same hobli), on a stone built into the Bûruga tree jagali.

(Grantha and Tamil characters.)

svastti śiri Vi . . . varushattu . . kkiyil Piḷḷaiyâr kôyil . . mēšuraril aṇubattu-  
 mûvar še . . en piḷḷaigaḷum i-ttiruppani . . yakkaḍavargal

## 205

On a stone on the hill of the same village.

svasti śrīmat-Râma-Râjayyagâri baṇṭarôtu Sâdhâraṇa-saṁvatsaramlô Chaudê-  
 švari-ammavâriki tana bhakutiniñchi chéyichechina maṇṭapanû sûri-chandulu-  
 âdigâ vuṇḍêdi (imprecatory phrases)

## 207

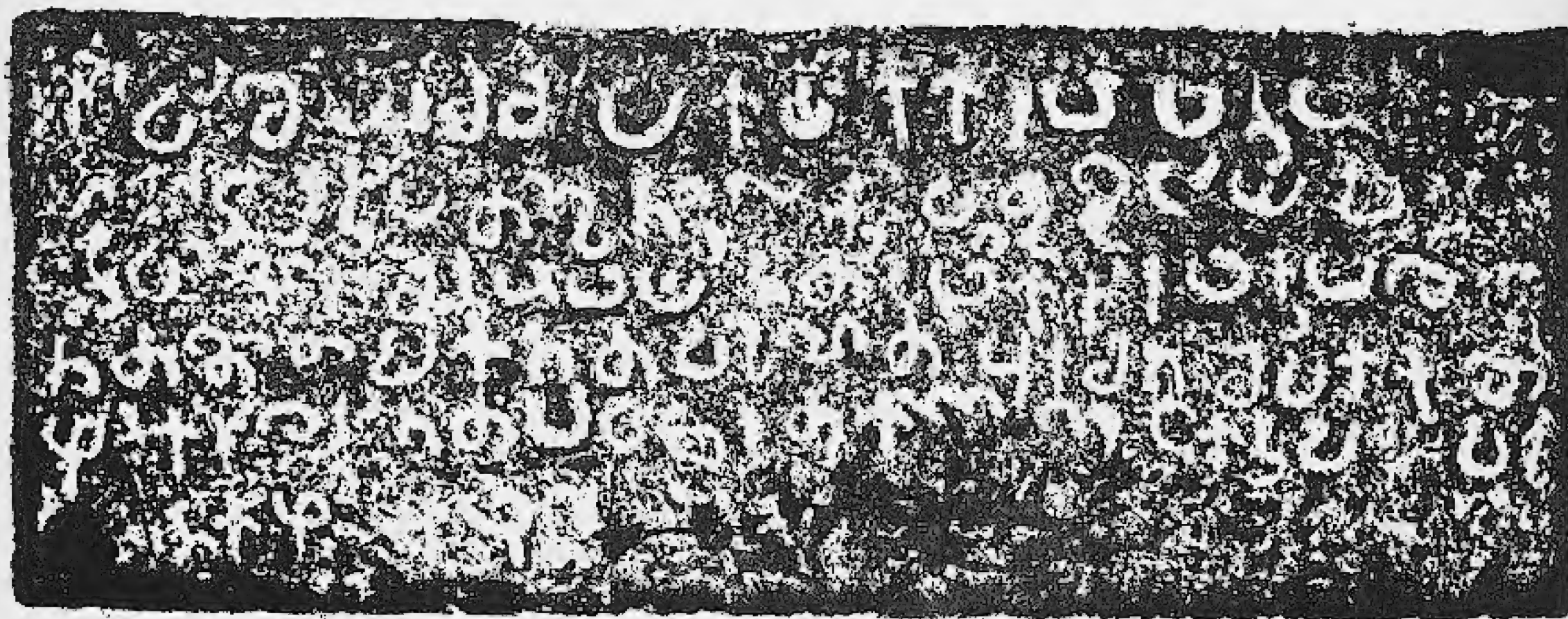
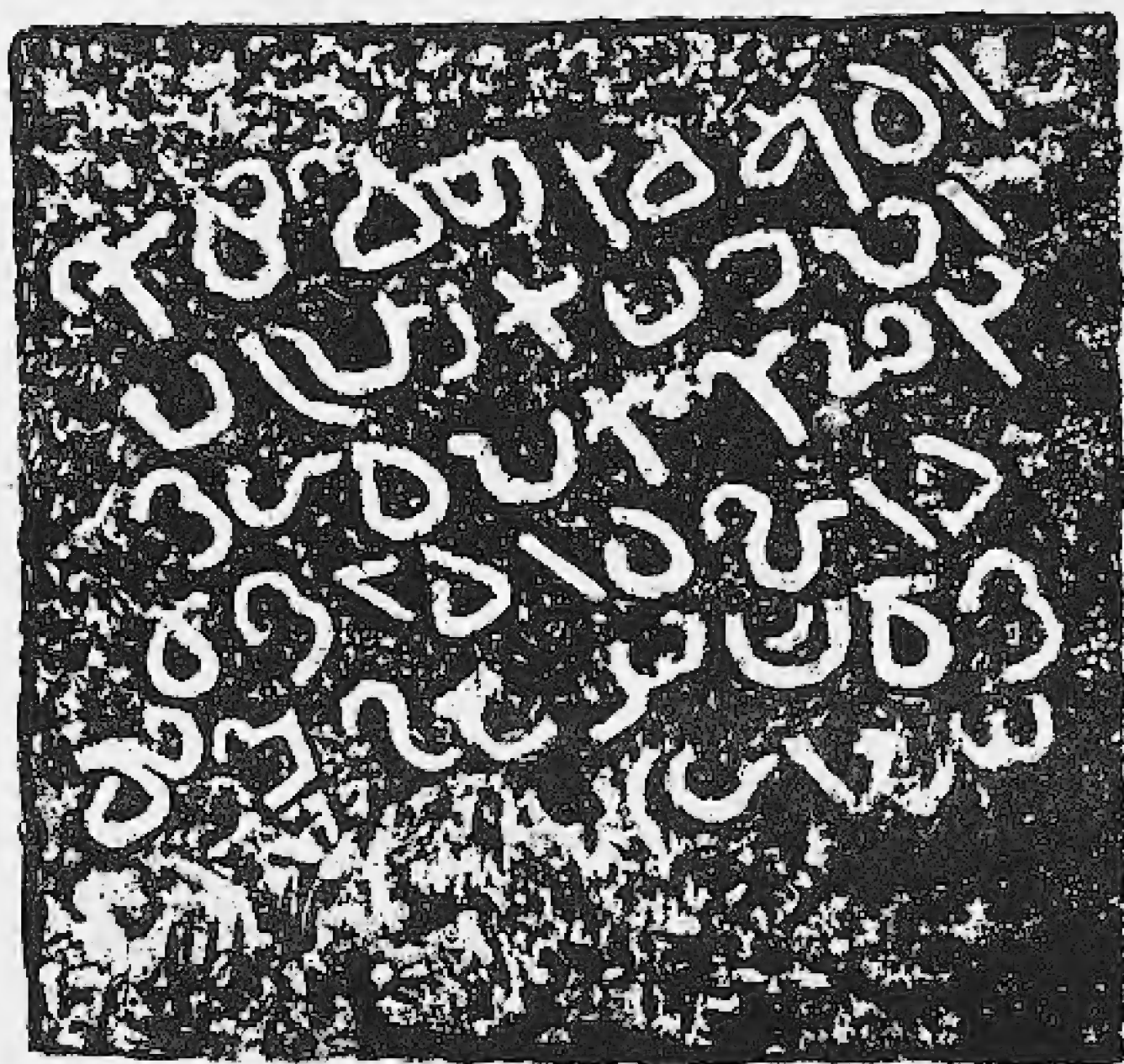
At Hebbani (same hobli), on broken stones built into rachche-kaṭṭe.

svasti śrī Dôsi-arasarâ be . . Kalaja-ga . . . yaṅg erâva he . . . . . vi-Râman-  
 ḷe-gora . . . . . âl Menḍi-arasa bîra-satya . . . . . ge . . . . . napo . . . . . lga tale .  
 . . koṭṭa . . . . . kâla . . . . . koṭṭa . . . . . tṭodu pe . . . . . pudu . . . . . goḷa . . . . .  
 . . . . .





BAIRAKÛR VAṬṬELUTTU STONE (MB-211)



BANGAVÂDI ANCIENT TAMIL STONE (MB-227)





## 208

At the same village, on a pillar near Doddasidda's house.

svasti śrī Navakhaṇḍa-maṇḍalamuṁ daṇḍatti-koṇḍa Rājarājaṁ Mummadi-Chôlana paṭṭaṅgattida padināraṇeya saṁvatsaram āge śrīmat-paḍey-aṅkakāra Nolambādhirājaṁ Perbbenṇayaṁ tā . . . sūrekāra-Kādiyaṇṇaṅge kottode hiriya-kere oḍanu . . . Maṇḍeya-gāmuṇḍana magam Prithivī-Rāva-Šeṭṭi oḍavaṁ kaṭṭisidode mechchi Nolambana besadoḷe Perbbenṇeya pūrvva-siddāya pattu-gadyāna ponnum iṟpāru-bhattavum Tiruvantage Kādiyaṇṇam koṭṭam oḍdargge mū-gaṇḍugam galde-kodaṅge salvudu ellā kālakkam int i-pravāhava tappa-salla idan alidom kavileyumam Bānarāsiyuman alidom maṅgaḷam kerege bittukaṭṭa naḍevudu idan alidom pañcha-mahā-pātakan akkum

## 209

At the same village on a pillar near the Umā-mahēśvari temple.

śrī Rājarāja Mu[mma]ḍi-Chôla prithivī-rājyaṁ geyo Perbbenṇeya Maṇḍayya-gamuṇḍana maga Prithi[vi]-Rāma-seṭṭi tanna gāmuṇḍugeyvo-kāladoḷu . ri . nama . livu māḍisi munnina dēva-bhōgada piriya-galḍeya kelagaṇa . . . ya biṭṭa . . . . .

## 210

At the same village, on the bali-piṭha in the prakāra of the Channakēśava temple.

(Grantha and Tamil characters.)

. Pūḷār Piramāṇḍai-piḷḷai tanmam

## 211

At the same village, on the virakal lying near the Gôpālakrishṇa temple.

(Vaṭṭolutta characters.)

Kô-Viśaiya-iḥchuvāra - parumaṅki panniraṇḍāvaḍu Kārōniri Vānarāśar-ppôrchChirai-ū . . riya Vānarāśar . . ya paṭṭār A . yā

## 212

At Gummakallu (same hobli), on a rock to the north of the village.

(Grantha and Tamil characters.)

svasti śrī mahā-maṇḍaliśvaran Kuvaḷāla-pura-paramēśvaran Gaṅga-kulô . bavan Kāvêri-vallavan . . ndigiri-nādan maṇḍalikan Dêvêndiran śattiya-vāśaka . . . tāt-gakan śaṅgirāma . . ran ubaya-tala-metta me . . dar gaṇḍan Uttama-Šôḷa-kKaṅgan āna Šella-Gaṅga . . . n Šīpatiyil Ti . . puvana-vidāṅga-Kshêtrāpāla-piḷḷaiyārku



Kummai . . . . .l dēvadāna ni . . kki nanšai punšai nār-pāl-ellaiyum kīl nōkkina  
 kiṇarum mēl nōkkina maramum utpaḍa-kkaikkonḍu ivv-ū . . . . .tirai-vāṅga  
 ko . . . . .kki . . taṇḍ-irai tār-irai taṭṭār-ppāṭṭam . . . . .pera . . . . .var ip-  
 . . . . .nāyanārkkū tiru-mēr-pūchchu-chchandanattukkum pa . . kaṇṇpūra . .  
 ttukkum kuḍattōm Šitirabānu-varushattu - chChittirai-māda-mudal šandirādita  
 . . . . .rai kaikkonḍu Māhēśvara-kaṇkāni-baṭan šātu . . tu idai māṇṇavan Gaṅgai-  
 kkarai kuṇṇa-pašuvai konṇan pāvattilē viḷuvān iv-ūrai aḷi . vu-šeydavanai . . . .  
 . . . . .

## 213

At Byātanūr (same hobli), on a stone in Giḍḍa-Muniyappa's field.

Raudri-saṁvatsarada Mārgašira-šu 13 yalu śrīmatu-Rāmayya-nāyakana appaṇe  
 . . . . .Tiruveṅgaḷa-dēvarige koṭṭa mānyada hola . . . . .

## 215

At the same village, on a rock at the village entrance.

Timmaṇa-gauḍarige Nāyaku koṭṭa staḷa-mānya-ho kha 1 gadde kha 1

## 216

On a pillar to the north of the

Gôpâlasvâmi temple at the entrance of the same village.

(Grantha and Tamil characters.)

. . . . .koṇaiyum veñ-jilai-vîrar Pañjappalliyum pāṣadai-ppaḷana-  
 Māṣuṇi-dēśamum ayvar-il . . . . .m niṇai śrī-Vijaiyamum tuṇai-nîr-  
 pPannaiyum . . n-malaiyûr-aiyirron-Malaiyûru . . . . .

## 217

At the same village, on Channāpurada baṇḍe.

svasti śrī vijayâbhyudaya-Šâlivâhana-śaka-varuṣaṅgaḷu 1669 neya Prabhava-  
 nâma-saṁvatsara Âśvîja-šudha 5 Bhânuvâradalu Bayirakûru Tammappa-gauḍa-  
 navara kumâra Liṅgaṇṇa-gauḍanavarige gavuḍa-mānyakke yî-Channâpura-  
 grâmadalli mānya-hola-kha 8 gadde kha 7½ putra-pautra - pâramparyavunnu  
 anubhavisikonḍu yihudu (imprecatory phrases)

## 218

At Naṅgali (same hobli), on the basement of the Gôpâlakrishṇa temple,

(Grantha and Tamil characters.)

svasti Kuvalâla-pura-paramêśvaran Gaṅga-kulôṛbavan Kâvēri-vallavan Uttama-  
Šôla-Gaṅgar magan Veṭṭummâra-Bâṇanena Tenpuli-nâṭṭil Vîṛṇirunda-perumâl  
kôil dēvadânam viṭṭēn

## 219

At the same place.

(Grantha and Tamil characters.)

. . . . . ṇa-vâraṇa-krama-vidhâv-âlâna-sâla-drumaḥ śa . . . . . dhakamâ  
. . . . . dhavaḷaśchatrêndu-bimba-grahê Râhu-bâhurasam su-sâhasa-nidhi-  
ddhattân-dharâ-maṇḍalam

## 220

At the same village, near the Īśvara temple.

. . . . . Muḷuvâgilu . . . smâjaduḷ bai . . . ḷara . . Nâgammarasarum Kundamarasa-  
rum embar . . . didu . . . da . satta . . . pebbâpara . . . . . koṭṭa . . .

## 221

At the same village, on a rock called Marave-baṇḍe at the outlet of the tank.

(Grantha and Tamil characters.)

Atirêka-mânava . . yâka nata . . m svasti śrî kâlîkal . . . ḍari . . . kêyiruka . kku . .  
l-eṇinda vâlum iru . kavaḍai . kkâra kêḷir irutôḷ . . ŋga . . ntira . . . śi . . . ru toḷuṇ-  
Gaṅgaruḍai . . nai a . ppâyum . . . . . ḍaiya ti . . ru peṇṇa . . . . . y-  
aṇṇiy-ôḍi-ppala . . pâ . . . . . vargaḷ . . ppada-pperi . . . . . ḷinda . . taṇṇil . . pâpa  
. . . . . ri . . . . . va . . . . . n-tiraḷ puyan . . na naḍaiyagaḷa . . . . . pâ . . . . .  
vaṇṅil . . . . . ḍar veṇinda . . . . . Gaṅga . . . . .

## 222

At the same village, on a rock called Chaṭṭu-baṇḍe.

Târaṇa-saṁvatsarada Pushya-ba . . śrîman-mahâ-maṇḍalêśvara Râmappa-Râja  
Âraḍi-Tamayya Yaraḍe-Veṅgaṭêśvara Naṅgali . . . . . tiṣinandu kôṭa-mânyam  
. . . . .

## 223

At the same village, on a boulder to the west of the Chaudêśvari temple.

Parâbhava-saṁvatsarada Kârtika-ṣu . . . śrîmatu . . . Râjayyanu . . . . . dēvarige  
mânyavâgi . . . . . biṭṭadu . . . . .



## 224

At the same village, on a first stone in Nattada-hola to the north-west.

śubham astu svasti śrī Rākshasa-saṁvatsarada Phālguna-śu 1 Malla-gavudara  
makalu Chāva-gavudaru Kṛishṇamaṅgalada Padumayage mānyavāgi koṭṭa hola  
kha 1 . . . . .

## 225

On a second stone.

Naṅgaliya Kayilāsam-uḍeyāra Sōmeya-dēvara Maḍavaḷada kere suṅka-suvarṇā-  
dāya (usual imprecatory phrases)

## 226

On a rock to the south of the same village.

śrī-Rāmā Manmatha-saṁvatsarada Chaitra . . 5 llu śrīmatu Naṅgali-Kempaya . .  
. . Mudda-Veṅkaṭayya Negavara-Rāmayya . . . . Timma-Rāju . Tonḍapalli . . . . yī-  
mahājana . . . kere . . . kaṭṭu-koḍagiyāgi . . . . Naṅgali-grāmada . . . . Manmatha-  
saṁvatsara - Durmati-saṁ - Hēvaḷambi - saṁvatsaragaḷa kāla . . ā - chandrārka-  
sthāyiyāgi . . anubhavisi . . . . .

## 227

At Baṅgavāḍi (same hobli), on a virakal at the Sōmēśvara temple.

(Grantha and Tamil characters.)

Kō - Viśaiya - Naraśiṅga - vikkiramaparuma . . yāṇḍu irubattu-nālkāvaḍu Daḍi-  
yaṅga . . Vāṇarāśarum Mayindira-mikkiramarum eṇḍa tonṇu Kanda-Vāṇati-  
araśar śēvakari Śē . ligar eṇḍa paṭṭār adu Kannāḍagaruṇ-gāṅga idaṅk-aḷi . . ũ  
. . . . . r pāda . . . . .

## 228

On another virakal.

svasti śrī sakala-jagat-trayābhivandita-surāsurādbiśa - Paramēśvara - pratihāri-  
krita - Mahāvali - kulōdbhava - śrī - Mahāvali - Bāṇarasar Permmāṇaḍigaḷ Bāṇa-  
rasarā mahā-rājarān oḍagonḍu Noḷamba-Rāchamalla Mayindādiya Daḍiganā  
mēge pandam iḷḍu Māndāvuda kāḷegaḍuḷ page Kaliyāru-magan Beja[yi]ttan  
gaṇḍa-prakaran kaibisida-kāḷega aṇiyuḷ kudureyuḷ tāgi palaran iṇḍu sattoḍe  
mechchi Kaṅgavāḍiyān kal-nāṭu koṭṭadu idaṁ salipana padaṅgaḷ enena talaiya  
mēgaṁ idan aḷivom Bāranāśiyan aḷidon pañcha-mahā-pātaka Vaḍala Rāmara  
challa Kuvaḷagi Vāttanūra Nāgemitran

229

At Manigatta-Gollarahalli (same hobli), on a virakal in Vaddara Subba's field.

svasti ? nêka Šaka-nṛipa-kâlâtîta-šambatsaraṅgaḷ eṇṭu-nûra - mûvatta-ondaneya  
varisham pravarttisuttire Bejeyitta-Bâṇarâsar prithivi-râjyam geyyuttire  
Dakkâytayyam ûram âluttam ire Maṇighaṭṭiya mânika Menḍimudula-gâmuṇ-  
dara magam Kasavayya âldôna besadoḷ maṇuvakkada Muḷkâḍinoḷ kâdi inparam  
kondu tânum saggiyâdan ivanṅe koṭṭa kalani geyyaloḷagâge kaṇḍiga idaṇ . . ali-  
pôn aśvamêdha-phala alivô Bâraṇâsiyan alida-pâtakan akku

230

On another virakal at the same place.

. . . . . śrî Mâbhali-Bâṇarasa prithu . . . mâkku . . . . . râkkôsi âlvandu torugollô  
. . . rbhivôḷ šattar

231

On a rock at the same village.

svasti śrî jayâbhyudaya-Šâlivâhana-šaka-varusha 14 . . neya Vikâri-samvatsa-  
rada Mâgha-ba 14 lu śrîmatu Râma-Râyarige puṇyav âgabêk endu Viraṇṇa-  
Voḍeyaru Sômêśvara-dêvarige yî-Mahâ . . pura-grâmavanû sarvamânyavâgi  
koṭṭaru (usual floral phrases)

232

At the same village, on a stone of the sluice of Dodakere.

svasti Śrîmukha-samvatsara-Jêshṭha-šu 7 lu . . . . . Kôni-jîyara maga Subba-  
jîyaru Maṇiga-jîya . . . . . kiya mârû . . . kârana maga . . . . .

233

On a stone in blacksmith's inamti land of the above tank.

Vikâri-nâma-samvatsara-Âshâḍha-šu 12 lu Pedda-charuvu Chinna-charuvu  
reṇḍu-cheruvulu tegipôyi karâbi kâga Veggali-gavuḍu kaṭiṇchi âkâra-parasa-  
gânu kaṭugodigi nirṇayiṇchina maḍiki châturbhâga . . viḍipiṇchi . . . . . gavunî-  
vâri . . . . .

234

At the same village, in the voralu-baṇḍe field to the north.

śrîmatu Muḷavâgila Jamêvâludâraru râjêśrî-Gôpâla-Tirumala . . ga kârakônaru  
maḍi . . . . .



## 235

At Pedda-Negavara (same hobli), on a pillar of the masque.

[South side] svasti Śaka-varisha 968 neya Vyaya-saṁvatsaram pravarttisuttire..  
Puli-nâḍa . . . . . [east side] ya muni . . . . . mahâ . . . . . lgoṇḍan-ayana-  
varu Mallikârjuna-dêva . . . [north side] . . ru tōṇṭa . . . . . švaram-oḍeya-mahâ-  
dêvargge nandâdivigey-ondakam biṭṭa Puli-nâḍa Hagara kâluveya . . (west side)  
. . . . ru kamma Hiriyakereya kelagaṇa nelakke sime (here follow boundaries and  
usual final phrases) idam Perggaḍe Nârāṇaya

## 236 (a)

At the same village, at the Chaudēśvari temple.

(Grantha and Tamil characters.)

. . . maḍi Bhîmana . n šakkaram

## 236 (b)

At the same place.

(Grantha and Tamil characters.)

Šōlan . . . . . nai pari . .

## 237

At Guḍipalli (same hobli), on the basement of the Īśvara temple.

śubham astu svasti śrī vijayâbhyudaya-Śaka-varsha sâ 1356 neya Rākshasa-  
saṁvatsarada Phâlguna-śudha 3 Sô-dalu śrīmatu Pratâpa-Dêvarâypuravâḍa  
Guḍipalliya aśēsha-vidvan-mahâjanaṅgaḷu Brahmasagaya Viṭhappagaḷa makkaḷu  
Bāvappa[ge] koṭṭa kereya kaṭṭu-godageya šâsanada kramav ent endare namma  
Guḍipalliya Hiriyakereya voḷagaṇa kôḍiya haḷada kaḷala guḍeya . . . . .

## 238

At the same village, on the wall of the maṇṭapa of the Râma-dêva temple.

śubham astu svasti śrī vijayâbhyudaya-Śâlivâhana-śaka-varsha 1447 neya Pâr-  
thiva-saṁvatsarada Pushya-šu 13 lu śrīmatu Muḷuvâgila râjyake saluva Hore-  
nâḍoḷagaṇa Pratâpa-Dêvarâypuravâḍa Guḍupalliya sarvamânyada agraḥâ-  
rada aśēsha-vidvan-mahâjanaṅgaḷu Râmachandra-dêvarige amṛita-paḍi-naivê-  
dya-dîpârâdhanage koṭṭa hola gaddeya dharma-šâsanada kramav ent endare

namma agrahârada śrêṇivolage dēvastâna yillade yiralâgiü Janârdana-dēva-  
ranû teṅkalu . . . bârad enalu . . . nagala maga Sôyanṇagala śrêṇi-madhyadalli  
guḍiyanu kaṭṭisi Râmachandra-dēvara su-pratishṭheya mâdidi i-sammandha  
â-Râmachandra-dēvarige nâvu mahâjanaṅgaḷu anṛita-paḍi-naivēdya-dipârâdha-  
nege mâdi koṭṭa svâsti-vivara (here follow details of gift)

## 239

At Chinnahalli (same hobli), on a stone in the wet land to the south.

(Nâgarî characters.)

Parâbhava-samvatsarada Vayishâkha-śu 13 lu śrîmatu Muḷuvâgila Anantappagaḷu  
.. Hariyapage koṭṭa śâsanada kramav ent endare nâu . . . . . Hanumanta-dēva-  
rige sarvamânyavâgi yi-Chinnahalliya kereya keḷage kham  $\frac{1}{4}$  gaddeyanû koṭṭevu  
(usual final phrases)

## 240

At Budidêru (same hobli), on a stone in Vaḍḍara Pâpa's field.

śubham astu svasti śrî jayâbhyudaya-Śâlivâhana-śaka-varsha 1446 neya Târaṇa-  
nâma-samvatsarada Vaiśâkha-ba 1 lu . . . śrîmatu . . . sadâ . . . Sadâśiva . . . -Râya-  
mahâ . . . koṭṭa śâsana . . . śrî . . . Vîraṇa - gaudana makkaḷu Timmapa-gaudaru  
stânika . . . . .

## 241

At Kôḍihalli (same hobli), on a stone near the rachche-katte

svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varushambulu 1373 Âṅgîra-sam-  
Pushya-śu 10 lu śrîmatu Sugatûra Yimmaḍi-Chikka-Râya-Tamma-Gaunayya-  
gâru sambalamugâ . . . . . stalaṁ . . . . . Yisaphajivârîki manniñchina dâna-  
patraṁ Kôḍipalli-grâmaṁ chēnu kha 12 Bhaṅgavâḍi-cheruvukinda maḍi kha  
12 śâsana-grastaṅgâ yichinâru mî-putra-pautra-pâramparya anubhaviñchchēdi  
(usual final phrases) yinduku sâkshulu Hari-Harâdulû

## 242

On a rock of the nirukunte, west of the same village.

. . . . . 1427 neya Krôdhana-samvatsara . . . . . ya ti . . . . . śrîmatu Nara-  
siṅga-mahârâyarige Narasiṅga-Nâyakarige vuttama . . . âgabêk endu Muḷuvâgila-  
nâḍu Chintâ . . . . .

20\*



## 243

At Rāmachandrāpura (Malināyakanahalli hobli), on a virakkal near the halla.

svasti śrī sakala-jagat-trayābhivandita . . . . . dhiṣa-Paramēśvara-pratihārīkṛita-  
Mahā . . . . . kulōdbhava-śrī-Mahābali-Bāṇara . . . prithivī-rā . . geyē Kundattūra  
turugoḷo . . . . . Karita-pegade . . ānt iṇḍu . . iru . . . ge koṭṭa kaṇa . . . si-arasa-  
rum Bijayitta-Bāṇara . . . prithivī-rājyaṁ geyutt iḷḍu okkaṇḍugaṁ kaḷani Āva-  
nneyam . . paḍa koṭṭar Puli-nāḍ-aruvattum paḍedu koṭṭa . . . . .

## 244

On another virakkal at the same place.

svasti śrī sakala-jagat-trayābhivandita-surāsurādhiṣa-Paramēśvara[ . . . ] kṛita-  
Mahāvali-kulōdbhava-śrī-Mahāvali-Bāṇarasar prithivī-rājyaṁ geyē Kundatūra  
turugoḷo ānt iṇḍu satto Tāmpeya Piḷaḷam  
Bijayitta-Bāṇarasa prithivī-rājyaṁ geyē Dosi-arasarā kaḷi Puli-nāḍ-aruvattum  
paḍedu koṭṭodum okkaṇḍugaṁ kaḷani kaḷnātu mundana aṇe . . . yō bahasi . . .  
 . . . dikallum toḷariyum (usual final phrases) . . . . . embā . lte-varisha . . .

## 245

At Mailāpura (same hobli), on the south wall of the Channigarāya temple.

(Grantha and Tamil characters.)

svasti śrī Śakara-yāṇḍu āyiratt-iru-nūru ṣeṇṇa Īśvara-varsham Śittirai-mādattu  
pūrva-pakshattu Saptamiyum Uttiramum āna Nāyaṇṇu-kiḷamaiyil Iḷavaṇji-nāṭtu  
Jayaṇḍoṇḍa-Śōḷa Iḷavaṇjiya-rāyar pakkaḷ paḷlichehandam-uḍaiyān Aḷagai-kkōn  
Tiruvēṅgaḍa-pperumāḷena Mudaliyār kuḍutta tīru-mugappaḍi . . kuṇṇattūrilē  
perumāl Tiruvēṅgaḍam-uḍaiyānai . . ugaṇḍ-arula-ppaṇṇi - tTatṭaikurukkikku-  
kkīlai Araṣampallam ponn-iṭṭu kaṭṭuvichchu Vāṇiyankuṭṭai . . edirvāyilum  
iḍukku vaḍa-mērkiḷ Attikkuṭṭaikku-kkī . . tTaṇḍukaraiyilum terku-ttenmērkiḷ  
Veluṇḡaṇḡollaiyilum ten-kiḷakkil Vallāḷaṣeṭṭi-paḷḷiyir-kollai ellaiyilum ivv-ēri  
edirvāyilam . . ta . . yilum tīruv-āḷi-kkal nāṭṭuvichchu - tTiruvēṅgaḍam - uḍaiyā-  
nukku-ttīruviḍaiyāṭṭam āga vittēn [ Aḷagai-kkōn Tiruvēṅgaḍa-pperumāḷena  
i-ttanmattukku laṅganañ-jonnār upḍāgil Gaṅgai-kkaraiyil kurāl-paṣuvai-  
kkonṇān pāvañ-gollakkaḍavan

## 246

At the mosque in the same village.

(Persian characters.)

Huvalhamd

Shekh Muhammad sākt dar Muhammadnagar kard bahare sāle tamīrash . . . . .  
afzūd farkhe zohd o goft — masjide tamir az bahare khudā . . ravān sue samā  
be gumān sbut kaabae sāni bina

## 247

At Môtāgapalli (same hobli), on a stone near the Chaudēśvari temple.

svasti samasta-bhuvana-vikhyâtam . . . . . vitaranânēka-guṇa-gaṇālaṅkṛita . . .  
châru-charitra samaya-sampūrṇa . . . . . paramēśvara-parama-bhaṭṭâraka . . . .  
ka Brahma . . . . ra-chakra-chatur-bbhuja-sannibhar appa śrīmad-aynûrbbarum  
śrī-Mahēndra-chaturvvêdimāṅgalavam Ayyâvoḷe māḍidake maṅgalam

## 248

On a stone built into the roof of the same temple.

. . . samadbigata-paṅcha-mahâ-śabda Pallavānvaya śrī-Nolambâdhirâjam sukaṁ  
bâluttire avargâgi . . dītarasar Âmaniya-nâḍu-mûvattum Duggamâram . . n  
âluttire avargâgi Maḷderiy âḷdu Mâydaḍiyarasarâ . . . yam Aṇumbarâ gaṇḍam  
Gaṅga-maṇḍalamum Kañchi-maṇḍala . . eraḍum Pāṇḍyanâ mēg eḷdalli kâlga-  
pinavaran-oḍe . . . yan iṇḍu kaṇḍa-kaṇḍamâgi sattân âtaṅge kalnâṭu . . chandrâ-  
dittaru . . . Tâyalûrâ kere . . . geydo sarvva-bâdâ-parihâram idan aḷivom paṅcha-  
mahâ-pâtakam

## 249

At Maḍivâḷa (same hobli), on a broken stone near the Sômēśvara temple.

. . . mayyapa-dēvar . . . ttire varaḍuta Mallûra . . jatti Kanne-gamuṇḍa . . . . sag-  
giy âda . . .

## 250

At Dammasandra (same hobli), on a stone in the street near Timme-gauḍa's house.

(Grantha and Tamil characters.)

Ânanta-varushattu Mâsi-mâdam modal-tiyadi Kuḷaiya-nâyakkar magan puli-  
vêṭṭai Vam . . likamachchar nâyi

## 251

At the same village, on a stone west of Timme-gauḍa's coconut garden.

Śrīmukha-nâma-saṁvatsara Kârtika-ṣu 5 lu || râ || Śyâmappagâru Dharmasamu-  
dram Saṇṇappagârki yiechhina kôṭa-mânyam maḍi kha 3 anubhaviṇchukoni  
vuṇḍēdi

## 253

At Môtakapalli (same hobli), on the basement of the Chaudēśvari temple.

śubham astu svasti śrī vijayâbhyudaya-Śaka-varusha \*1388 neya Vikratu-Mâr-  
gaśira-ba 10 lû śrīman-mahârâjâdhirâja râja-paramēśvara ari-râya-vibhâḍa pûr-

\* Śaka 1388 expired = Vijaya; Vikṛiti = 1392.



va-dakshina-paśchima-samudrādhiśvara gaja-bêṭegāra Virûpāksha-mahârāyaru  
 prithivî-râjyavam gaiuttam iralu Narasiṅga-Râja-voḍeyaru Dêvavarada Yîśva-  
 ra-Nâyakara nirûpadinda Bêtamaṅgalada adbhikâri Agastî-Piḷe Âvaniya-nâḍa  
 Tâyalûru Tâyalûra Maḍivâlada Sômeya-dêvaru Chaüṇḍêśvarî-dêvarige koṭṭa  
 dharma-śâsanada kramav ent endade prâku Sômeya-dêvaru Chaüṇḍêśvarî-dê-  
 varige saluvantâ hola kha . . voḷagâda pata-êriyalu hola-gadde Maḍevalada  
 chatuś-śimeyanu bâkisi koṭṭaru hiriya-keṛeya keḷage gadde kha 5 Voḍuvana-  
 kuṇṭeyanu dêvara mahôtsavake anumâḍi koḍisiu prâku teruva vibhûti-gâṇike  
 hanneradu - honnu hanneradu - khaṇḍuga - bhattavanu Narasiṅga-Râya-voḍeyaru  
 Yîśvara-Nâyakarige dharmav âgabêk endu yî-honnu-bhattavanu hostâgi koṭṭu  
 ayigaṇḍuga-gadde Mêlu-Tâyilûra kuṇṭeya Sômaya-dêvaru Chaüṇḍêśvarî-dêvari-  
 ge nayivêdya - pûje-punaskâra-aṅga-raṅga-bhôga-paṅcha-parvavâda mahôtsava-  
 ke yî-honnanu bhattavanu biṭṭeü yî-mariyâdige dêvara mahôtsavana mâḍi-  
 konḍu sukhadaḷu yihudu endu voḷambattu koṭṭa dharmma-śâsana (usual final  
 verse and phrases)

## 254

At Agara (same hobli), under the bund of Dabbakere.

(Grantha and Tamil characters.)

svasti śrîh taṭākasyâsya balyâścha yâvatu-sîmâvadhi vyadhâta . . mâbadhê . .  
 . . . . . viprasâta . . . . .

## 255

At Bissanahalli (Duggasandra hobli), on a virakal in the field to the south.

svasti śrîmat-Śrîpurusha-mahârâjâdhirâja paramêśvara-bhaṭâra prithivî-râjyam  
 geye avarâ magandir Duggamâra Ereyappon Kovaḷâla-nâḍu-mûnûrum Gaṅg-  
 aru-sâsiramum âlutt ire Kampilige paḍe vôdalli Komâlarâ magan Pâṇḍappan  
 kâḷegadoḷ sattalli avaṅge Duggamârarâ keyda prasâdam appadu Śântanûrûm  
 Ereḍiyûruḷum vandu-tûmba kaḷaniyum avara maneyum vâlgaḷchum prasâḍaṁ  
 geydâr idu ślôkaṁ (usual final verses)

## 256

At the same place.

svasti śrî Râjarâja-Mummaḍi-Chôḷa-Dêvar prithivî-râjyam geyyutt ire Elavarada  
 Kadhavabûra Mâya-gâvuṇḍara maga . . ttama Dâni-gavuṇḍa Maṇḍikalla ûr-aḷi-  
 vinoḷ kâdi sattam . . . . .

## 257

At Mulbagal, on a rock near the Hâdi-Hanumanta temple.

. . . . . vatsarâda Jêshṭha-ba 13 lu śrîma . . . . . Râja - Voḍeyaru  
 Muḷuvâya-râjyavanu Hiri . . . . . navarige pâlisal âgi Nâ . . . . . nake bandu i . .

Maḍivāḷa hālāgi iralāgi vakalu..barasi .....koṭa...koḍagiya hola.  
 .....ḍa valage sīmēli ..... nimma putra-pautra ....koṇḍu ihari....  
 koṇḍa .....rige sādhanava.....

## 258

At Liṅgāpura (kasha hobli), on a stone.

Durmukhi-saṁvachharada Mārgaśira-śudha 5 Śukravāradalu śrīmatu Māvina-  
 kuṇṭeya Mallikārjuna-dēvarige śrīman-mahā-pradhāni Mācha-daṇṇāyakaru  
 dēvara naivēdyake koṭa kuṇṭe (usual final phrases)

## 259

At Siddhagaṭṭa (same hobli), on a stone.

śubham astu svasti śrī vijayābhyudaya-Śaka-varusha 1364 Dundubhi-saṁ-  
 vatsarada [Mārgaśira-śu 10 lu] śrīmatu Kuruḍimaleya stānikaru Sidhappa-  
 gaḷa makalu Timmaṇṇagaḷige koṭa kraya-dharma-śāsana Kuruḍimaleya śīmeyalu  
 Kasugōḍa baḍagaṇa haḷavanū Sidasamudravendu kannegere kaṭuva sam-  
 mandha ā-kīḷēriyali gade huṭuva nelanu Tūdaghaṭada sīme āda kārāṇa namma  
 Kuruḍimaleya sīmeya oḷage Tūdaghaṭada varige pala holava koṭu yī-sīme...  
 ...ge kala hoyisi koṭevāgi yī-sīme...li huṭida gadege hattake mūrāra oḷa-dasa-  
 vandada mariyāḍeyalu nimma dasavandada gadeya kaḷadu mika gade-holananu  
 nīvu krayava koṇḍu nimma dharmavāgi Vināyaka-dēvara sannidhiyalu chhatra-  
 van ikkisabēk endu nīvu hēlalāgi nimage nāvu ayivattu-honnige krayava  
 koṇḍu yī-ayivattu honnanu salisi koṇḍevāgi nāvu vaḷaya-śāsanava paḍadu  
 koṭa yī-kere chatus-sīmeya oḷagaṇa aṣṭa-bhōga-tējas-svāmyavanū anubhavi-  
 si-koṇḍu Vināyaka-dēvara sannidhiyali dinamprati āru mandi Brāhmarige chha-  
 travanū ikisi nimma putra-pautra-pārampareyāgi ā-chandrārka-sthāyiyāgi  
 anubhavisudendu koṭa kraya-śāsana Tūdaghaṭa.....raḍi kuṇṭeya sīmegaḷalu  
 nimma kraya-dānagaḷige seṭi koṇḍa sīmeya oḷage...hola-gaddeyanu nīvē anu-  
 bhavisikoṇḍu sukhadim bālōdu

vāg dattaṁ manō-dattaṁ dhārā-dattaṁ dinē dinē |

shasṭi-varsha-sahasrāṇi viśṭhāyām jāyatē krimiḥ ||

(usual final phrases)

## 260

On a second stone in the same place.

.....saḷasamudrada.....lu mora-  
 ḍeyāgi.dattiyāgi yidda.....staḷada sī.....ṇṇa-gavunḍa.....  
 sērisi koṭṭa....śāsanada vivara Mēlādēvihāli-sīmege paḍuvalu Muḷuvāya Nāchi-  
 yarige saluva ādi.....keḷagaṇa gadege...(details of boundaries) yī-chatus-sīme-



olaguḷla kuṇṭe-kere-haḷḷagaḷu hola gadde....di-sahavâgi..koṭu kalla naḍisi  
koṭṭevâgi yî-dharma-śâsanada pramâṇada...nu anubhavisi kaṭaḷeya prakâra  
.....mandi Brâhmarige satravan ikkisi nimma putra-pautra-paramparâbhi-  
vṛiddhiyâ....sthânikarappa śrî-Vinâyaka-dēvaru

## 261

At Tâtikallu (kasba hobli), on a stone in Veṅkaṭappa's field.

svasti śrî sakala-jagatravâbhivandita surâsurâdhiśa-Paramêśvara-pratihârikṛita-  
Mahâvali-kulôdbhava śrî-Mahâvali-Bâṇa[rasa]r pṛitivî-râjyaṁ geye śrî-Prejâ-  
pati....sandali..man-mahâ...châ viṇḍa...mmaṇi....tuṇṇavan ikkisi satta

## 263

At Âvani (Âvani hobli), on the basement of the Śatrughnêśvara temple.

(The first part is gone) gôtra śrîmat-Koṅgaṇivarmma-dharmma-mahâdhirâjas tasya  
putraḥ Purandar..guṇa-yuktô vidyâ-vinaya-vihita-pratâpa..-prajâ-pâlana-  
mâtrâdhigata-râjya-(pra)prayôjanô jadikṛitâri-jana-nikashôpaḷa-phalô nîti-  
śâstrasya vakṛi-kuśalô Dattaka-sûtra-vṛitti-praṇêṭri-śrîmân-Mâdhava-mahâdhi-  
râjas tat-putraḥ priyô tanayê mahâ-guṇa-yuktô'nêka-châturddanta-yuddhâ-  
vâpta-chatur-udadhi-valaya... śrîmadd-Harivarmma-mahârâjâdhirâjas tat-  
putraḥ dvija-guru-dēvatâ-pûjana-para-ya(ra)sâ Nârâyana-charaṇânudhyâtâ  
srîmad-Vishṇugôpa-mahârâjâdhirâjas tat-putraḥ(s) Tryambaka-charaṇâmbhō-  
ruha-rajaṇ-pavitrikṛitôttamânḡo sva-bhuja-bala-parâkrama-kraja-kṛita-râ-  
jyatvaṁ ? hêmôshṭa-nisitâsita-bṛitti.....

## 264

At Balla (Âvani hobli).

svasti Dilîpayya pṛithivî-râjyaṁ geyye Tribhuvanakartta...tapa-râjyaṁ geyye  
Ballada.....

## 265

At Yedurûru (Eldûru hobli), on a virakal behind Chikkakere.

svasti Guvaḷâlam Goṅguṁ Vâṇarasa âḷe Vêgûruṁ Pompulaṁ âḷe tuṇṇu koḷe  
Paḷḷi Arakkaman tuṇṇu viṭṭu viḷṭamâ mâni.....

## 266

At Maillâpura (Mallanâyakanahalli hobli), on a stone by the side of the channel.

svasti śrî Kundatûra tor-aḷivinoḷ....Saḷaga Tiramaṇḍa-Gavunḍara Muddayaṁ  
kâdi svargastan âda



## BOWRINGPET TALUQ.

### 1

At Bêtamaṅgaḷa (Bêtamaṅgaḷa hobli),  
on a stone to the right of the Gaṅgamma stone.

svasti śrī Śaka-nṛipa-kâlâtîta-sambatsaraṅgaḷ enṭu-nûra-ippattâraneyoḷage  
Chayitra-mâsam âd(h)iyâgi mûṛaneya mâsam pravarttisuttire Śramaṇa-mâsa  
âd(h)iyâge kKarbbonda Kundaṇṇaṅge tiṅgaḷ ippadimbar Brâhmaṇar . . . pari  
. . . tenkal-gêri mahâjanam chandrâdityâśritam salvudu dharmma ivage idan  
alido pañcha-mahâ-pâtakan akkuṁ

### 2

On a stone to the left of the same stone.

svasti Śaka-nṛipa-kâlâtîta-sambatsaraṅgaḷ enṭu-nûra-aṇuvatta-âṇaneya varîsha  
pravarttisuttam ire Bhijayâdityamaṅgalada mahâjana . . . mba dharmma Oṭṭika-  
dêvaru ondu-poḷt obba-pâravan uṇḍa dharmmam naḍavudu idan alidom Vâra-  
ṇâsi alidom

### 3

At the same village, on a piece of stone behind the Gaṅgamma temple.

.....vânvaya-śrî-pri.....lombâdhirâja.....

### 4

At the same village, on the basement  
of the eastern wall of the Vijaya-Raṅgasvâmi temple.

svasti samadhigata-pañcha-mahâ-śabda Pallavânvaya śrî-prithivî-vallabha  
Pallava-kula-tilakaika-vâkyâ śrîmad-Iṛiva-Noḷambâdhirâjan Nulipayyana besa-  
doḷ svasty anêka-samara-saṅghaṭṭanôpalabdha-vijaya-lakshmî-samâliṅgita-  
viśâla-vaksha-sthala . . . raṇa-Triṇêtram mada-kari-mallam Vaidumba-śikhâ-  
maṇi śrîmad-Vikramâdityan Tiruvayya Vijayâdityamaṅgalada piriya-kereya  
bhinna-ppratibandhanai-geydu sthiraikarisi vaiydodarkke chandra-sûryyar uḷḷan-  
negaṁ alivu seldu biyam muṭṭade naḍayisuvirâgi kKay.ra mahâjanam  
aiynûrbarg Vijayâdityamaṅgala-mahâ-grâmadol kuḍal Kaṇṇanûru Maṇiyûra  
chatus-sîmeyindolaḡâda bitta-kattuma koṭṭam i-dharmmak ârânum ahitam  
nenevâtaiṁ pañcha-mahâ-pâtakan akku



svan dātum sumahachchhakyaṁ duḥkham anyārttha-pālanam |  
dānamvā pālanam vēti dānâch-chhrēyônupālanam ||

## 5

On a stone in front of the same temple.

śubham astu svasti śrī vijayābhyudaya-Śālivāhana-śaka-varusha 1450. . . . .  
. . . . . anavarata. . . . . pūjitarāda śrī-vija. . . . .  
Kṛishṇa-Rāyara (rest illegible)

## 6

At the same temple, on the wall.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu āyiratt-iru-nūrr-oru-padu śeṇṇa Sarvadhāri-saṁvaṛ-  
sarattu Appaši. . . . . Kaṇḍiṇa-gôtrattu. . . . . na Viṇṇiru-perumāl ni. .  
. . . . . llāla. . . . .

## 7 (a)

At the same place.

(Grantha and Tamil characters.)

. . . . . nilam iru-kaṇḍagamum.ta . . . . . m nilam . . kaṇḍaga-  
mum ākki nilam aṇu-kaṇḍagamum kaikoṇḍu eṭṭu-ttiru-viḷakku vaippadāgavum  
i-ttanma śandirāditta-varai śelva. . . . . ga kuḍuttēn Vāšarena i-ttanmattai  
aḷivu-śeydavan Geṅgai-kkaraiyil kurāl-pašuvai-kkonṇān pāpattilē pugakkaḍavan

## 7 (b)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakarai-āṇḍu 1198 śeṇṇa Yuva-varushattu uttarāyanattu Iḷavaṇji-  
nāṭṭu Vijayāditta-māṅgalattu Viṇṇirunda-perumālukku ivv-ūril bhāgasvāmi-  
gaḷil Harita-gôtrattil Tālakkuṭṭai Viṇṇirunda-pillai magan Iḷaiya-perumāl va-  
chcha śandi-viḷakku 1 Šēnai-mudaliyār tiru-munbē śandirāditta-varai śelvad-āga  
ubhaiyam-āga-kkuḍutta pon 1 kku pāga-vāṭṭi paḷiśaikku i-kkôyilil nambimār Kau-  
śika-gôttirattu nālattonṇ-udaiya Tiruvēṅgaḍa-bhaṭṭanum Kāśyapa-gôttirattu  
Nārāyaṇa-bhaṭṭanum kaikkoṇḍu tiru-viḷakku muṭṭāmal erikkakaḍavôm i-  
ttanma Śrī. . . . . shṇavar rakshai

## 8

At the same place.

(Grantha and Tamil characters.)

svasti śrīmanu-mahā-maṇḍalēśvara Talaikkāḍu Koṅgu Naṅgali Nuḷambapāḍi  
 Vanavaṣi Pānuṅgal-kōṭṭai-kkoṇḍa bujabala vira-Gaṅga-pratāpa-śrī-Nāraṣiṅga-  
 Poyśaḷa-Dēvar suka-śaṁkatā-vinōdadim prītivi-rājyam-panṇiy-arulāṇiṅka śrī-  
 manu-mahā-sarvādikāri samasta-śēnāpati Amarēśvara-daṇḍanāyakkar Vijai-  
 ....maṅgalattilē paḍaivīḍu-kāṭṭi irunda nāḷil Sarvajitu-sammarcharattu Āni-  
 māśattu Paunnamiyum Nāyirru-kkiḷamaiyu Mūla-nakshatramum perrav-anṇu  
 Maṇa..ḷālvārku Pirāṭṭiyai kaliyāṇam-panṇuvichchu dē...dēvarkkum tiru-  
 ppaḍi-mārrukkum pūśai-punaskārattukku.....sba-māśanaṅgaḷ pakka.Peri-  
 yēri-kīlē mudal-maḍaiyilē ponn-aṇa iṭṭu maṇṇ-aṇa koṇḍu dēvadānam ākki-  
 kkuḍutta pūmiyāvaḍu..pu Vīrrirunda-perumāl tiruvidaiyāṭṭattil āyiraṅ-guḷiy-  
 uḍanē šērttu migaiyā ninra kuḷi aimbaḍu...kīlai mūlaiyilē..ndu iṭṭa kuḷi  
 nālpattaṅjum ti.....

## 9

At the same village, on a rock at the eastern outlet of the tank.

(Grantha and Tamil characters.)

svasti śrīman-mahā-prādhāna sarvādhikāri sēnādhipati periya-paḍavaḷa-  
 chChokkimayan Gaṅgapāḍi tombattaṇu-sāsiramum duṣṭa-nigrahamum śiṣṭa-  
 paripālanamum paṇṇi-tTāmaraichcheruvali..1 Naṅgali paḍaivīḍu-šeydu utta-  
 rāyaṇa-saṁkramattil Āditya-vāramum Amāvāsyaiyum perra mahā-tithiyil  
 dīnānātha-viśiṣṭaṅku mahā-dānam-paṇṇi irundu Vijayāditya-maṅgalattu mahā-  
 taṭākam anēka-kālam jīrṇamāy-irunda idattu Yuva-saṁvatsarattu ēriyaiyu  
 snigdham-āga kāṭṭi pāśapuriyuṅ-jeyvittu periya tūmbuṅ-jeyvittu Durgaiyār  
 kōyilum eḍuppittu Durgā-dēvikku amudupaḍi nittam iru-nāḷi ariṣi eṇṇaikkun-  
 jelvad-āga Mudalakkattil viṭṭa kuḷi munnūru kīlai-pPeriya-Šemmukkiyil viṭṭa  
 kuḷi nūru āga kuḷi nānūrum viḍuvittu mahā-grāmattaiyum su-pratisṭatam  
 ākki tannuḍeya...1 chandrārka-sthāyigalā-maṇṇam paṇṇinān śrī-Viṣṇu-  
 varddhana-Dēva-Garuḍan ānā periya-paḍaivaḷa-chChokkimayyan—

Šaṁkhākhyam sahasā nripam saha Pa....tṭam tu jītvā raṇē  
 banddhvā mṛiṣṭa-taṭākam atra Vijaiyādityābhīdhāna svayam  
 Kāñchi-Koṁkadhīpau vijitya tarasā labdhvā gajān uttamān  
 śrīmad-Viṣṇuvivarddhanasya Garuḍas Šokkiti nāmājayat ॥

## 10

At Nallur (same hobli), in the Naṭṭada hola.

(Grantha and Tamil characters.)

Om svasti śrī svasti samasta-bhuvanāśraya śrī-prīthivi-vallabha mahā-rājādhi-  
 rāja rāja-paramēśvara parama-bhaṭṭaraka Dvārāvati-pura-varādhīśva(ra)Yadava-

21\*



kulâmbara-dvimani sarvajña-chûdâmani mala-râja-râja malaporulu gaṇḍa gaṇḍa-  
bêruṇḍa kadhana-prachanḍa êkâṅga-vîra hasahâya-šûra Šanivâra-siddhi Giri-  
durgga-malla chaladamga-Râma vairîpa-kaṇḍîrava Makadha-râjya-nirmûlaka  
Pâṇḍya-kula - samuddharana Chôla-râjya - sthâpanâchârya nissamga - pradâpa-  
schakravatti Hôšala-šrî-vîra-Vallâla-Dêvar pṛithivi-râjyam-panni arulâ..ruka  
Îšvara-saṁvatsarattu Pamguni-mâsam... śrîmanu-mahâ-pradânan Dâti-Šiṅge-  
dhanṇâyakkar tambiyâr Val.....nan mahâ-pra..... ňji-  
nâṭṭil Vijayâdita-maṅgala - ppuril Tolḷanpaḷḷiy-âna Rûpa-Nârâyana-Vallâla-  
nallûrkku adaitta naṅje..ŋjai nâr-pâ....l dêvar dânam.....nôkki...ru..  
.....Vallâla-Dêvar

## 11

At Râmasâgara (Râmasâgara hobli), on a stone lying in front of the  
Pârvati temple in the enclosure of the Virûpâkshêśvara temple.

śubham astu svasti śrî vijayâbhyudaya-Šaka-varusha 1367 neya Raktâkshi-  
saṁvatsarada Bhâdrapada-šu 5 lû śrîmatu Annappa-Voḍeyaru Bukkasâgarada  
Prasanna-Virûpâksha-dêvarige koṭṭa dharma-šâsanada kramav ent endade  
śrîman-mahârâjâdhirâja paramêśvara śrî-vîra-pratâpa pûrva-pašchima-dakshi-  
ṇa-samudrâdhîśvara gaja-bêṇṭekâra śrî-vîra-Pratâpa-Dêva-Râya-mahârâya...  
pṛithivî-râjyam geyyutt iralu Muḷavâyi-râjyadalû.....Bukkasâgara-  
da.....vîra-šrî.....ya vivara (here come details) â-tôṭavam śrîkâryake  
mâ.....aramane.....sarvamânyavâgi.....ya-  
mahârâyarige.....bêk endu. ....saṁvatsarada Kârtika.....arama-  
nege koṭṭev âgi.....amṛita-paḍige.....tirunâla-muntâda  
kâryakke.....rma-šâsana..sthâni... ..

## 12

At the same village, on the north wall of the Chaunnakêśvara temple.

(Grantha and Tamil characters.)

Îlaiyûr kiḷavan Vîra-Râmu-ppillai itṭa paṇam 15

## 13

At Tallappalli (same hobli), on a stone near the holagêri.

svasti aśêsha-bhuvana-vidita-Gaṅgânvaya-stûyamâna-mânôdaya śrî-Mâdhava-  
Muttarasar Eḷenagar-nnâḍ-elṭattum Âvanya-nâḍu-mûvattum Poṅkundu-  
panneraḍum âḷuttu[mi]re Mahâvali-Bâṇarasara mēge paḍe vōgi Kôyâttûr  
iridalli Kogaḷiya okkal śrî-Ermmevara maga Bolva-Gaṅga-Gâmuṇḍan iridu  
biḷdan âtaṅge Pâḷpaḍuvinuḷ paḍuvana kereyuḷ Tâmarekaṭṭin-kelâge mûvattu-

gûlam kalani kalnâdu sarvva-parihâra prasâdam geydâr (usual imprecation and final verse) Tâyalur-kkammarar-magan Pêraṇṇan negaldân

## 14

At the same village, on the pedestal of the Sômêśvara temple.

(Nâgarî characters.)

svasti śrî vijayâbhyudaya-Śâlivâhana.....1412 neya Saumya...saṁ-  
vatsarada Pushya-śu 7 śrîman-mahâ-maṇḍalêśvara.....Kathâri-Sâluva  
.....vanarâ (rest effaced)

## 15

At Kodigehalli (same hobli), on a stone near the Gôpâlasvâmi temple.

(Nâgarî characters.)

śubham astu svasti śrî vijayâbhyudaya-(2 lines gone) ....paramêśvara pûrva-  
dakṣiṇa-paśchima-samudrâdhipati | śrî-vîra-pratâpa-Vijaya-bhûpati-râya-mahâ-  
râyara kumâra śrîman-mahâ-maṇḍalêśvara śrî-vîra...rigi...yaru Muḷuvâya  
.....ra makalu Yôga.....ent endare Muḷuvâya-  
sîme .....agrahârav âgi sandu vaha .....  
śrî-Sômanâtha-dêvara mahâ-mahi.....Sômanâtha-dêvara sannidhiyali  
.....nâthapurava mâḍi nima.....mânyavâgi...  
.....(back).....maga-dere kula.....gâṇike-mun-  
tâgi pûrvâya-apûrvâya-sajala-suvarṇâdâya ..... akṣhîṇa-âgâmi-siddha-sâdbya-  
ashta-bhôga-têjas-vâmya ..... du-sahitavâgi sarvavû sâ..vâgi sarvamânyavâgi  
â-chandrârka-sthâyiyâgi anubhavisûdu yendu koṭa dharma-śâsana (usual final  
verses and imprecatory phrases)

## 16

On a stone at the boundary of the two villages, Sunḍarapâlya and  
Gâṇḍlapalli (same hobli).

(Grantha and Tamil characters.)

svasti śrî śakkiravarittigal śrî-Kulôttuṅga-Śôla-Dêvarku yâṇḍu irubatt-êlâvadu  
Nigarili-Śôla-maṇḍalattu Iḷanagar-nâṭṭu-pPârpaduvil ivv-êri kalluvittân Śôla-  
maṇḍalattu Arumôḷi-dêva-vaḷa-nâṭṭu-kKannaviḍu Mukkannanguḍaiyan Adich-  
chan Kappa-dêvan âna Nârpattennâyira-nilam..ivv-êri Nânâ-dêšiyan

## 17

At Râyasandra (same hobli), on a stone near the holagêri.

(Grantha and Tamil characters.)

śubham astu Śakâbdam âyirattu-munnûṛru-onbadin mēl šellâninra Vibhava-  
saṁvatsarattu utarâyana-saṁkramattu dēša-kâlattilē svasti śrîman-mahâ-maṇ-



ḍaliśvaran harirāya-vibhāṭa bhāshege tapuva rāyara gamḍa śrī-vīra-Harihara-  
rāya-kumāran Immaḍi-Bukkaṇṇa-uḍaiyar Muḷavāyil paḍaivittilē prithivi-  
rājyam-paṇṇāniṇṇa kālattilē uḍaiyar vāḷukkum tōlukkum nanṇ-āmbaḍikku svasti  
śrī Mūvarāya vi..vasamkaran mūvarayar-athīsvara-nāyanār Vīrappa-nāyakkar  
kumāran śrī-Vēṅgaḍa-nāyakkar tambiyār Nāgeya-nāyakkar stisva Nigarili-  
Šōla-maṇḍalattu Ilavaṇṇi-nāṭṭu-pPālpaduḍil sīmaiyl Dakṣiṇa-virā..ttil Garu-  
ḍavēriy-āna Irāma-samudrattai siddham-āga-kkaṭṭivitta Ālaṅguṭṭai Valandan-  
kuṭṭaiy-āna Nāga-samudramum Irāya-samudrattu vaḍa-kōḍiyil tala-kollai..  
1 kālukku-tterkkil tala-kollaiyum kaḷani tirutti-kkoḷvadāgavum kiḷakku Koṇ-  
ḍalār-kutṭaiyl vaḍa-kōḍi-māvil...mēṭṭukku mēṇṇu Mērandai kuḍi.....  
kku kiḷakku terkkku-chChāmanakkāṇan-paḷli ellaikku vaḍakku.vaḍa.mān-dōp-  
pukku terkkku inda sīmaikk-ulppaṭṭa naṇjai puṇjai nār-pāl-ellaiyum sarvamā-  
nyam-āga dbārā-pūrvam āga paḍināru bhāgam āga viṭṭōm idil bhāgattāyam grā-  
mādhidēvataiy-āna uḍaiyārku bhāgam 1 Perumāluku bhāgam 1 Kāsyapa-gōtra-  
ttil Irāvūr Varadar bhāgam 2 śrī-Bhasai Gautama-gōtrattu upādhyar Maṇḍala-  
puruṣar bhāgam 1 Bhāradvāja-gōtrattu Tātamburattu Hastigiri-nādar bhā-  
gam 1 Kuṇḍiṇya-gōtrattu Kumāṇḍūr Nārāyaṇappanavar bhāgam ½ Gautama-  
gōtrattu śrī-Bhasai Ilaiya-perumāl bhāgam ¼ Bhāradvāja-gotrattu Tātambura-  
ttu Šokkar bhāgam 1 Gautama-gōtrattu śrī-Bhasai śrī-Raṅganātar bhāgam 1  
.....ttu Shaṭhamarushaṇa-gōtrattu Irāṭṭaimudali bhāgam 1 Bhāradvāja-gō-  
trattu Tātamburattu Šokkar bhāgam 1 Kuṇḍina-gōtrattu Gōmaṭhattu Varudar  
Allālanādar bhāgam 1 Kuṇḍina-gōtrattu Gōmaṭhattu Aḷagiya Maṇavāla-peru-  
māl bhāgam 1 Kapi-gōtrattu Kuṇḍūr Mannā.Varadar bhāgam 1 Ātrayi-gōtra-  
ttu Maṅgaḷūr .....bhāgam Attri-gōtrattu M..gaḷūr Praṇatāṭṭiḥaran bhāgam  
1 Gautama-gōtrattu śrī...uppar bhāgam 1 Kāsyapa-gōtrattu Šoyūr Varadar  
bhāgam iraṇḍukkoḷ Irāmarkum śama-bhāgam onṇum Bhāradvāja-gōtrattu  
Tātamburattu Hastigiri-nādar...ttira..koṇḍa bhāgam 1 āga dēva-bhāgam 2  
Nandigrāma-bhāgam 14 śubham astu.dāna-pālanayōr madhyē dānāt śrēyōnu-  
pālanam dānāt svargam avāpnōti pālanād-achchutam padam

## 18

At Maḍivāḷa (Kyāsambaḷli hobli),

on the basement to the north of the door of the Svayambhavéśvara temple.

śubham astu svasti śrī vijayābhyudaya-Šālivāhana-śaka-varusha 1387 neya  
Pārthiva-samvatsarada Jēshṭha-ba 10 lu śrīmatu Muḷuvāyi-rājyakke saluva  
Eluvaṇṇi-nāḍa oḷagaṇa Kēsambaḷada Maḍavaḷada sthānada Svayambhunātha-  
dēvarige Muḷavāya Jannarasarū poḍamaṭu koṭa dharma-śāsanada kramav ent  
endare Muḷavāya-rājyada dēvasthānagaḷinda aramanegē ettibaha.....vari  
vibhāṭi-gāṇike honnu kaḍāyada-huṭuvaliyanu dēvara dīpa-naiyivēdya-aṅga-  
raṅga-bhōga-tirunāḷa-mahōtsava-tiruvaṇi-muntāḍavake Mallikārjuna-Rāya-

mahârâyarige darmmavâgi biṭu darmma-śâsanagaḷanû barasi-koḍa hêli Vira-Saṅga-Râja-Vode (stops here)

## 19

Around the basement of the same temple.

svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varusha 1393 neya Khara-samvatsa-rada Pushya-ba 30 sūriya-grahanadalu śrîman-mahârâjâdhirâja râja-paramêśvara | śrî-vîra-pratâpa-Virupâksha-Râya-mahârâyaru râjyam geṭta-yiralu śrîman-mahâ-maṇḍalêśvaram mēdinî-misara gaṇḍa Kathâri-Sâluva Sâluva-Nara-siṅga-Râja-Voḍayarige darmmav âgabêk endu Yîśvari-Nâyakaru Eḷa..... Maḍavaḷada Svayam.....dêvarige.....tâpavanû vâlayisuvadake Yîśvari-Nâyakara nâyakatanake saluva Hiriyâ-Kasambalada grâmadalu nâyakara nirûpa - pramânâgi Bêtamaṅgalada adhikâri Liṅga-Râjanû yî-Kasambalada sîmeya voḷage (details of boundaries).....tri-kâladalû ôla-yisikonḍu yiha hâge kaṭaliyanû mâḍi naḍaṭṭa yiralâgi Siṅgarasa-apayanavaru yî-Bhavâsi-vaḍayanû naḍasuta yiralâgi Bêtamaṅgalada ....[Si]ṅgarasarû baralâgi stânadavaru bandu yî-sîmege.....la-stâpanavanû mâḍi dêvara saṭiyali pañchâṅgadavara dharmma-sâsanavanû barasikoḍabêku endu kôral âgi Siṅgarasarû â-chatu-sîmeyanû mâḍisi adake mudre masakhara.....

## 20

On the basement to the right of the doorway of the same temple.

Yiravi Hariyapa-arasarige sammukhada apaṇeyali nirûpava koṭadake namma Nañjamma śâsanavanû barasikoḍa hêli Hariyapa-arasa.....ma hesaralu nirûpava kaḷihida sammamda â-nirûpa-pramânage Kêsambalada Maḍavaḷada dêvastânadalu aramanega hatibaha vibhûti-gâṇike (further details) yî-khaṇḍugada yibaḷavanû... Svayambhunâtha-dêvara pûje-punaskâra-nayivêdya-aṅga-raṅga-bhôga-amrutapaḍi-tirunâḷu-mahôtsavada-tirupaṇi-muntâda śrîkârya sarvamânya sarvaṭṭdâravâgi biṭevâgi â-chandrârka-stâyiyâgi Svayambhunâtha-dêvara śrî-kâryake sala...ad endu poḍamaṭu koṭa dharma-śâsana yî-śâsanake (usual imprecation) yî-śâsanake adikavâgi yidu barasidavaru Athavane-Dêvarasara makaḷu Timmarasaru

## 21

On the southern side of the same place.

śrîman-mahâ-pradhânarâda Tipparasayyanavaru nammage saluva Jakarasana kasbada grâmavanu Svayambhunâtha-dêvara amrutapaḍige (stops here)



## 22

At the same temple, left side of the doorway.

(Grantha and Tamil characters.)

.....maṇḍalaśvaran harirāya-vibhā...n bhāshaikku tappuva rāyar gaṇḍan irā-  
jādirājan irāśa-pa...śvaran.....dhiśvaran śrī-vīra-Harihara-rāyar  
kumāran Dēvarāya-udaiyar brithuvi-rājyam-panṇi arulāninṇa sa.....

## 23

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu āyirattu-iru-nūṇṇu-oru-pattu-aiṇṇu šeṇṇa nāl sārva-  
bhūma śakkaravattigaḷ śrī-Pōśala-vīra-Irāmanāta-Dēvarṇku yāṇḍu muppatton-  
badāvaḍu Vijaya-samvatsarattu Purattādi-māda-mudal Nigarili-Šōla-maṇḍalattu  
Iḷavaṇṇi-nāṭṭu Kēśavan-parvatattu udaiyār Svayambhu-nā.....kkoḍiy-iṭṭa-nā-  
yanārṇku Irāmanāta-Dēvar kumāra Maṇṇeya-māguttarena i-dēvar tiru-mēnikku  
naṇṇ-āga-ttēvar tiru-nakshatrattu-chChadaiyam tirttam āga-kkaṇḍa Purattādi-  
tirunālukkun-diruppanikkum uḍal-āga.....marudaka.....ppuṇṇey nāṇ-  
pāl-ellaiyum mēnōkkina maramuṇi-giṇōk.....ga-chchandirāditta-varai šelvad-  
āga viṭṭēn i-ttanmattai .....

## 24

At the same temple, on the basement.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu āyirattu-munnūṇṇu-enbaṇṇu šellāninṇa kālattu Šittira-  
bānu-varuṣa.m Vaigāśi...dal śrīman-mahā-mūva-irāyar gaṇḍan bāshaikku-  
ttappuva irāyar gaṇḍan Dēva-irāya-mahā-irāyar kumaran Malikārcbuna-irāyar  
śiṅgādanattu tiribuvana-Kaṭṭāri-Šāluvan Naraśiṅga-irāśa-udai mā mahā-pa...  
karan Tirumalai...ṇṇa-taḷapar pālanaṇṇi Nigarili-Šōla-maṇḍalattu Muḷavāyil  
irukkum Ārayālamalla-irāguttar magan Tamma-irāttarena Kēśavan-palla-  
ttaienna....-ttanattu...Tirumalai-aṇṇa-taḷapāla...yil mēṇṇaḍiy-ūril Šuvinḍavai  
...yān ubaiyam āga mēṇṇaḍi...šellum nilam uḍaiya Vāḍaṣan kayil Ponnāyan  
kollai nilam kaṇḍaga inda nilam kaṇḍagamum inda-ttiru-maḍaiviḷāgattil irutt-  
idai-kkoḷmudal Taḷal-maḍuttalai māṇatta mā.vā.vittār Tammaṇan inda  
nilam uḷḷadu kaikkonḍu Avuḍaiyār amadu.....nāyanār pa.tan.tirunāl  
māṇṇan-tirunālil uṇḍāna vechham uḷḷadu.iṭṭu anta.....nāyanmārukkum  
amudum paḍai.....vena naḍattakaḍavar āga-chchandirāditta-varai  
śarvamānibam āga viṭṭēn inda-ttanmattai yāvan oruttan māṇṇivan Geṅgai-  
karaiyir-kurār-paṣuvai-kkonṇan pāpattilē viḷakkaḍavan i-ttanmam irāśāpin  
rakshai

## 25 (a)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu āyittu-iru-nūṟṟu-oruttu-aiñju ſeṇṇa nāl sārvaḥuvana-  
chchakkaravatti vīra-Irāmanā-Dēvaṟku yāṇḍu nāṟpattu-onṟāvadu Manmata-  
samvaṟsarattu-pPuraṭṭādi-mādam mudal Nigarili-Šōḷa-maṇḍalattu Iḷavañji-  
nāṭṭu-kKēśavan-paḷḷattu uḍaiyār Svayambhu-nāyakar Āḍi-kkodi-iṭṭa-nāyanāṟ-  
ku Kēśavan-paḷḷattu-pPeriya-ēriyil dēvadānam nikki paṇḍāram āna nilamum  
idukku utpaṭṭa maramum kiṇaṟum dēvar tiru-mēnikku nanṟ-āga śantrāditta-  
varai dēvadānam-āga viṭṭēn Irādēva-kumāra Mañjaya-māvuttarena inda-ttanma-  
ttai iṟaṅgal-šeyidavan Geṅgai-karaiyil kurā-pašuvai-kkonṟā pāvattilē viḷakka-  
ḍavan śrī-Māhēśvara-rakshai śvabham astu

## 25 (b)

At the same place.

(Grantha and Tamil characters.)

svasti śrī yāṇḍu nāṟpattu-onṟāvadu Arpaṣi-māda-mudal i-nnāyanār dēvadāna-  
chchekkil eṇṇaiyānadu muonnāl eriyuñ-jandi-viḷakk-eriyavum šekkilakkittaiy-āna  
iṟai dēvar tiru-mēnikku nanṟ-āga Mudaliyār tiru-munbu oru tiru-nandāviḷakku  
erivadāgavum Puśakiṟaikk-kkīlil Dāśankuṭṭai..nīr-pāñja nilai-gu....Ga.  
ḍa - Gôpāla - śandikku-chchandirāditta - varai šelvad-āga viṭṭēn Irāmanā - Dēva-  
kumāra Mañ(ja)ya-māguttarena inda-ttanmattai iḷaṅgaṇam-paṇṇina avan  
Geṅgai-karaiyiṟ-kurāl-pašu.....

## 26

At the same place, south side.

(Grantha and Tamil characters.)

svasti śrī Śakarai-āṇḍu (y)āyiratta-iru-nūṟṟu-irubadu ſellāniṇṇa nālil Viśuvā-  
vari-varuṣattu-kKāttigai-māda-mudal Iḷavañ-nāṭṭu uḍaiyār Šuyambu-nāyi-  
nāṟku mudaliyār Kūttāḍun-dēvaṟku nanṟ-āga Uṟigayattil Karuppuḷān Perṟa-  
pillai magan Nāchchiyālāvēn vaitta tiru-nundāviḷakku onṟukku viṭṭa pašu-  
ppanniraṇḍuñ Munnaṟu..ḍiyiṟ Šiva-pPirāmaṇarum kaikkoṇḍu śandirādhitta-  
varai šeluttakkadavôm

## 27

At the same place, south side.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu āyirattu-irunūṟṟu-orupatt-añju ſellāniṇṇa kâlattu  
sārvaḥuvana-šchakravatti śrī-Poyśaḷa-vīra-Irāmanā-Dēvaṟku yāṇḍu muppattu-



onbadu âvadu Arpaši-māša-mudal Tiruppaḷḷiyarai-Nāchchiyârku amudu  
paḍikku ariši..vvulakkum Periya-mudaliyârku amudupaḍikku ariši mûv-ula-  
kkum âga ariši oru kuḷagamum pâtra-šêsha-ariši oru kuḷagamu Mâhašvaraṅku  
iraṇḍu oḍukkum nâṭṭavarṅku oru oḍukkum nittam ippaḍi ūlvadâga ivv-ûril  
irai aḍai iratṭi pala varivu puttirai puḍu..nikkai marṅum eppēṇṭṭanavum  
sarvamāṇiyam âga viṭṭôm Iḷavaṇji-nâṭṭu-pPeriya-nâḍavaru Vāṇakiyadaiyarum  
i-ttanmattukku leṅgaṇam-paṇṇina avan Geṅgai-kkaraiyir-kurâr-pašuvai-  
kkonṇān Brahmavatti i-ttanmam śrī-Mâhēśvara-rakshai

## 28.

At the same place, south side.

(Grantha and Tamil characters.)

svasti śrīmanu-mahâ-pradhânan Dâti-Śiṅgaya-daṇṇâyakkar tambiyâr Vallappa-  
daṇṇâyakkar vâlukkum tōlukkum nanṅ-âga Pramâdi-varushattu Śittirai-mâda-  
mudal ivar âyattukkum magamaikkum kaḍava Karikâla-Šōḷa-Nerumûr-nâṭṭu-  
vêlân Kambaram Ponnûr Maṇṇai-dēvarâṇamugiyân Śuriya-dēvarum Tenna-  
vadaraiyan Śiraṅga-pperumâlum Malaiyaṇṇan Vâšāṇḍaiyum Nigarili-Šōḷa-  
maṇḍalattu Iḷavaṇji-nâṭṭu-kKēśavan-parvatattu uḍaiyâr Jayambu-nâyanâ....  
..ûrgaḷukkum aḍaitta paṭṭaḍai-šūṅgam tariy-irai taṭṭâr-ppâṭṭam Âśūvam aula-  
mbala.....rigai kudirai-chchârigai idukk-aḍaitta pala magamaiyu utpaḍa-  
kkaikkonḍu šandirâditta-varai mu.....m âga-kkuḍuttôm i-nnâlvarôm inda-  
ttanmattai māṇṇinavan Geṅga-ka.....

## 29

At the same place, west side.

(Grantha and Tamil characters.)

svasti śrī Śakara-yāṇḍu âyiratt-iru-nûṇṇ-êḷu ūllâṇiṇṇa Dhârṇa-saṁvaysarattu  
Paṅguni-mâsa-mudal Iḷavaṇji-nâṭṭu Pâḍavûril irukkum vōḷḷâlaril Kallagara-  
Pâḍavûr vêlâr Mâdēvar magan Vayirāṇḍaiena Âvaḍaiyar Svayambhu-nâya-  
karkku-ttiruvottaśâmattukku tiruv-amudu-paḍikku-kkuḍutta pon nâlukku-  
pponn-onṅukku-ppališai pâga-vaṭṭiy-âga mādham onṅukku nâl onṅukku nâḷiy-  
ariši-yây amudupaḍi uriyum pâtra-šêsham uriyum ūlvuttuvôm âga i-kkôyil  
Śiva-Brâhmaṇaril Gautama-gôtrattu Śaivâchâriyan Śaṅkara-dēvar magan  
Virunda-baṭṭarum i-kkôttirattu-chChaṅga-baṭṭar magan Kamba-baṭṭarum  
Bhâradvâja-gôtrattu Nelli-bhaṭṭar magan Nailli-bhaṭṭarum i-ppon kaikkonḍu  
pon onṅukku pâga-vaṭṭiyâl vanda palisaikku chandrâditya-varai âmudu..ūlvutta-  
kkaḍavôm ivv-anaivôm i-ttanma śrī-Mâhēśvara-rakshai

## 30

At the same place, north and west sides.

(Grantha and Tamil characters.)

svasti śrī Śākara-yāṇḍu āyiratt-iru-nūṟṟ-ēlu śellāninṟa Dhāraṇa-saṁvarsarattu-  
pPaṅguni-māsa . . dal Kāñchi-purādipan Taṭasūdran Kachchivaṇṇakkan Vāṇa-  
kīrai-udaiyār Śokka-nāyan magan Śiṟunāyanena Āvudaiyar Syayambhu-nāya-  
narku oru tiru-nandāvilakkukku nālu ponnun kuḍuttu Vāṇakīraiylē kaṇḍaga-  
kkaḷaniyum viṭṭēn ponn-onṟukku-ttiṅgaḷ pāga-vaṭṭiyāl vanda paḷṣai paṇam  
onṟukku śandirāditya-varai tiru-nundāvilakk-erikkakadavōm i-śi-Māhēśvara-  
rakshai

## 31

At the same place, north side.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu āyarattu-irunūṟṟu-eṇbattiraṇḍu śellāninṟa kālattu  
svasti śrī bhāshaikku-ttappuva rāyara gaṇḍan śattiyattukku-ttappuva rāyara  
gaṇḍan Kāṭṭāri Śāḷuvan vīra-Bukkaṇṇa-ūḍeyar kumārar Kampāṇṇa-udaiyar  
kumāran Kāṭṭaiya-nāyakkar Vikāri-varushattu Vaigāsi-mādai-mudal udaiyār  
Śembu-nāyinārku tiruvottaśāmam amudu-šeyya amudupaḍikku Kēśavan-  
paḷḷattil Kāmakāṭṭil mudal-madaiyil viṭṭa kaḷani mūnṟināl kuḷagam paṇni-  
raṇḍum periy-ēri vaḍa-kadaiyil kīḷai-kkollaiyum Karuppaḍi-kkollaiyum idan  
mēṟkil Vaṭṭi-kkollaiyum . . . . . n kuṭṭai uḷḷēriyil teṟkil kollaiyum śaṇṇa tāṟum  
. . . . . va . . kku mēlai-mūlaiyil śaṇṇa tāṟum i-kkaḷani kollai aḍaṅgalum  
Muḍigavichcharā Vāśāṇḍai kaḍi nīṅgā dēvadānam āga tām payir-šeyidu iru-  
talai-vāramum kkaikkonḍu nāl onṟukku iru-nāḷi ariši aḷakka . . . . ku ōr-oḍukku  
uri ariši šōṟu perakkadavarāgavum i-kkaḷani nīr-kkil nilam . . . . . nina-  
van vaṅksham nirmūlam ām i-ttanmam Kāṭṭai . . . . .

## 32

At the same place, north side.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu āyiratt-orunūṟṟ-eṇbattu-nāl-āna Dunmati-saṁvatsara-  
ttu-pPaṅguni-māsa-mudal Jayamkoṇḍa-Šōḷa Ilavañjiya-rāyar āna Kūttadun-  
dēvar maganār Śiṟu-Vāsudēvar nambirāṭṭiyār āna Brahmādhirājan Śelvāṇḍai  
magalār Śeṭṭālvārena udaiyār Svayambhu-nāyanārku-ttiru-nandāvilakk-onṟu  
śandrāditya-varai śelvadāga nān kuḍutta pon pattum i-kkōyilil Śiva-Brāhma-  
paril Gautama-gōtrattu Śaivāchāryar Viruda-bhaṭṭan magan Śaṅkara-dēvarum  
ik-gōtrattu Śaṅga-bhaṭṭan maga.Svayambhu-bhaṭṭaru Bhāradvāja-gōtrattu Pe-

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riyâlvâr magan Mâra-bhaṭṭarum i-ppon kaikkonḍu pon onṟukku-ppâga-vaṭṭi-  
yâl vanda poliṣaikku-ttiru-nandâvilakku ṣandirâḍitya - varai ṣeluttakkaḍavôm  
ivv-anaivôm i-ddhamam pan-Mâhêṣvara-rakṣhai i-ddhammattai lam . . . paṇṇina-  
van Geṅgai-kkaraiyir-kurâr-paṣuvai-kkonṟân pâpam-kolvân

## 33

At the same place, north side.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu âyirattu-iru-nûṟru-oru-patt-aiñju ṣellâniṅṟa kâlattu  
sârvabhuvana-ṣakkaravatti śrī-Pôṣaḷa-vîra-Râmanâda-Dôvarṟu yāṇḍu muppatt-  
eṭṭâvadu Tai-mâdam mudal-ttiyadi nâl Kêṣavan-paḷḷattu Âvuḍaiyâr Âḍi-koḍi-  
iṭṭa-nâyanârkkku ṣiṟu-kâlai-ṣandikkum uchchi-ṣandikkum âṇḍu onṟukku amuḍu-  
paḍikku nellu aimbattunâr - kkaṇḍagattukku pâttira-ṣêṣham ariṣi nâlî-uri-  
yum amuḍu-paḍikku ariṣi nâlî-urium ṣeluttavum Tai-ttirupâḷaikku pon iruba-  
du paṇam onṟum âga-ppon irubattaiñju paṇam aṇjukku ivv-ûril Śiva-pPirâma-  
nar ṣi-kâriyañ-jeivâru irukkum pon irubattaiñju paṇam aṇjum viṭṭên Kâñchi-  
purâdipan Kachchivaṇṇakkan Vâṇakirai-uḍaiyâr Śokka-nâyan magan Viruda-  
Murâri Ainâyan tanmam ippaḍi ṣeyyum idattu ṣiṟu-kâlai-ṣandi amuḍupaḍi  
Vâṇakirai-uḍaiyârarkku oḍukku uchchi-ṣandi amuḍu dēṣântarigaḷukku oḍukku  
i-ttanmmat . . . kkonṟân Pimavattiyilê vilakkaḍavar âgav-idu. Mâhêṣvara-ra . . .  
Viṣâka-padittam

## 34

At the same place, on the sômasûtra.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu âyiratt-oru-nûṟru-ttonnûṟṟ-irandâvadu naḍakkinṟa  
Šukkira - ṣammachcharattu Šittirai-mâṣattu Jayaṅḡonḍa-Sôḷa Iḷavañjiya-râyan  
Kûttâḍun-dêvar maganâr Iḷaiya - Vâṣudêvar prithuvi-râjyattil Nigarili-Šôḷa-  
maṇḍalattil Iḷavañji-nâṭṭu Kêṣuvan-paḷḷattu tiru-maḍaivilâgattu Âḷavuḍaiyâr  
Šambu-nâyakar kôyilil pañchâṅgattil eḷuttu-vetṭina paḍi Iḷavañji-nâṭṭil ṣantâ-  
nam-illâv - uḍaimai nâl - nâṭṭil niyâyattârkuñ-jantânam - illâv - uḍaimai tanmam  
âga ṣandirâḍitta-varai koḷlakkaḍavôm i-ttanma Śiva-pâda-ṣêkara-pperumâl âna  
Iḷavañjiya-râyar irakṣhai

## 35 (a)

At the same temple, on the wall to the left of the doorway of the Pârvati temple.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍ-âyiratt-oru-nûṟṟ-aimbatta-nâlâvadu naḍakkinṟa Khara-  
samvatsarattu Âṇi-mâṣattu Jayaṅḡonḍa-Šôḷa Iḷavañjiya-râyan âna . . . râlvân

magan Kùttâḍun-dēvan prithivi-râjyattil ivar agambadiyâril Šûrriyâlvân magan Pēriyudaiyân âna Tantirapâlanena nâyanâr Svayambhu-nâyanâr kôyilukkuḷḷu tiru-ppurakkûḍaiyil o. . tiru-nandâvilakku vaittu (y)idukku-ppoliv-ûṭṭ-âga-kkuḍutta ponn-onbadu (y)i-pponn-onbaduṅ-gonḍu šeluttakkaḍavôm i-kkôyilil Šiva-Brâhmaṇaril Gautama-gôtrattu-tTêva-baṭṭan magan Svayambhu-baṭṭanum i-kkôtrattu-chChaṅga-baṭṭan magan Svayambhu-baṭṭanum Bhâradvâja-gôtrattu Periyâlvâr magan Mâra-baṭṭanum i-mmûvômūṅ-jendrâditta-varai tiru-nantâvilakku. . . . kkaḍavôm ânôm (y)idu-kkaikko.ḍ-iduvôm idu pan-Mâhêšvara-rakshai

## 35 (b)

At the same place, right side of the doorway.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yâṇḍ-âyiratt-oru-nûrru-aimbatt-onṛâvadu naḍakkinṛa Sarva-dhâri-sa. . . . .ttu Jayaṅgonḍa-Šôḷa Ilavaṅḡiya-râyan âna Mârâlvâr magan Kùttâḍun-dēvan prithivi-râjya. . . l-ivar agambadiyâril Šûrriyâlvân maga Nîra-niṅjânu. . . ndi-pPēriyudaiyân âna Tantirapâlanum ivv-iruvômum. . . . . niyâṅkum. . . . . kum. . . rišiyu. . . . . nila. . . . . kkuḍuttôm ivv-iruvô. . . . . namuṅ-gonḍu šeluttakkaḍavôm. . . . pala. . . . . kkum motta. . . . . vadu śrī-Mâhêšvara-rakshai

## 35 (c)

At the same place.

(Grantha and Tamil characters.)

. . . . . riyl mudal-maḍaiyil tûmbum i-vvâykkâlukku-tterkil.kaḷani nûrr-aimbadu kuḷiyum âga. . . kku aiṅ-gaṇḍaga nellum-i. . . . . kku nâlu-panamum. . . . . rku-kkaikkoṇḍôm i-kkôyilil Šiva-Brâhmaṇaril Gautama-gôtrattu. . . baṭṭan magan Šayambu-baṭṭanum i-kkôttirattu-chChaṅga-baṭṭan magan Šeyambu-baṭṭanum Bhâradvâja-gôtrattu Periyâlvâr magan Mâra-baṭṭanum i-mmûvômum šantrâditta-varai šeluttakkaḍavôm idu pan-Mâhêšvara-rakshai

## 35 (d)

At the same place, inside.

(Grantha and Tamil characters.)

svasti śrī Tugarâpati-nâḍan. . . . dai magan Šaṅgâṇḍai Nâyakaṅku vaichcha šandi-vilakku onṛu



## 35 (e)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Tuvārâpati-nâḍan Vîmâ . . . ma.Šaṅgâṇḍai . . . rku oru šandi-  
vilakku vaichehên Jambu-nâyakarku

## 35 (f)

At the same place, left side of doorway, inside.

(Grantha and Tamil characters.)

svasti śrī Irâṣapuratt-amaichehan Šoṭṭaiyâlvâr magan Puliyâlvârena . .  
paḷḷattu-chChoyambu-nâyanârku i.ta kom.iraṇḍu

## 35 (g)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Tuvārâpati-nâḍan . . . va-nâyakkan magan Šandâ.ḍân . . . aṭṭa . . .  
di-vilakku . . . . .

## 36

On a stone in the wall of the same temple.

śubham astu Pârthiva-samvatsarada Kârtika-śudha-uthâna-dvâdasilû Svayambhu-  
nâtha-dêvara Pârvatî-dêviyarige nandâ-dîpakke Valûrahaliya sîme ûra mundana  
âlada hola kha  $\frac{1}{4}$  mâvinakâriṁ kôṭeya hola kha  $\frac{7}{25}$  (rest illegible)

## 37 (a)

At the same temple, on the pillars of the maṇṭapa leading to the Pârvati temple.

(Grantha and Tamil characters.)

svasti śrī Šakarai-yâṇḍ-âyiratt-oru-nûṛru-nârpattonbadâvadu še . . . . . naḍa-  
kkîra Sarvajî-samvatsara(ra)ttu-pPaṅgini-mâsattu Jayaṅgoṇḍa-Šôḷa Ilavañ . . ya-  
râyan âna Kûttâḍun-dêvan prithivi-râjyattil ivar . . . . . l Pêriyudaiyân âna  
Tantirapâlanena nâyanâr . . . . . dêvarku šîru-kâlai-chehandikku amudupaḍi . .  
tên âru ponnâl vanda poliṣai koṇḍu nitan nâliyi-ariṣi šeluttakkaḍavôm i-  
kkôyil Šiva-Brâhmaṇaril Gautama-gôtrattu Viru . . baṭṭanum i-kkôttirattu Saṅga-  
 . . . Bhâradvâ . . . gôtrattu Kâlî-baṭṭanum âga i . . . ṇ-gonḍôm šandiraditta-varai  
šeluttakkaḍavôm idu pan-Mâśvara-rakshai

## 37 (b)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Jayaṅgaṇḍa-Śōḷa Iḷavaṇjiya-rāyan Kūttāḍun-dēvar magan Iḷaiya  
Vāśudēvar pratuvi-rājyattil uḍaiyār Svayambhu-nāyakaṅku Iḷavaṇji-nāḍum  
Iḷanagar-nāṭṭilum uḷḷa Paḡalmariyuṇ-Juḷḷikuḍiyu. .kaṇṇālatil i. .raṇḍ-iḍatta  
i. . .ku paṇamuṇ-guḍutta pattoru-panamum ivai nāyanārku kuḍuttom i-ttanma-  
ttai irakkunayan Geṅgai-kkaraiyiṅ-kurāl-paśuvai. . . . .

## 37 (c)

At the same place.

(Grantha and Tamil characters.)

. . . . .mēlai mūlai kunṅaṅgallum maḍāpāraiṅyum vaḍakku ērikku-ppāy  
\* .nīr-ttāl. .kku-kkilakkum ēri. .vāycku-tterkuṇ-jimaiy-āga viṭṭu-ttiruppaḍimāṅru-  
kkum tirunā. .ḍikkum pala-paḍi-nimandakkāṅar jīvitattukkuṇ-Kē. .n-paḷḷattu-  
ppiḍāgai Kaṇṇanūr āna Jayambu-nāyaka-nallūru. .m śi. .ppiḍāgai. . .ki. .  
yāna Tāndōṇiśvara-nallūrum Vēli. .ya-maṅgalattu-ppiḍāgai Māran-kuṭṭaiy-āna  
Śiva-pāda-śēkara-nallūrum Paśakiraiṅyum idukku-kkuḍiyiruppu vaḍakkir-ko. .yir-  
punseyum ivaiy-ellām dēvadānam sarva-parihāram āga viṭṭēn ivv-ūr periy-ēri-  
kīḷ iraṅga. .m-iṭṭān mērkil. .mbukku mēṅku mudal-maḍaiyil oru vēli nilamum  
Uṅḡgayatt-ēri-kīḷ Nuḷambakattilum. .kattilum āga oru vēli nilamum Vēli. .ni-  
riya-maṅgalatt-ēriyil vaḍakkir. .mbil mudal-maḍaiyil āyirāṇ-guḷiyum Kuva. .  
maṅgalatt-ēri-kīḷ mudal-maḍaiyil iru-nūru-kūḷi. . .śikkai-ēri-kīḷ mudal-maḍaiyil  
iru-nūru-kūḷiyum ivv-ūr kâ. .ṇḍa ēri. .mudal-maḍaiyil iru-nūru-kūḷiyum ida  
. . . . .

## 38 (a)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Kāñchi-purādīpan antara-śūttiran Vaṅṅakkan Śaṅgandaraśan Māra-  
śiṅgan Śiva-pāda-śēkaran āna Jayaṅgaṇḍa-Śōḷa Iḷavaṇjiya-rāyan Jayambu-nāya-  
kar kōyilil nirutta-maṇḍapamun-diru-naḍai-māḷigaiṅyun-diru-maḍilun-diru-kkō-  
puramuṇ-jeyvittu i-kkōyilukku vēṇḍun-dirumēnigaḷam eḷund-aruluvittu-ppa-  
rikala-parichchinuāṅaḷun-diru-nandāvilakku nālum vaittu nimandakkāṅar  
Śaivāchāriyan mudal āga Śiva-Brāhmaṇar nālvarum naṭṭavan mudal āga ugai-  
cheha. .yavarun-dēvar-aḍiyār irubattu-nālun - Diruppaḍiyam-pāḍuvānun-diru-  
nātakam-āḍuvipPānum a-pPaḍiyam japa. .ta-hōmāṅgaḷukku Brāhmaṇar panni-



raṇḍu kuḍiyum Brāhmaṇarkku jīvi. .śēsham. . .riyum viṭṭu tiru-nandavānañ-  
 jeyvānuñ-guṣakkuḍi iraṇḍuñ-gōyil-kaṇakk-oruvānum āga-kkuḍi aimbattiraṇḍum  
 nāyanārku-ttēvai-šeygaiycku sarva-parihāram āga viṭṭēn tiru-māḍaivilāga śrī  
 . . .kīlai mūlai kīl śrī vāyckālukku-tterku Maṇṇiyēri kaḷanicku mērkum mēr-  
 . .kkōḍicku vaḍakkun-dē. . . . .

## 38 (b)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śākarai-yāṇḍ-āyiratt-oru-nūrr-eṇbattu-nāl āna Dun. .ti-šammachcha-  
 ratt-Āni-māda-mudal. .yanār Šeyambu-nā. .ku nāyan Mārāṇḍai magan Šeyambu-  
 nāyakanena. .kkayattil Šavirāṇattērikku-tterkil Kuṟukkiyilē. .ku kaḍaichchañ  
 . .ñjai. .madi. .mandi. . .ttukku nāl onṟukk-iru-kuṇi nellum iraṇḍu šandi-viḷa-  
 kkuñ-jellakkaḍavud āga viṭṭēn i-kkōyilil Šiva-pPirāmaṇan Gautama-gōttirattu  
 Šaivāchāriyan Viru.ḍa-baṭṭan maga. .n̄kara-dēvanum Nitta-viratti. .tu. .ra  
 baṭṭan magan Šeyambu-baṭṭanum Pārattuvāši-gōtra. . . . .mūvō. . . . .  
 .takkaḍavōm i-ttanmattaiy-irakkinān Geṅgai-kkaraiyir-kurār-pašuvai-kkonṅān  
 śrī-Māhēśvara-rakshai

## 39

At Vanahalli (same hobli), on a stone behind the Gōpālasvāmi temple.

. . . . .Šaka-va 1455 neya sanda. . . .da Šrāvaṇa-śuddha 12 lu Achuta-Rāya-  
 rige dharmavāgi Veṅkaṭanāthana sannidhiyalū Kālūra Rāma-Rāyanavaru  
 Muḷuvāgila Channa-Kēśava-dēvarige dāreyaṇ eṇḍu koṭṭa Baḷūranahalli-grāma  
 śrī-Kēśava. . . . .

## 40

At Hulikunda (Dāsarahalli hobli), on a virakal in Dimmāl-dinne.

svasti śrī Dilipayya pritivi-rājya geyyuttire Pokkundada turuṅole Koṅga-  
 maṅgalada Médayya kâdi sattu saggeyyada

## 41

On a second virakal in the same place.

svasti śrīman-Ma[hē]ndra-Noḷamba prituvi-rājyaṁ geyyuttire Pokkundada turu-  
 ṅololu .Māchirāyya turuva . .luhi satu saggastan āda

## 42

On a third virakal in the same place.

svasti śrī Noḷambâdhirâja Ayyappa-Dêva prithuvî-râjyam geyuttire Poṅkunda  
Belmâdaṅgam śrī-Kaṇchi-śâyi Narasiga Maṅgalada torugoḷoḷ sattam mûva-  
tibbarum nal-guḷa kaḷani koṭṭar

## 43

On a fourth virakal in the same place.

svasti śrī Dilîpayya pritivî-râjya geyutire Poṅkundada torugoḷe kâdi Bêlûra  
Madayya satta saggastan âda

## 44

On a fifth virakal in the same place.

svasti śrī Dilîpayya prituvi-râjya geyuttire Poṅkundada Bârândaravayya Taga-  
ḍûra keḷeya kâlegadoḷe Basavayyana munde kâdi sattu saggeyada itake a[y]-  
goḷa kaḷani koḍaṅge. . (usual imprecatory phrases)

## 45

On a sixth virakal in the same place.

svasti samadhigata - paṇcha-mahâ-śabda Pallavânvaya śrī-prithuvî-vallabha  
Noḷambâdhi-arasa sa....gaḷoḷ ire Benṇagûra karvvuve Bâṇasâmi-magan  
Purekâman nûru-mâṇasa oḍa pôgutire Aṇadiyoḷ sattan

## 46

On a seventh virakal in the same place.

svasti śrī Noḷamba prithuvî-râjya geyu.....

## 47

On an eighth virakal at the same place.

svasti śrī Mârasiṅgha-Dêva prithuvî-râjyam geyyut ire Po[n̄]kundada emme-turu-  
goḷo.....enamade Kuppana kâdi sattu saggiyâda.....

## 48

On a ninth virakal at the same place.

svasti śrī Mahâvali-Bâṇarasa Gaṅg-aṇu-sâsiramumân âḷe..nagâniya Matti  
Gaṅgarâ Nâga-Dêvan Poṅkunda-panneraḍum â-dêvaru ett-onde ivvara toruga-  
ḷoḷ ikkisi Khîḷdêva Yamilegeyarasu mattâṇiyu koṭṭôdu nâl-goḷa kaḷani idan  
alidon paṇcha-mahâ-pâtakan akkun



## 49

At the same village, on the Chaudēśvari-baṇḍe.

(Grantha and Tamil characters.)

Šārvari-varushattu Vaiyyādi-mādam 10 ti Iṛamai-dēvar širimaiyilē Maḍuvara-  
šayyan šor-pa . . . . . tt-iḷamai . nitta . . . damma

## 50

On a varaḷu-baṇḍe at the same village.

Jaya-saṁvatsarada Mārgasira-šu 2 lu śrīmatu Nikhili-Bannāta-Nāyakara . . . .  
Vīrapanu māḍisida khambāra

## 51

At the same village, on a rock south of the Gōpālasvāmi temple.

rā || staḷam Timmirāyappagāri kumāra Banupali . . . . . Rāya Vyaya-saṁvatsa-  
ram Pushya-šu 13 Maṅgaḷavāram Nāraṇaya tiṭu-vākiliki . . . . . peṭināmu

## 52

At the same village, on a rock in Baicha's field.

Pramādīcha-saṁvatsa[ra]-Chaitra-ba 5 lu śrīmatu Kōnama-nāyani Kṛishṇappa-  
nāyaniṅgāru Āyappa-komāruḍu Chintayaku koḍaga-mānyam vivaram (rest  
contains details of gift)

## 53

At the same village, on a rock in betel-leaf garden.

svasti śrīmat Poṅkundada nāyaka Dereyapa (stops here)

## 54

At the same village, on the basement of the Sōmēśvara temple.

(Grantha and Tamil characters.)

svasti śrī Poṅkunṇattil Tōriśrīm-uḍaiyārku-kkurudai-śevakka . . . . . sarattu  
Gaṅga-pperumāl āna Uttama-Šōḷa-kKaṅga podu peri . . . . ri kīḷ-kālukku vaḍa-  
kkum Tēdakallukku terku tirutta viṭṭa kuḷi nūru adukku-kkilakku kālukku  
vaḍakku Paṇikkunṇukku-kkilakku Aṇaikkamāvil Perivaṣeṇuvukku mēṇku śrī-  
Pirān magan Vīkkiramādittanena ūṇku vaḍakku en kuṭṭai-kkīḷ mudal-maḍaiyil  
viṭṭa kuḷi nūṇ-aiymbadum Vīḷivū . r-uḍaiyān Šaḍaiyan kuṭṭaiyum idan vaḍa-  
kkil puṇje-nilamum Dēva-Šōḷa-śuvamiyena Tōriśrīm-uḍaiyārku vittōm ivarrai  
iṇakkuvān Geṅgai-karaiyil kurāl-paṣuvai kuttinān pāvattil paḍuvān Talaiśaiya-

râyanum Arunaḍamurivânum Nittanum Âganâyakanum Kûttâḍuvânum Kâ-  
ttânum Šelvanum Mâdêvanum Vikkiramâdichchanum Uyyavandânum Šeyyâ-  
num Pammanum ivv-anaivômuni-gûḍi-ttirutti varišai-kkôllâl viṭṭa kuḷi aiññûṟu  
ittai vilakkuvân Geṅgai-karaiyil kurâl-pašuvai kuttinân pâvattiḷ paḍuvân .  
vaṟku višêsha-pûšaiḱku viṭṭên Perumâl âna Vikkiram-Gaṅga-vêḷânena Šâmi-  
kiṟai mudal-maḍaiyil kuḷi munnûṟum viṭṭên peri-êriyil muda-maḍai tûmbukku  
teṟḱku paḷaiya ni..ñ-guḷi aiññûṟum.....

## 55

On the bande of the same temple.

(Grantha and Tamil characters.)

svasti śrī Kuvaḷâla-pura-paramêšvaran Gaṅga-kulôrbhavan Kâvêri-vallavan  
Nandigiri-nâdan Uttama-Šôḷa-kKaṅgan Vîra-Gaṅgan magan Vettum..ppâra-  
Bâṇanena Kuvaḷâla-nâtṭil Poṟkundattiḷ uḍaiyâr...švaram-uḍaiya nâyanârḱu  
tiruppaḍimâṟṟukkum pala-paḍi-nimandakkâṟṟukum Šilikkinum Allikuṭṭaiyum  
Kuḷaiñṇanai-kuṭṭaiyum Koṅguṇipalliyum Nâvula-kuṭṭaiyum viṭṭu maru-  
munb-uḷa dēvadânaṅgaḷukkum avichchuppâtṭamum nila-varivum viṭṭu i-  
kkôyilil Šiva-Brâmbhaṇṟukum nimandakkâṟṟukum vâla-panamum u..panamum  
marum uḷḷa varivugaḷum on...koḷḷakkaḍavên.....vena i-ttanmattai iṟa-  
kkuvân Geṅgai-iḍai-kKuma..viḍai kurâl-pašuvai-kkonṟân Bramhavattiyil  
paḍuvân pan-Mâbêšvara-rakshai

## 56

At the same temple, on the south wall.

(Grantha and Tamil characters.)

svasti śrī mahâ-pradâna Mudali-piḷḷaiyum Ila-nâtṭu Periya-nâtṭavarum Naṭṭan-  
ena.....kkunṟattu..yil Tôṟichechuram-uḍaiyarkku..ttêva-tiru-mênikku  
nanṟ-âga oru tiru-nandâvilakkukku nilam..yuttâṇḍân-pillai-kkuḍu..vittên

## 57

At the same place.

(Grantha and Tamil characters.)

svasti śrī Šakâbdam 1.3.šenṟa Pâtthiva-saivatsarattu Paṅguni-mâsa-mudal  
Poṟkunṟatu Nâyanâr Tôṟišvaram-uḍaiyarkku Tiruvaṁdirappâkkil.....manu-  
mahâ-pradhâni Šilaviḍa-ḍaṇḍanâyaka śiri-kâriyatuku kaḍava Tiruvai-iyâṟu-uḍai-  
yâr.....

23 \*



## 58

On gavi-baṇḍe behind the same temple.

(Grantha and Tamil characters.)

svasti śrī Ānamda-varushat . . . m-uḍaiyār . . . . . m-  
uḍaiyār Neḍuṅgal . . . . . iv-ūril śrī-Mūlastānam-u . . . vibhōgha-prāptiyi  
. . . . .

## 59

At Uriga (same hobli), on the basement of the Bālasômêśvara temple in the west.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍ-āyiratt-iru-nūrr-oruvadāvaḍu sārva-puvana-chechakkira-  
vattigaḷ Pōṣaḷa-vīray-Irāmanā-Dēvaṅku yāṇḍu 33 āvaḍu Sarvachiṅ-saṁvareḥ-  
charattu Tai-mādam irubattu-nālān-diyadi Pūṣattu nāl Urigaiyattu uḍaiyār  
Šōmanā-dēvarukku ivv-ūril . . . . . śaṅgaṭṭai amudupaḍikku śantrāditta-varai  
śellakkaḍavad-āga viṭṭēn

## 60

At the same temple, south side.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇ . āyiratt-oru-nūrru-tonṇūrru-onṅāvaḍu naḍakkinṅa Vibha-  
va-saṁvasarattu Nigarili-Šōḷa-maṇḍalatt-Iḷavaṅgi-nāṭṭ-Urigayattil uḍaiyar  
Jayamkoṇḍa-Šōḷichchuram-uḍaiyārku Nāyan Veṅḡḍai magan Kūttaḍun-dēvan-  
ena dēvadānam āga Vaṭṭakuṭṭai Urigayattil vaḍa-pakkil Adalikkutṭaiyai . . .  
. . . . .

## 61

At Hosakōṭe (same hobli),

on a stone in the enclosure wall of the Gōpālasvāmi temple.

śubham astu Durmukhi-saṁvatsarada Phālguna-bahula 10 śrīmatu Rāyasada  
Rāmachandra-dēvaru Vijaya-Rāya-mahārāyarige . . . . . maha-dharma

## 62

At Bowringpet (Bowringpet hobli), in front of the Basava temple.

(Grantha and Tamil characters.)

Āṅgi-varushatu Aippadi-mādam . . tiyadi uḍaiyā . . Gaṅgi . . . ku Tēkkal-nāṭṭavar  
Vaiyaṇṇu . . . . .

## 63

At Yalavahalli (same hobli), in the Hoṅge field.

(Grantha and Tamil characters.)

svasti śrī Hoyiśaḷa-vîra-Vallâḷa-Dēvaṅku šellâniṅṇa Īśva... Purattâdi... rva-  
pakshattu Velli-kkiḷamaiyum... Ēkâdešiyum... nâḷ śrīmanu-mahâ... dâṇan  
Data-Šiṅga... denṇâyaka... ruṇ-gûdi inda êri Ilavappaḷḷi  
Vaiyaṇṇa maṇal olukki-kkaṭṭu... viṭṭa kuḍaṅgai idu šandira-âditta-varai i-  
nnâ... kallukku naḍuvê...

## 64

At Kârubele (same hobli), on a stone in the rakta-kodige inâm field.

svasti samadhigata-paṅcha-mahâ-šabda Pallava-kula-tilaka śrī-prithivi-vallabha-  
Mahêndrâdhirâjaṁ Gaṅg-aṅṇu-sâsiraman âlutt ire Maraṅgaḷ-Oḍeya Kaṇḍa-  
mmayyanâ magan Vilagaṇḍayyanu... palagaṁ toruḡoḷoḷ šattô i-kalla mâḍiṣi  
bhaḍisido Divâkarayyanu Nagôjanayyanuṁ

## 65

At the same place.

svasti śrī Nâgârjunayyanan Vijjeyadeya magal Sâvin immaḍi sarvva-šâstra-  
prasiddhi śrī

## 66

At the same village, on a stone in the hoṅgēmara-field.

Vibhava-saṁvatsarada Âshâḍha-ba 1 lu Kârimaṅgalada Timmappa-Nâyakaru  
Kârubaleya Nâchappa-Gavudage koṭṭa nettara-goḷage-gadde-kramav ent endare  
namage saluva Maragalla-kereya keḷagaṇa ka... gaddeyanu ninage ne (rest  
effaced)

## 67

At Kilukoppa (same hobli), on a boulder in Yaraguruva's field.

śrīmatu Sugatûra Mummaḍi Tama-rayanu Paṇḍita-Bâlapa-Voḍeyarige namma  
bhakti-priyadindallu koṭṭanta mânya hola hattu-koḷagada mânya hattu-koḷaga

## 68 (a)

At the same village, in the kodagi-mânya field.

(Grantha and Tamil characters.)

svasti śrī Šakarai-âṇḍu âyiratt-iru-nûṅṅ-orupattu-nâlu. svasti śrī sârvabhauma-  
šakaravattigaḷ śrī-Pôšaḷa-vîra-Irâmanâ-Dēvaṅku yâṇḍu... Khara-saṁvatsarattu



Mê...nâyarru...ttu Dvâdašiyum Budan-kilamaiyum Uttirattu nâ...manu-  
mahâ-pa...sâyitta ubaya-nânâ...ši...târil...var âna nambi...taka...šrî  
.....kaṭṭuvit.....kkaṭani mu-kka.....mutti.....vaṭku amu.  
.....

## 68 (b)

At the same village.

(Grantha and Tamiḷ characters.)

.....ta.....ṇṇûrr-eṭṭukku mēr-chellâ.....šekk-irai...  
i....irai taṭṭâr-ppâṭṭam...m-avichchu-ppâṭṭam šârigai marum eppêrpaṭṭa  
varivugaḷum viṭṭa kuṇḍa.....ttu...haṇaiti...va.....kku šandirâdi.....  
.....

## 69

At Beṅganûru (Bowringpet hobli), on a rock to the west of wasteweer of the tank.

Šâlivâhana-šaka-varuṣaṅgaḷu 1399 ya Viḷambi-saṁvatsarada....ba 30....  
...ari-râya-vibhâḍa bhâshege tappuva râyara gaṇḍa.....šrî-Virû-  
pâksha-Râya-mahârâyaru pṛithivi-râjyam geyutt iralu (rest effaced)

## 70

At Mâyigere (same hobli), on a stone below the tank.

Jaya-saṁvatsara-Phâlguna-šu 1 lu šrîmatu Anantappayanavaru Mâgereya kere-  
ya keḷage Nalapa-Gauḍagu Kempaṇa-Gauḍagu koṭa kaṭu-koḍige Pavuchikaḷa-  
Nâyakanu koṭa-gade-staḷake kha 1½ aksharadaḷu muvattu-koḷaga yidake biḷa-  
vari bêḍigeyali sarvamânya (usual imprecatory phrases)

## 72

At Maragallu (same hobli), on a stone near the village entrance.

Sâdhâraṇa-saṁvatsarada Jêṣṭha-ba 1 lu šrîman-mahârâjâdhirâja paramêśvarar  
....-râya kaṭhâri-Trinêtra pûrva-dakṣhiṇa-paścima-uttara-samuḍrâdhipati šrî-  
vîra-Vijaya-mahârâyara kumâra Dêva-Râyar siṁhâsanadalli Lakkanna-Vode-  
yara Muḷabâgila Têkala-nâḍa Juṇjirugaṇṇagaḷige saluva Maragaḷalu ayivattâ-  
ru-dêśada Sâlumûle-samasta-balaru pañchâḷa-sahitavâgi kûḍi santeya kaṭṭisida  
sambandha â-santeya paṭṭaṇa-svâmi Chîyiya-Basseṭṭige mânyavâgi Yeḷeya-Nâya-  
Seṭṭiya maga Chîyiya-Basseṭṭige mânya.....saluha holanu kham ½ gadde kham  
½ (back) saḍu-darusana-voḷagâdavarum.....kottu yettu tottu kudure koṇḍadû  
mâridadû sarvamânya kabbiṇa-kelasa mara-kelasa akkasâle asaga nâvinda  
holeyanu yint ivaru sarvamânya salisuvaru (usual imprecatory phrases; rest illegible)

## 74

At Yelavahalli (same hobli), on a stone to the south-east.

svasti śrī vijayābhyudaya-Śālivāhana-śaka-varuṣaṅgaḷu 1703 ya Plava-saṁvatsara... Chaitra-śu 14... Peddayala Balamunē-gauniki kaṭṭu-koḍage chēnu 3 maḍi kha  $\frac{3}{10}$  ichināmu anubhaviṅchukoni sukhāna vundēdi

## 75

At Mugulabele (same hobli), on a rock near Sūlikunṭe.

Vijaya-saṁvatsarada Māgha-su... śrīmatu Viṭala-Nāyakaru Mugulabeleya... mmana-Gauḍagu Nāchappa-Gauḍagu (rest illegible)

## 76

At the same village, on a stone on Busanūru-dinne.

svastī śrī... degeli Pidima-sāsira... āle kân... te vēri tōrupe Bānara irido tegi Māreyan pagere lōke evvāka erit ittom sarva-parihāram itak aḷivo pañchamahā-pātakan akku prithvī-ma...

## 77

At the same village, on a stone in Bhagavantarāya's field.

śubham astu svasti śrī vijayābhyudaya-Śālivāhana-śaka-varuṣaṅgaḷu 1501 Pramāthi-saṁvatsarada Āshāḍa-śu 12 Sōmavāradallu śrīman-mahārājādhi-rāja rāja-paramēśvara śrī-vīra-pratāpa śrī-Raṅga-Rāya-mahārāyarū Pinugonḍeya (siṁhāsanā) ratna-siṁhāsanārūḍharāgi prithuvī-rājyaṁ geyutt iralu śrīmatu Kārimaṅgalada Chikaṇa-Nāyakara maga Kṛishṇama-Nāyakaru Mugulabeleya Kōṇapa-Gauḍarige Timmaṇṇa-Gauḍarige kereya kaṭṭu-koḍageya mānyada śilā-śāsanada kramav ent endare (here follow details of gift; rest illegible)

## 78

At Mādigarahalli (same hobli), on a rock.

Konyapurā Holērahaḷiyal iha Tammaya-dauhitrana maga Tammaya-Gauḍanu Nandana-saṁvatsarada Chayitra-śu 1 lu hoyisida kal-orālū 1

## 79

At Mādimaṅgala (same hobli), in Nāṇjappa's field.

(Grantha and Tamil characters.)

svasti śrī Sakarai-yāṇḍu 1154 Kara-śaṁṇaśarattu Śittirai-māśam Jayaṅgonḍa-Śōḷa-tTēkkāla-rāyan āna Śembondayāgiyena Mādamaṅgalam naiṇjai puṇjai



nâr-pâl-ellaiyum ula . . . ra taḷav-irai nila-variv-avichchu-ppâtṭamum marṇum  
ulla . . . yam agappaḍa tanma-dānam āga viṭṭē. Tēkkāla-rāyanena mā-janaṅgaḷ  
pāḍikāva pettu pon idakkaḍuvadu idukku mēl pāgachchinnamm-āna . . . mum anni-  
yāyam . . . . . ninaichchavan Geṅgai-kkaraiyil kurār-paṣuvai konṛān Piramavatti  
puguvān . . . . .

## 80

At Sūlukunṭe (Sūlukunṭe hobli), on a rock below Anagalakere.

Sādhāraṇa-saṁvatsara-Āshāḍa-ba 10 lu . . . . . Tamma-Gavudage koṭṭa kaṭṭu-  
koḍage gadde kha 1

## 81

At the same village, on a stone in Syāmarāya's grove.

. . . śrī jayābhyudaya svasti Raktākshi-saṁvatsarada Mārḡaśira-śudha 5 yalū  
śrīmatu Sūlukunṭe-hōbaḷi Yaha . . . paṇḍitaru . . . . . Chūḍē-Gaūḍage  
kasabe-Anagalakereya kaṭu-koḍige-kramav ent endare prāku paḍeda hola  
(rest effaced)

## 82

At the same village, in the wet land of the patel of Maḍivāḷa.

(Grantha and Tamil characters.)

svasti śrī Dēvar tōḷukkum vāḷukkuñ-jeyam āga 3.vadu Tēkkal-nāṭṭu-pPeriya-  
nāṭṭa . . . m adikāri Ku . . . nāyanu . . . . . kku Kārāmaṅgalattu-pperi . . .  
yilē kaṇḍaga-kka . . . v-udaka-pūrṇam āga . . . . .

## 83

At Kāmasamudra (Kāmasamudra hobli), on a stone south of the Āṇjanēya temple.

Parābhava-saṁvatsarada Āsvīja-sudda 5 lū śrīman-mahā-maṇḍalēśvara śrī-vīra-  
Vijaya-Voḍeyara kumāra pāda . . . . . Dēva-Rāya-Voḍeyaravara . . . . . Juṇja-Vōbe-  
ya-Nāykara kumāra Chitivoyya-Nāykaru paṭṭaṇa-svāmi-Nāchi-Setṭiya maga  
Buḍapa-Setṭige paṭṭaṇa-svāmitanavanu koṭṭu ātana manege (rest contains details  
of gift and usual final phrases) nāykara voppa śrī-Chenna-Kēśavaru . . . . . barahā ||  
Pāpōjanu māḍidanu ||

## 85

On a rock south of the same temple.

Prabava-saṁvatsarada Pāḷguṇa-su 1 lū śrīmatu Narasappa-ayyaṇavara nirūpa  
ettidu tōṇe . . . yidu Kakkemaḍuvina kōṭeyan ikisi . . . . . āvanān obba  
yī-ūra pārapatyadavanu yī-ara-kōṭeyanu kaṭṭi kōṭeya komme ho (stops here)

## 86

At Bâdikôte (Bâdikôte hobli), on a stone in the wall of the western village entrance.  
 svasti sakala-jagat . . . . . pratihârikṛita-Mahâvaḷi . . . mat-Bâṇarâsar  
 Gaṅga-aṇu . . . . . âḷutt ire Râchamalla-Penmana . . . . . sadol Kañchiyâ mē-  
 ge paḍe geyda keydoḍe kâdu . . . . . mēge eḷtandavu adara mēge..Bâṇarâsar  
 Têkal Nan . . . . . deyon Aggaḷâ-arâsârâ besasidoḍe besanade tu..â-balam ânt  
 ôḍi eṇadu biḷdar biḷdoḍe mechchi Okunda mâbaḷ kaḷchu koṭṭa idâm baṇavan  
 sandan âvanânu keḷi..n pañcha-mahâ-pâtaka akku avanânu aḷivon sasirâ-  
 kavileyu sâsirvva-parvvarumâ konda lôkakke salgu Bârâṇasiya aḷidon akku  
 svasti Śrîpurusha kaḷvan

## 87

At Miṭṭahaḷḷi (Bâdikôte hobli), on kôti-baṇḍe near the village.

Paridhâvi-saṁvatsarada Phâlguna-ṣu 1 lu śrîmatu . . . . . Lakkanna-Vode-  
 yaru Têkala-râjya . . . . . Kîramande . . . . . pana maga Sôtappa  
 koṭṭadu gadde kham  $\frac{1}{2}$  hola . . . hannondu koḷaga (rest illegible)

## 88

At Balamande (same hobli), on a rock near Golvâra-doḍḍi.

svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varuṣaṅgaḷu 1486 neya . . . . . saṁ-  
 vatsarada Bhâdrapada-bahuḷa 5 lu śrîmatu Mallappa-Nâyaka . . . . .  
 amaranâyaka . . . . . siddâya muṇisidam avana (rest illegible)

## 89

At Ukkunda (same hobli), on a rock in the east.

Vṛikôdara-Hanumanta-râyaniki Varamala-Nâyakara Channa-Gauḍaniki śâna-  
 bhô . . . Mânipali . . . . . Raktâkshi-saṁvatsarâ



## MALUR TALUQ.

### 1

At Têkal (Têkal hobli), on the huli-bande west of the Varadarâjasvâmi temple.

svasti śrî vijayâbhyudaya-Śaka-varsha \*1438 Pramâdîcha-samvatsarada Phâl-guṇa-śu 1 Gu śrîmanu-mahâ-maṇḍalêśvara mēdinî-mîsara gaṇḍa Kāṭhâri-Sâḷuva Tribhuvana-Râya gaṇḍa-gûḷi Sambu-Râya-stâpanâchâryya dakshiṇa-Suratâḷa-vibâḍa râya-pakshi-sâḷuva Sâḷuva-Tippa-Râja-Veḍeyara komâra Gôpa-Râjaṅge Dêva-Râya-mahârâyara nirûpadim Lakana-Veḍeyaru Mâdana-Veḍeyaru â-Sâḷuva-Gôpa-Râjaṅge Têkalanû koṭali hinde Ballâḷa-Râyana pradhâna-Vallappa-danṇâyakaru Siṅgi-danṇâyakaru yikisida kala-kôṭe taḷa maṭṭavu biddu laya-vâgi hôdali Varadarâja-dêvara nirûpadim Gôpa-Râjanu puna-pratishteyanû âgabêkendu chitayisidali â-pradhâna-Siṅga-Râjanu voḷa-kôṭe hora-kôṭe yara-danû yikisi Varadarâja-dêvara mukha-maṇṭapada sannidhiyalu Râjagambhîran emba kottalavanû yikisidali â-Gôpa-Râjanu â-kumâra Tippayanu huligalanû hiḍi tarisi bēṇṭeyan âḍida avasarada kotaḷa maṅgaḷa mahâ śrî śrî

### 2

At the same place.

yî-Sampigey emba gaṇḍuganu huligaḷa bâlana hiḍidu yaḷavahâṅge yaḷaüdu yî-śâsanagaḷu huyida kalukuṭi-Tirumalage Varadarâja-dêvara nirûpadim Seṭṭa-haḷiyalu gade 3 holanu 3 vanû koṭeü yî-gadê-holavanû Varadarâja-dêvara nirûpadim sandu baludu śubham astu

### 3

On a stone near the mahâdvâra of the same temple.

svasti śrî vijayâbhyudaya-Śaka-varusha 1352 neya Sâdhâraṇa-samvatsarada Mâgha-śu 10 Gu śrîman-mahâ-maṇḍalêśvara mēdinî-mîsara-gaṇḍa Kāṭhâri-Sâḷuva Tribhuvana-Râya gaṇḍara gûḷi Sambu-Râya-stâpanâchâryya dakshiṇa-Suratrâṇa-vibâḍa râya-pakshi-sâḷuva Sâḷuva-Tippa-Râja-Vaḍêra kumâra Gôpa-Râja-Vaḍêra pradhâna Mallama-Râjana maga Siṅga-Râjanu Pâla-nâḍa Dûḍana-haḷiya paḍuvana Mâragaüḍanakattê-mêḷana Gaṇḍabhêrunḍan emba mâli....  
.....Varadarâja-dêvara mukha-maṇṭapada gôpurada kadavige tarsi Âvikalla badagi Bêvôjana maga Châja-ôjagaḷa kayyalû mara gelasavanu mâḍsi kammâra Aṅjala-Divîṅgôjagaḷa kayyalu kadav ikki kabunada kelasagaḷanu mâḍisi â-vôjugaḷige kudurê-sattigegaḷanu koṭṭu kâṇi-bhûmiyâgi Bôja-Dêvôjagaḷige Gôpa-Râjana Pônâḍa Mâdanahaḷiyalû koṭṭadu (here follow details of gift) ishṭu sandu

\* So in the original.

bahudu i-stha . . . . . Tēkala-paṭṭanake bijayam māḍisi-  
konḍu banda hiriya - Chok - Perumāli - dāsara aḷiya Ilara - dēvara magam  
Chok - Perumāli - dāsara aḷiya Nāyaṇāru - dāsaru yi - dēvarige pūje-parichāra  
māḍuva Tigula-Brāhmaru Varadarāja-bhaṭṭaru Dēvarāja-bhaṭṭaru Śāmaṇṇanu  
Varadarāja-bhaṭṭaru parichāra Rāmaru dēvarige bōnava māḍuva Âlagi-  
Vakadaru dēvara-nāma-sanyaya māḍuva Śrīvaishṇavaru . . Âyi-Piḷi Bannūra-  
ghaṭṭada baḷi tiruvaṇṇanakke Baṇṇa-dāsa Piḷi . . -dēvarige hūvina daṇḍeya  
kaṭṭuva dāsugaḷu Tirumāla-dāsanu (others named; and rest illegible)

4

On the south side of the same stone.

. . . . prajā-parivāra . . . . . śrī-pāḍakke tapida . . . . .  
â-kālade Vijaya . . . . . hārāyara â-rāyara kumāra Dēva-Rāya - mahārāyaru  
chatus-samudrādhipatīyāgi sinhāsana . . . . . tali â-rāyanige balada-buja-  
pratāpanāgi vaḍada Sāḷuva - Tippa - Rāja - Voḍeyanige kumāra Gōpa - Rāja-  
Voḍeyaru . . . . . yi - Tēkala-paṭṭanavan āḷuvalli â-Siṅga-Rājanu yi-  
paṭṭanada eraḍu-suttina kōṭeyan ikkisi yipana . . . . . na - svāmiyāgi Nāyināru-  
dēvara nirūpava biḷidu sarva-janagaḷigeṭi kāṇisuva hāge â-kālake . . . . .  
. . . kaṭṭi Gōpa-Rājana maneya pradhāna Siṅga-Rājanu dēvara tirumānake  
dēvālayak hindana - mundana - bhāgada maṇṭapa . . . . . Gōpa-Rājana  
hesaralu Gōpasamudray emba koḷanu kaṭisi â-koḷana paḍuvana - bhāgadalu â-  
Gōpa-Rājanige aramaneyanū kaṭisi dēvarige balada bhāgadalu Siṅga-Rājana  
aramane ātanu udaya-tri-sandhyā - kāladalū eraḍu-hottina snāna-aupāsana  
maneya dēhāravanū māḍi Varadarāja - dēvara sikhara - sandarśanava nōḍi  
dēvarige naivēdya-tāmbūla-muntāgi â-stānakke bandu dēvarige samarpisi tolasi  
tīrthavanū konḍu aṅga-raṅga-bhōgavanu pratishṭhe māḍi dēvara mukha-  
maṇṭapada mundana Kuṇḍapa-daṇṇāyakaru kaṭṭisida mundana-gōpurake . . .  
. . taṭṭina kaḍake nāma udaya-kālada Sūrya-Nārāyaṇa . . . yēka-bhāgada taṭṭina  
kaḍe dēvā . . . . . nū saha . . . . . rāyarige . . . . . Lakha-  
ṇṇa-Voḍeyarige Mādaṇṇa-Voḍeyarigeṭi . . . . . Sāḷuva - Tippa - Rāja - Voḍeya-  
rige . . . Sāḷuva - Gōpa - Rāja - Voḍeyarigeṭi sakala-sāmrājyav āgabēk . . . . Rāja-  
nam Varadarāja-dēvarige māḍisida kaḍaga-stānada dharma-śāsana Chikaṭi-  
maṅgalada agraḥāradaḷu Vara . . . . rige saluva gadde kha 12

5

At the same place.

(Grantha and Tamil characters.)

śubham astu svasti śrī Śakābda-varuṣam 1421 n mēl-chehellāninga Siddhātti-  
varuṣam Vaigāṣi-māsam 5 ti śrīman - mahārājādhirāja rāja - paramēśvara





Mēdini-mīsara-gaṇḍa Kāṭhāri-Sāluva - Narasimha-rāyan kārīyattukku kattan  
 āna Narasā-nāyakkan prithivi-rājyam - paṇṇāṇiṅkayil Kāśyapa-gōtra Nāga-  
 siddhaya - vaṁśa maṇḍalika-ravi-Rāhu Viśvanātha-rāhuttan kumāran Rāma-  
 rāhuttan Tēkkal Arulāḷa-nāḍarkku Muḷavāy - śāvaḍikku - chchellum Tēkkal-  
 nāṭṭil Tammattakkerai-grāmattukku-chchellum chatuṣ-sīmai ulppaṭṭa naṇjai  
 nār-pārkkelaiyum sarva....nyam āga Tēkkal Arulāḷa-nāḍarkku amudupaḍi  
 śāttuppaḍi tiru-viḷakku tiru-ppaṇikkum sarvamānyam āga chandrāditya-varai-  
 yum śellakkaḍavad-āga dāna-śādanam Śokkapperumāl-tāḍarkum pramāṇam-  
 paṇṇi kuḍuttēn inda dhammattukku laṅghanam-paṇṇinavan Gaṅgai-kkaraiyil  
 kurāl-paśuvai konṇān pāvattai koḷḷuvan i-ttanmam naḍattinān pādām iraṇḍum  
 en-talai-mēlē

## 6

At the same place.

(Grantha and Tamil characters.)

śubham astu svasti śrī Śakābda-varuṣam 1430 n mēṅ-chellāṇiṅṇa [Śukla-  
 varuṣam Śittirai-māsam 10 tiyadi śrīman-mahārājādhirāja rāja-paramēśvara  
 pūrva-dakṣiṇa-pāścima-samudrādhipati śrī-vīra-pratāpa vīra-Narasimha-rāya-  
 mahārāyan prithivi-rājyam - paṇṇāṇiṅkayil . . . . . śvara Yādava-Nārāyaṇa  
 Yādava-kulāmbara-dyumaṇi sarvajña-chūḍāmaṇi malarāja-rāja malaporuḷu  
 khaṇḍa gaṇḍa-bêruṇḍa . . . . .

## 7

At the same place.

(Grantha and Tamil characters.)

. . . . . Śagāpta-varuṣam 12 . . . . . llāṇiṅṇa Dhātu-varuṣattu Āvaṇi-mādam  
 20 tiyadi apara-pakṣattu Tiṅgat-kiḷamaiyum Aṣṭamiyum perṇa nāl svasti  
 śrī irājādhirāja rāja-paramēśvara Gaṅgaikoṇḍa-Śōḷan Irājē . . . Śōḷas-chakravatti  
 Śōḷappa-perumāl kumāran Śittanāḍar āna Śōḷappa-perumālena svasti śrī  
 Tēkkal Arulāḷa-nāḍan kōyir . . . . . taṅkum Śokkapperumā . . . . . ṇam - paṇṇi  
 kuḍutta pariśāvaḍu i-nnāyanārku amudupaḍi sātṭuppaḍi tiru-viḷakku tiru-  
 ppaṇikkum śantrāditta-varaiyum sarvamānyam āga viṭṭa-tTama-nāṭṭu-pPuli-  
 kkuṅicchehi kallilum śembilum eḷuttu-veṭṭikkollakkaḍaivargaḷ āga-chchamma-  
 dittu pramāṇam-paṇṇi kuḍuttēn tānattārkum Śokkapperumāl-tāḍarkum . . . . .  
 . Śōḷappa-perumā . . . . . gaṇam-paṇṇinavan Geṅgai-kkaraiyir-kurār-paśuvai-  
 kkonṇān pāvattai koḷḷuvargaḷ ippaḍikku . . . . . eḷuttu śchabham astu

8

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śagâpta-varusham 1259 mēṅ-chellâninga Pramâdi-varushattu Pura-  
tâdi-mâdam 20 tiyadi śrīmanu-mahâ-pradhânan Dhâti-Śiṅge-daṇṇâyakka . . .  
. . . 1 nâyakkapâḍigaḷil Kônaiyappemme-nâyakkanena svasti śrī Tēkkal Arulâḷa-  
nâdan kôyir tâtattârkum Šokkapperumâl-tâdar̥kum pramâṇam-panṇi-kkuḍutta  
pariśâvadu i-nnâyanârku amudupaḍi šâtuppadi tiru-viḷakku tiru-ppanikkum  
Ponmanika-nâtṭu-pPuttuṅ-chaṇtrâditta-varaikkum sarvamânyam âga-kkallilum  
šembilum eḷuttu-vettikkolḷakkaḍavargaḷ-âga-chchammadittu pramâṇam-panṇi  
kuḍuttēn tâtattârkum Šokkapperumâl-tâdar̥kum Kônayappemme-nâyakkanena  
idukku ilaṅgaṇam-panṇinâr undâgiṟ-Keṅgai-kkaraiyir-kurâr-pašuvai konṇân  
pâvattai kolḷuvargaḷ ippaḍikku ivai Pemme-nâyakkan eḷuttu śubham astu

9

At the same place.

(Grantha and Tamil characters.)

. . . . . Śagâptam 12.3 n mēḷ šellâninga svasti śrī Sâdhâraṇa-varushattu Âni-  
mâdam 2 tiyadi Tēkkal Varadarâjan kôyilil stânikar śrīmanu Šokka-pperumâl-  
dâsar i-kkôyilil nambimâr baṭṭar-kâriyam-šeyuvar Varandarum-pPerumâl  
Âlvâr̥kum mēḷpaḍi Dâmôdara-perumâl Arulâḷa-nâdar̥kum Varandaruvâr  
Irâmar̥kum Šokkar Periya-perumâlukkum . . . Kêšava-perumalukkum Karu-  
ṇâkara. . . . . iv-âr̥u kottukkum šâsanam-panṇi kuḍutta pariśâvadu nambi-  
mârukk-âga Varandarum-Perumâl-Âlvâr âgudal Dâmôdara-pperumâl Arulâḷa-  
nâdan âgudal iruvaril oruvar. . . . . na śrī-kâriyam-pâttu naḍattakkaḍavar  
âgavum ivv-âr̥u kottukkum srī-kâriya . . . vatipaḷḷiyil periyay-êriyilē kuḍi  
niṅgal-âga mu-kkaṇḍaga-kaḷaniyum nâl-vali iru-paḍi prasâdamum chaṇdrâditta-  
varai šellakkaḍavad-âga šâ. . . . .

10

At the same place.

(Grantha and Tamil characters.)

svasti śrī Vibhava-varshattu Vaigaši-mâdam 27 ti svasti śrīmat-pradhâpa-  
chchakkiṇavatti Pôšala-vîra-Vallâḷa-Dêvar kumârar Dâti-Śiṅge-daṇṇâyakkar  
tambiyâr Vallappa-daṇṇâyakkar Šokkapperumâlukku pramâṇam-panṇi-kkuḍu-  
tta pariśâvadu Tēkkal Varadarukku Tēkkal-nâtṭil Âlambâ. . . naṅjai puṅjai nâr-  
pâr̥k-ellaiyum kiṇôkkina kiṇarum mēnôkkina maramu(mu) utppaṭṭa / nilam



adaṅgalum ūrum nāyanār Varadarkku amudupaḍi śāttuppaḍikkum tiru-mēr-  
pūchchu-ttīru-viḷakkukku tiru-ppaṇikkum dārā-pūrvam-āga i-nnāl mudal  
chchandirāditta-varai sarvamānyam-āga-kkuḍuttōm ippaḍikku iduvē śādanam-  
āga-kkoṇḍu kallilum śembilum veṭṭikkollavum i-ttanmam māṅṅinār unḍāgil  
Geṅgai-kkaraiyil kurāṅ-pašuvai-kkoṅṅān pāvatte-kkollakkaḍavargaḷ i-ttanman-  
dappāmal naḍattināvanuḍaiya pādam iraṇḍum en-talai-mēlē

## 11

At the same place.

(Grantha and Tamil characters.)

svasti śrī Vibhava-varshattu Vaigāṣi-mādam 21 ti Tēkkal-nāṭṭu-nāṭṭavar  
Šokkapperumālukku pramāṇam-paṇṇi-kkuḍutta pariśāvadu Tēkkal Varadarkku  
i-nnāṭṭil Ālambā . . naṅjai puṅjai nār-pākkellaiyuṅ-kīḷ-uōkkina kiṇaṇum mēnōkki-  
na maramum utpaṭṭa nilam adaṅgalum ivv-ūrum i-nnāṭṭil chChiraṭṭi-maṅgalattu-  
pperiy-ēri mudal-maḍaiyilē patta-kkaṇḍaka-kkaḷaniyum nāyanār Varadarkku  
amudupaḍi śāttuppaḍikkum tiru-mēr-pūchchu-ttīru-viḷakkukku tiru-ppaṇi-  
kkum dārā-pūrvam-āga i-nnāl mudal śandirāditta-varai śellakkadavad-āgavum  
yāvār oruttar i-nnāḍu peruvaram avargaḷukku ivv-ūrku varum anniyāyam-  
uḷḷadu nāṅgalēy-iṇuttu-kkāppārri-ttarakkaḍavōm ippaḍikku iduvē śādanam-āga  
koṇḍu kallilum śembilum veṭṭikkollavum i-ttanmattukku ilaṅgaṇam-paṇṇir-  
unḍāgil Geṅgai-karayil kurāl-ppašuvai-kkoṅṅān pāvattai-kkoḷvargaḷ ippaḍikku  
nāṭṭavar Vaiyaṇan eḷuttu Mārakūḷi eḷuttu Mādi-šīyan eḷuttu Malaidēvar eḷuttu  
Šikka-chcheṭṭi eḷuttu Koṇḍalan eḷuttu . . . . . gāmuṇḍan eḷuttu Šokkaṇan  
eḷuttu ippaḍikku nāṭṭu-kkaṇakkan Tiruvorriyūr-uḍaiyān eḷuttu

## 12

At the same place.

(Grantha and Tamil characters.)

Vibhava-varushattu Āvaṇi-mādam muda ti śrīmar-piṇatāpa-chchakavatti śrī-  
vīra-Vallāḷa-Dēvar kumārar Dāti-Šiṅgaya-deṇṇāyakkar tambiyār Vallappa-  
deṇṇāyakkar Varadarukku udaka-piṇamāṇam-paṇṇi-kkuḍutta pariśāvadu  
ivarkku Kaivvāra-nāṭṭu-kKaṇṇaḷikk-aḍaitta naṅjey puṇṣey nār-pāṅkellaiyum  
kiṇōkkina kiṇaṇum mēnōkkina maramum utpaṭṭa nilam adaṅgaluṅ-gaikkōṇḍu  
Varadarukku amudupaḍi śāttuppaḍi tiru-mēr-pūchchu-ttīru-viḷakku-ttīru-ppaṇi-  
kkum tiru-mālaikkum dārā-pūrvam-āga i-nnāl-mudal chandrāditta-varaikk  
sarva-māniyam āga koḍuttōm ippaḍikku iduvē śādanam-āga-kkoṇḍu kallilum  
śembilum veṭṭikkollavum i-ttanmattukku ilaṅgaṇaṅ-jonnār unḍāyil Geṅgai-  
kkaraiyil kurāl-pašuvai-kkoṅṅān pāvattai-kkoḷvargaḷ ippaḍikku i-ttanmam  
naḍattinān pādam iraṇḍum en-talai-mēlē ippaḍi . . . . .

13

At the same place.

(Grantha and Tamil characters.)

svasti śrī Vibha-varushattu Arpaṣi-mādam 18 ti svasti śrīmanu-pradhâpa-  
chchakkaravatti Hoyśala-vîra-Vallâḷa-Dêvar kumârar Dâti-Śiṅge-deṇṇâyakkar  
tambiyâr Vallappa-deṇṇâyakkar Šokkapperumâlukku pramâṇam-paṇṇi-kkuḍutta  
paruśâvadu Tēkkal Varadarukku Koḍambuliyûr-talattil Pûvaipaḷḷi nachchai  
puñjai nâr-pârkkellaiyir-kîṇôkkina kiṇarum mēnôkkina maramum utpaṭṭa nilam  
aḍaṅgalum i-nnâyanârku amudupaḍi šâttuppaḍi tiru-mêṅ-pûchchu-ttiru-viḷakku-  
ttiru-ppaṇikku tiru-mâlaikkum dârâ-pûrvam-âga i-nnâl-mudal chandrâditta-  
varai.....ippaḍikku iduvē šâdanam-âga-kkoṇḍu kallilum šembilum vetṭi-  
koḷlavum i-ttanmattukku ilaṅganañ-jonnâr uṇḍâgil Geṅgai-karaiyir-kurâr-  
pašuvai-kkoṇṇa pāvattai koḷakkadavargaḷ i-ttanmam tappâmal .....nân  
pâdam iranḍum en-talai-mêlē ippaḍikku . ippaḍiku.....

14

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śagâpta-varusham 1256 mēṅ-chellâninṇa Dhātu-varushattu Âvaṇi-  
mādam 20 tiyadi svasti śrī Tekkal Arulâḷa-nâdan kôyir tânattârku Šokka-  
pperumâl-tâdarḱum svasti śrī Kuvalâḷa-pura-paramēśvaran Nandigiri-nâdan  
Satya-vâchakan Uttama-Šôḷa-Gaṅgan Virundar âna Kaṛkaṭa-mârâyanena pra-  
mâṇam-paṇṇi-kkuḍutta pariśâvadu i-nnâyanârku amudupaḍi šâttuppaḍi tiru-  
viḷakku tiru-ppaṇikkum Talaimalai-nâṭṭu-chChâmâṇḍârpallī śantrâditta-varai-  
kkum sarva-mânyam âga-kkallilum šembilum eḷuttu-vetṭikkoḷakkadavargaḷ-  
âga-chchammadittu pramâṇam-paṇṇi-kkuḍuttên tânattârku Šokkapperumâl-  
tâdarḱum Kaṛkaṭa-mârâyanena idukku ilaṅganam-paṇṇinâr uṇḍâgir Gaṅgai-  
kkaraiyir-kurâr-pašuvai-kkoṇṇân pāvattai koḷvargaḷ ippaḍikku ivai Kaṛkaṭa-  
mârâyan Viruḍan eḷuttu šubham astu

15

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śagâpta-varusham 1256 mēṅ-chellâninṇa Dhātu-varushattu Âvaṇi-  
mādam 20 ti apara-pakshattu Tiṅgaṭ-kilamaiyum Pûšamum peṇṇa nâṭ svasti  
śrī Kulôttuṅga-Šôḷa-tTagaḍâdhiraśan Šembondiyaganena svasti śrī Tēkkal  
Arulâḷa-nâdan kôyir tânattârku Šokkapperumâl-tâdarḱum pramâṇam-paṇṇi-  
kkuḍutta pariśâvadu i-nnâyanârku amudupaḍi šâttuppaḍi tiru-viḷakku-ttiru-



ppanikkum pala-paḍi-nimandakâkkum Šimiḍa-parru Malaimundiagaram šan-  
trâditta-varaiyum sarva-mânyam-âga-kkallilum šembilum eḷuttu-veṭṭikkoṇḍu  
perumâl tiruvidai âṭṭam âga-ppullum pûmiyum (y)uḷḷadanaiyum naḍappad-âga-  
chchammadittu pramâṇam-panṇi-kkuduttên tânattâr-kum Šokkapperumâl-  
dâsar-kum Šembondiyâganena inda-ttammattukku ilagaṇam-panṇinavan  
Geṅgai-kkaraiyir-kurâr-pašuvai koṇṇân pāvattai koḷḷuvargaḷ ippaḍikku ivai  
Šembondiyâr âna Kaṇṇaṭaka-râyan eḷuttu šubham astu

## 16

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śagâptam 1260 mēr-chellâniṅṇa Šittarabbânu-varushattu Tai-  
mmâdam 5 tiyadi svasti śrīmanu-mahâ-pradânan Dâti-Šiṅge-deṇṇâyakkar  
tambiyâr Vallappa-deṇṇâyakkar vâḷukkum tōḷukkum naṇṇ-âga svasti śrī Tēkkal  
Arulâḷa-nâdan kōyir stânikaril śrīmatu Kaliyuga-Prahlâdan samaiya-dûšakar-  
gaṇḍan Šokkapperumâl-dâsarena i-kkōyil nambimâril. . . . .m Kâñchi Vara. .  
. .ja-bhaṭṭan Varandarum-perumâḷukkum. .var tam. . Varandarum-perumâl  
Varandaruvâ. .Periya-perumâl Kēśava-perumâl Karuṇâkara-bhaṭṭar ivargaḷum  
ku. . .udaga-pramâṇam-panṇi-kkudutta pariśâvadu ivargaḷukku samâdhana-  
kshêtram-âgavum tirunâl. . .baṇḍârattē perakkaḍavar âgavum perumâl tiru-  
vidaiyâṭṭam-âna Karpallī naṇjai puṇjai nâr-pâl-ellaikk-uṭṭaṭṭa nilam aḍaṅgalum  
kaikkoṇḍu. . .gattu. . . . .ga-ttēvaikkum pēr onṇum âga-ppēr eṭṭukku. . .  
. . .gavum ivargaḷukku sarvamânyam-âga pramâṇam-panṇi-kkuduttôm nambi-  
mârkun-tânattâr-kum Šokkapperumâl-tâda. . . ilaṅgaṇam-panṇinâr uṇḍâgil  
Geṅgai-karai kurâr-pašuvai-kkoṇṇa pâva. . . . .

## 17

At the same place.

(Grantha and Tamil characters.)

svasti śrī Sagâptam 1278 n mēl šellâniṅṇa Manmata-samvatsarattu oru nâl  
Varada-akkan bhaṭṭâ Kōmaṅgalam-uḍaiyân Šûriya-dēvar âna Tiruvâymoḷi-dâ-  
sarukku dhârâ-pûrvam âga ḷavaṇṇi-nâṭṭu Mâlachchappalliyil periya ēriyil  
aiṇ-gaṇḍaga-kkaḷaniyum Tēkkal-nâṭṭu Šrīpatipallī periya ēriyil iru-kaṇḍaga-  
kkaḷaniyum mērpadi ūril iru-kaṇḍaga-kkollaiyum nâl-vaḷi iraṇḍu taḷigai iru-  
nâḷi. .prasâmum ivarukku kâṇi-âṭchey-âga chandrâditya-varai naḍakkakaḍavad  
âga-kkuduttôm sthânamum Šokkapperumâl-dâsarum Tiruvâymoḷi-dâsarukku

18

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śagâpta-varusham 1252 n mēl śellâninga Śukla-varushattu Tai-  
mâdam . . ti Pañchamiyum Atta-nakshatramum Budan-kilamaiyum perga nâ . . . .  
. . . . .vattigalil Pôṣaḷa-vîra-Vallâḷa-Dēvar kumârar Dâti-Śingaya-denṇâyakkar  
tambiyâr Vallappa-denṇâyakkar kumârar Tananena Tēkkallil . . . . .1 Śok-  
kapperumâl-tâda . . malaiyâttai . . . . . pperu . . . . . malai . . . . . ſeyvônuk-  
kum piṇamâna . . . . . ſâvadu tâṅgaḷ-kkôyilukku Emberumân . . . . . kkum-  
iḍattu i-nnâlvarkkum âga . . . . . ṇḍaga-kkaḷaniyum . . . . . kaṇḍaga-kkollai-  
yum . . . . . ru-nâḷi piṣâdamum ippaḍi naḍa . . . . .

19

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śagâbdam 1265 mēṇ-chellâninga Śubhânu-varushattu Kâttigai-mâ-  
dam 15 tiyadi svasti śrī Tēkkal Arulâḷa-nâdan kôyilil tâtattarum śrîmatu-  
Kaliyuga-Prahlâdan samaya-dûchaka-gaṇḍan Śokka-pperumâl-dâsarum Aḷagi-  
yân Mâraṣeyyappaiyum Aḷagiyârukkum pramâṇam-panṇi kuḍutta pariśâvadu  
i-kkôyillukku (y)Emberumân . . . ḷây Tiruppallâṇḍum ſêvittu tiruv-andi-kâppum  
eḍuttu . . kôyilukku . . . . . rukkumm-iḍattu . . . . . mmaikku paḍin-  
nai-kuḷaga-kalâni . . . . . kollaiyum . . . . . ṇam-panṇi kuḍuttôm . . . tâ-  
rum ſo . . . . . Śokkapperumâl-tâdar eḷuttu . . . . .

20

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śagâpdam 1265 mēṇ-chellâninga Śubhânu-varushattu Âvaṇi-mâdam .  
tiyadi svasti śrîmanu-mahâ-nâya . . . . . bhâshaikku tappuva râyakka . .  
. . . . . Eṇamañji Pemmaya-nâyakkar-kkumâra - pPeriya - Pemmaya - nâyakkar  
Tēkkal Arulâḷa-nâdarkku dârâ-pûrvam-âga pramâṇam-panṇi kuḍuttên Tēkkal-  
nâṭṭu Śipatipaḷḷiyum Gôvinda-nâyakkar kaṭṭina peri-êriyum nañjai puñjai  
nâr-pârḱellaiyu kiṇôkkina kiṇaṇum mēl nôkkina maramum chatu-chehîrmaiym  
utpâḍa Arulâḷa-nâdarkku amudupaḍi ſâttupaḍi tiru-viḷakku tiru-mâlai tiru-  
ppaṇikku pala-paḍi-nimandatukkum sarvamânyam âga pramâṇam-panṇi-kkuḍu-  
ttē tâtattâkkum Śokkapperumâl-tâdarkkum Pemmaya-nâyakkanena inda  
dhammattukku ilaṅgaṇam-panṇinavan Geṅgai-kkarai . . .râr-paṣuvai konṅân  
pâvattai kolluvân dhammattai rakshippân(pân) pâdam en-talai-mêlē śubham



astu Śīpatipalḷi chantrāditta-varaiyum sarvamānyam āga naḍatti-kkuḍukka-  
kaḍavôm Tēkkal-nāṭṭu-nāṭṭavarôm ippaḍikku ivai Śōmappan eḷuttu ivai Śēmbi-  
nāyan eḷuttu ivai Jayanāyan eḷuttu ivai Vai.....n

## 21

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakāptam 1278 n mēl śellāninga Dummakhi-saṁvatsarada Âni-  
māsam mudal-tiyadi Emberumân adiyâril Šeṇḍikkâ-dēvi..magal Malaiyāttai  
Šrīraṅga-nāyakiyâr Māṇikkattukku Arulāla-nādan kōvil mun-muṇaiyum Âlam-  
bālil peri-ēriyilē padinaiṁ-guḷaga-kkaḷaniyum mēṇpaḍi ūrilē kaṇḍaga-kkollai-  
yum iṇaḷ taṅgai Varadikku Nāchchiyâr kōyilil mun-muṇaiyum Âlam.....  
....

## 22

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śagāptam 1278 n mēl śellāninga Dummakhi-saṁvatsarattu Âvaṇi-  
māsam periya.....Rājamāṇikkattukku Tēkkal-nāṭṭu Âlambālil periya ē...  
l padinaiṁ-guḷaga-kkaḷaniyum mēṇpaḍi ūrilē kaṇḍaga-kkollaiyum śandrāditya-  
varai śellakkaḍavad-āgavum nāl-vaḷi nāḷi.prasādamum śellakkaḍavad-āgavum  
kuḍuttôm sthānamum Šokkapperumāl-dāsarum Varadikku

## 23

At the same place.

(Grantha and Tamil characters.)

svasti śrī Vibha-varushattu Tai-mādam.....ti svasti śrī.....Šōḷa.....  
rājan..nāṭṭu Šōṇnai-nāyakkan Iruga-šeṭṭi.....Šokkapperumāḷḷukku  
śādana.....kuḍuttapaḍi Kuvallāla-nāṭṭu.....kanpalḷi uṭpaṭṭa nāṇjai  
puṇjai nār-pāl-ellai kiṇōkkina kiṇarum mēnōkkina maramum uṭpaḍa nilam  
aḍaṅgaluṁ-gaikkoṇḍu.....kaḍavar.....sarvamāniyam āga.....  
.....i-ttanmattukku.....Geṇḡai-karai.....kurā-pāṣuvai.....pā-  
vattai koḷvar ivai Šōṇnaiyan eḷuttu ivai.....gaṇṇa eḷuttu ivai Iruga-šeṭṭi  
eḷuttu ivai Vimāṇḍai....eḷuttu

## 24

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakāpta-varusham 12.8 n mēl śellāninga Dhātu-varushattu Arpaṣi-  
mādam 20 tiyadi i-kkōyil-uḍaiya Šokka-pperumāl-tādarena i-kkōyilil (y)Emberu-

mân-aḍiyâril . . . . . kku pramâṇam kuḍutta pariśavadu i-kkôyil (y)Emberuman-  
aḍiy-âl-ây . . . . . makkaḷ talaiyâ . . . . . gavum šêvikkum iḍattu i-kkôyiṟ tiruch-  
chuṟ . . . lô . . ru malaiyum . . . . . iru-nâḷi prasâdamam . . . . . nam . . . . .  
. vanda . . . rukku . . . . . mmadittu pramâṇam-panṇi kuḍuttên Šokkapperumâl-  
tâdarena Šokkapperumâl-tâdar eḷuttu

25

At the same place.

(Grantha and Tamil characters.)

svasti śrī Prajâpati-varushattu-pPaṅguni-mâda muda ti Šokkapperumâlena  
Malai . . . rkkū Âlambâḷalê Kachchi-koṇḍa . . . . .

26

At the same village, on the wall of the Singapperumâl temple to the west.

(Grantha and Tamil characters.)

svasti . . . . . 1256 n mēṟ . . . ninṟa Šīmuka-varushattu Vaigâši-mâdam šī-  
manu-mahâ . . . . . Tēkkalil . . . kēšuram-uḍaiya-nâyanâr tânataril Kūtta-  
baṭṭarkum Pâla-baṭṭarkum tânattârkum udaka-piṇamâṇam-panṇi-kkuḍuttapa-  
ḍi i-nnâyanârku-chchâttuppaḍi . . . . . tiru-mēṟ-pūchchu tiru-viḷakku tirunâl tēvai-  
kku . . . . . ttukkum naḍakkumbaḍi viḍuvitta dēvadânam Tēkkal Malai-nâṭṭu-  
nâyakañ-jeyvâru Vaiyaṇanum Mârakūliyum . . . . . . . . . . marrum ulliṭṭa nâ-  
ṭṭavarôm . . . . . tṭil onbaḍu kuḷâvi muṭṭil ūr . . Tēkkalil . . . . . rai-kkaḷa-  
niyil viṭṭa kaṇḍaga 4 iḍukku vaḍa-pârkkellai . . . . . kīl-pârkkellai Nandik-  
kuṭṭai Nandi-kkīl . . . . . ku mēṟku mēl-pârkkellai Ilaūkuḷi āṟṟukku kīlakkum ten-  
pârkkellai Attikkuṭṭaikkū / vaḍakkum kaḷani / kaṇḍagam nâlum . . . . . lai  
periya nâ . . . . .

27

At the same place.

(Grantha and Tamil characters.)

svasti śrī Šakâbdam 1250 idan mēl-chchellâninṟa . . . . . varusbattu Vaigâši-  
mâda mudatti uḍaiyâr Šiṅgišvara-uḍaiya-nâyanâr kôyiṟ-ttânattârum Pâla-baṭṭ  
. . . . . Nallâšârikku . . . . . chchaṅgiṟai-kīlê dēvadânattil ivanukku kâṇiy-âga kuḍu-  
tta kaḷani kaṇḍagam . . . . . tta-varai naḍakka iḍukku-kkurai ilai

28

At the same place.

(Grantha and Tamil characters.)

svasti Šaka . . . . . lâninṟa Šrīmuka-varushattu svasti sama . . . . . śraya śrī-  
prithuvi - vallabha mahârâjâdbirâja râja-paramēšvara Yâdhava - kuḷâmbara-

25\*



dvimaṇi sarva-chûlâmaṇi ma.....prachanḍa êkāṅga-vîra asahâya-šûra  
 šattakâ....tuṅga-Râma vayiripa-kaṇḍa Makara-râjya-nimmûla Šôla-râya-sthâ-  
 panâšâri Pânḍiya-râya-pratishṭhâšâri...ṅga-pratâpa-chechakra.....  
 šaḷa-vîra-Ballâḷa-Dêvar prithuvi-râjyam-paṇṇâniṅka Dâti-Sôme-danṇâyakkar  
 makka....Vallappa-danṇâyakkar Têkkalil nâyanâr Šingîšvaram-uḍaiya-nâyanâr  
 kôyil-ttânattârkkum Pâla-baṭṭarkkum pramâ.....ni-kkuḍutta parišâvaḍu  
 Vaigâši-mâdam mudal-âga i-nnâyanârkkum amudupaḍi šâttuppaḍi tîru-mê.....  
 ttîru-viḷakkum tirunâl-ttêvaikkum tîru-ppaṇikkum kôyil parikarattukkum naḍa-  
 kkum paḍikku Mâšandi-nâṭṭil dēvadānam āga Viṭṭirullāṇḍai-paḷli-kKavunḍa-  
 karaipalḷi...āga i-nnâṭṭil ūr iraṇḍum Eruma.....viḍubitta Kummalâr. Têkkal  
 .....mutṭil.onbaḍu kuḷaga āga ūr 2 Kuvaḷâla-nâṭṭil viḍuvitta kôra..  
 .....

## 29

At the same village, on a rock at the north end of Īśvarakere bund.

Uṅgi-Setṭiya maga Baiyari-Setṭi kaṭisida kere

## 30

On the same rock.

Manmata-saṁvatsaradalli kere jirṇavâgi hôgi yiralâgi aramanêra adhînavâgi  
 yidu aramanêru modalu kallugotiga dâyaḍi Muniyana kere kaṭusu yendu  
 aramanêru kêlalâgi avanu tanage avakâša yillanda yida.. badalâgi aramanêru  
 jirṇa-udhâra mâḍi yandu koṭar âda-kâraṇa kere kaṭisidôra Tipayana maga  
 Kaduripati arda-pâlu arda-pâluvaḷage Dore-gauḍa Ilalêpêṭe asaga Chinna

## 31

At the same village, on a rock at the west foot of the Bhûpatiyamma hill  
 in the bêchirâkh village Koṇḍarâjahallî to the north.

(Grantha and Tamil characters.)

šrîmatu Tô..šuramm-uḍaiyar kôyil tânattu-ppaṭṭar

## 32

At the same village, on the wall of the Kamaṭhêšvara temple, north of the village.

(Tamil characters.)

šubham astu svasti vijayâbhyudaya-Šâlîvâhana-šaka-varusha 1464 neya Šubha-  
 kṛitu-saṁvatsarada Âshâḍha-šu 12 lu šrîman-mahârâjâdhirâja râja-paramêšvara  
 pûrva-dakṣiṇa-pâschima-samudrâdhipati šrî-vîra-pratâpa šrî.....vîra-Achuta-

Râya-mahârâyaru prithvî-râjyam gaiütam yiralu Pareyadava Râma-Nâyakara maga Yerapa-Nâyakaru Têkala Sômaya-dêvara Râmaya-Liṅga-dêvara stânika Nayinâraiya... koṭa darma-śâsana-kramav ent endare (rest illegible)

### 33

At Eruvaguli (same hobli), on a rock called Jôgi-guṭṭa.

(Grantha and Tamil characters.)

svasti śrî Jayaṅḡḡa-Chôla Mâman-aṅkakâra-tTêkkal-râyanena Raktâkshi-  
šammachcharattu Kâttigai-mâdam mudal Pâṅgal-vêḷâr magan Mâdêvarkku pu-  
diš-âga kâdu-veṭṭi pirppâḍu iṭṭu ûr-âga kaṭṭi karu-ppudaichchu Ilavaṅguli eru-  
pêr-âkki Ilaṅguli Mâdêvarkku ivv-Ilavaṅguli naṅjai puṅjai nâl-ppâl-elai(lai)yum  
Têkkal-nâṭṭu Ânaya-nâyakkar mariyâdi patt-âḷu..šêvagam âga kuḍuttetan  
Têkkal-râyanena

### 34

At the same place.

(Grantha and Tamil characters.)

suvatti širettiri Radari-samma..rattu Âmaṅṅan..ḍutta Ilavakuli..âṅgal-vêḷar  
kê.....gan Mâdêvarkku vaita pa.....nâṭṭu..yârattu pōkku-  
mâra nadaka kuḍuttê

### 35

At Ullêrahalli (same hobli), on a stone west of the Varadarâja-svâmi temple.

svasti śrî vijayâbhyudaya-Šâlivâhana-šaka-varuṣaṅgaḷu 1447 Pârthiva-nâma-  
saṁvatsarada Bhâdrapada[.....]Vîraṅṅa-râbutaru tamage Kṛishṇa-Râya-  
mahârâya.....nâyakatanakke pâlisida Têkala-sime-voḷagana Ulḷeyarahalli  
..kolada tambige sarvamânyada bhata-vṛittiyâgi koṭṭeḷ (usual imprecatory phrases)

### 36

At the same village, in Šâsana-hola.

(Grantha and Tamil characters.)

svasti śrî Têkkal-râyar Šembondiyâgiyâr maganâr Kûttâḍun-têvar âna Jayaṅḡḡa-  
da-Šôla Mâman-aṅkakâra Têkkal-râyanena Šakarai-yâṇḍu âyirattu-irunûṛru-  
iraṇḍu idanmêl šellâniṛa Vishu-saṁvatsarattu Mêsha-ravi Šittirai-mâdam mu-  
dal Vaṅgi-ppurattu Varadarâša-ppaṭṭa.....rarkku neduṅgaṭṭu âga Kûtta-sa-  
mudramum idukku.....nilamum idukku aḍatta naṅjai puṅjai nâl-pâl-  
(y)ellaiyum kîḷ nōkkina kiṇaṅum mēnōkkina maramum eppêrpaṭṭaduvum  
šantirâditta-varai ulladiney-aḷavum šellakkaḍavad-âga darma-dânam âga dâna-



piramāṇam-panṇi-kkuḍuttēn Jayaṅḡoṇḡa-Šōḷa Māman-aṅkakāra Tēkkal-rāyan-  
ena nila-vari avichchu-ppāṭṭam marṛum uḷḷa āyaṅgaḷum agappaḡa viṭṭēn Tēkkal-  
rāyanena . . . . . āśai-ppāṭṭavanum . . . . . pilai-ninai-  
chchavan Geṅgai-karaiyiṅ-kurāl-paśuvai konṛa pāpattil pukkār-āga ippaḡikku  
ivai Jayaṅḡoṇḡa-Šōḷa. . Māman-aṅkakāra Tēkkal-rāyar eḷuttu ippaḡikku ivai  
Varada-dēva. . . . . ippaḡikku ivai Mudaligaḷ eḷuttu sva-dattām para-dattām  
vā yō harēta vasundharā shasṭim varsha-sahasrēṇa viṣṭāyājñāyatē krīmi. .  
. . . . .

## 37

At the same village, on a rock called Śāsana-kallu-guṇḡu.

(Grantha and Tamil characters.)

svasti śrī sārvaabhūma-chchakkaravartigaḷ śrī-Poyśaḷa-vīra-Rāmanā-Dēvar tōḷu-  
kkum vāḷukkuṅ-jeyam āga Tēkkal-nāṭṭu-pPeriya-nāṭṭavarum Kēḷvi-mudaliyārum  
munb-uḷḷa adikārigaḷum Viruvi-nāyanum (y)iv-anaivōmum Vaṅgi-ppurattu Va-  
radarāśa-baṭṭarukku makkaḷ marumakkaḷukkun-dāna-ppiramāṇam-panṇi-  
kkuḍutta parisāvaḡu neduṅgaṭṭ-āga Kūṭta-śamuttiram (v)iraṇḡu malaikku naḡu  
Pāṇanvaṇḡaikkun-kkilakku Tammaṭṭi-kunṛa. . . mēṅku idukku naḡuv-uḷḷa ku-  
ṭṭai kuḷaṅgaḷu. . naṅjai puṅjai nār-pāl-ellaiyum marṛum eppērpaṭṭa nila-varivu-  
gaḷum uḷppaṭ. . dum dānam āga Tēkkal-rāyar dāna-ppiramāṇam-ppanṇi-kkuḡu-  
ttapaḡiyē nāṅgaḷum dēvar tiru-mēnikku naṅr-āga (y)i-nnāḷ uḷḷa varivugaḷ kāṇi-  
kkai Kāṭṭigai-ppaḡi iūr-palaichcham avalambalam Āśuvika-kaḡamai (y)irāśa-  
nivandi kēḷvi-nivandi marṛum uḷḷa pala-varivugaḷum uṭpada udaka-ppiramāṇam-  
panṇi-kkuḡuttōm Vālandālvārku (y)ivar viṭṭa Pirāmaṇarukkum idu śandirādi-  
ta-varai šellakkaḡavaḡu i-ttanmam . . . . . yidukku aḷivu-pilai-ninaittavan  
Geṅgai-kkaraiyiḷ kurāl-paśuvai konṛān pāvaṅ-golvar

śrī-Bhūmi-dēvir-putrasya Vāturvaṇa-kulōṭbhava ;

svasti sarva-lōka-hitātthāya Chitramēḷa . . sya śāsanam ||

## 38

At Chambe (same hobli), in barber Muni Veṅkaṭa's garden.

(Grantha and Tamil characters.)

svasti srī śāruvabūma-chchakkaravattigaḷ śrī-Poyśaḷa-vīra-Rāmanā-Dēvaṅk-  
iyāṇḡu 30 āvaḡu mun-nāḷ Aiyyan-aṅkakkāra-tTēkkal-rāyar āna Nāraṇa-dēvar  
Šakarai-yāṇḡu 1200 šeṅṛa nāḷ Bahudhānya-śamachcharattu Šittirai-mādam Šem-  
ba-śamittiram-āna Amara-Nārāyana-śaturvēdi-maṅgaḷattukkum Toṭṭiganpaḷḷi-  
kku aḡaṭṭa naṅjai puṅjai nār-pāl-ellaiyum ka. . ṭṭugaḷukku. . . dēvar tiru-mē-  
nikkum vāḷukkun-dōḷukkuṅ-jeyam āga Tēkkal-nāṭṭu-pPeriya-nāṭṭavarum adikāri  
. . Viruvi-nāyanum. . . . . mabā-janaṅgaḷukku udaka-ppiramāṇam-panṇi-kku-  
ḡuttōm. . . . . Āśuvam avalambalam iūr-ppaḷachchaṅ-Gāṭṭigai-paḡi. . . .

....varivu kânikkai marṛum eppēṛpaṭṭa šil-varivugaḷum atta-pûṛṇam âga  
udaka-pramâṇam-paṇṇi-kkuḍuttôm Tēkkal-nâṭṭu-pPeriya-nâḍavarum adikârigaḷ  
Viruvi-nâyanum idu šandirâditta-varai šellakkaḍavadu i-ttanmattai alivu-  
pilai-ninaichehavan Geṅgai-kkaraiyil-kkurâl-ppašuvai-kkonṛân pāvaṇ-golvan

### 39

At Halepâlya (same hobli), on a rock to the west.

(Grantha and Tamil characters.)

svasti śrī hari-râya-vibhâḷu bhâshaikku-ttappuva râyara gaṇḍan śrī-Hari-  
appa-uḍaiyarum Muttana-uḍaiyarum Tēkkal-nâṭṭu nâṭṭârku kuḍutta muttirai-  
irâyasa-p...taṅgal-nâṭṭu-nâṭṭu-nâyagaṇ-joyvâr Vaiyyaṇan Kômuppanukku  
taṅgaḷ nâṭṭil Mâdaraišanpaḷli Veya-varushattu Vaigâši-mâdam mudal ivanukku  
kuḍaṅgai mânibam âga ivv-ûrkk-aḍaitta nanšey puṇšey nâr-pârkellaikk-uṭpaṭṭa  
mêl nôkkina maramu...nôkkina kiṇarum dâna-mâniyam nîkki eppēṛppaṭṭa  
nilam aḍaṅgalum tân vēṇḍum payiṛ-cheydukoḷḷakkaḍavar âgavum ivv-ûrukku  
varum putti....tu-kkânikkai nal-yerudu naṛ-pašu kânikkai kaṭṭâyam Âšu-  
vam taṛi-irai ulmârâṭṭam veṭṭi viḍâram kiḷ-taṇḍu mêl-taṇḍu pûrvâyam apûrvâ-  
yam... eppēṛpaṭṭa varivum uṭpada sarva-mâniyam âga ivanukku šandirâ-  
ditta-varaiyum naḍattakkaḍavad-âga-kkallilum šembilum veṭṭi-kkuḍuttôm

### 40

At the same place.

(Grantha and Tamil characters.)

Kômûppar kuḍaṅgai Mâdarašanpaḷliyiḷ Pâttiva-varushattu Paṅguni-mâdam  
23 ti Šani-kkiḷamai Tiruvôṇatt-anṛu Iḷandēvan Šittara-dēvan Šiva-lôka-pavṛitti-  
paṇṇugaiyiḷ Ulagarum Âdichecharum Pēr-âyiram-uḍaiyârurum kaṇḍa Šivâlayamu  
nandâvânamum kiṇarum

### 41

At the same village, on a rock of Râjabhâvi to the south-east.

svasti śrī vijayâbhyudaya-Šâlivâhana-šaka-varusha 1500 neya Bahudhânya-  
samvatsarada Kârtika-šu 10 lu śrīman-mahâ-maṇḍalêšvara Saḷaka-Râja-  
Chikka-Tirumala-Râjayyanavara komâra śrī-Raṅga-Râjayyanavara kônêri guṭṭa  
Narasimha



## 42

On the same rock.

Yiruganṇa-Vaḍeyara bâvi Kîlaka-samvatsarada Âšvaija-šu 15 Bhauma[vâ]ra

## 43

At Mākārahaḷli (same hobli), on Kurusiddanahaḷli-dinne to the east.

(Grantha and Tamil characters.)

svasti śrî sârvabhûma-chchakkaravatti śrî-Poyśaḷa-vîra-Râmanâ-Dêvarṅku yāṇḍu  
37 vadu Khara-šammachcharattu Aṟpaši-mâdam Tēkkal-nāṭṭu-pPeriya-nāṭṭa-  
varum adikâri . . . . . villâlum . . . . . dêvar tōḷukkum vâlukkum  
jayam āga Šeṭṭa-šamuttirattil aśēsha-mahajanāṅgaḷukku mun-nāl Šeṭṭa-šamu-  
ttirattil kala . . . pāṅgal āna Âlappaḷli naṅjai puṅjai nāṅ-pāl-ellaiyuṅ-gīl-nōkkina  
kiṇaṅum mēl-nōkkina maramum maṅṅum eppēṟpaṭṭanavum šandirāditta-varai  
šellakkadavad-āga tanma-dānam āga dāna-ppiramāṇam-paṇṇi-kkuḍuttōm Tēkkal-  
nāṭṭu-pPeriya-nāḍavarōm ippaḍikku . . . . . Viruvi-nāyan eḷuttu idaṅku  
alivu-piḷai . . . . . kurāl-pašuvai-kkonṅān pāvattē pōvān

## 44

At the same village, on a rock to the west.

(Grantha and Tamil characters.)

Māvan-aṅkakāṇan-paḷli svasti śrî Šagābdam 1305 idan mēṅ-chellāninṅa Rudhi-  
rōtgâri-samvatsarattu Tai . . 5 ti śrîmanu-Tēkkal-nāṭṭu-nāṭṭu-nāyagaṅ-jeyvān . .  
.yāṇḍai-šīyarum . . kundatil Šiṅgaya-nāyakkan Kambanānum Bhaṭṭa-bhâgava-  
tikku šâsanam-paṇṇi-kkuḍutta pariśāvadu ivarkku . . . . . Â . . . paḷliyil ūrukku  
kilakkil Māṅguṭṭai sarvamānyam āga chantrāditya-varai šellakkadavad-āga  
šâsanam-paṇṇi kuḍuttōm i-ttammattai keḍuttināvan Geṅgai-kkarai-il kurāl-pašu-  
vai-kkonṅān pāvattilē pōvān

## 45

At Bannahaḷli (same hobli), on a rock to the west.

(Grantha and Tamil characters.)

svasti śrî sârvabhuvana-chchakkaravatti śrî-Pōśaḷa - vîra-Râmanâ - Dêvarṅku  
yāṇḍu 16 āvadu Tai-mâdam 10 vadu nāl mudal Tēkkal-nāṭṭu-pPeriya-nāṭṭa-  
varu nāṭṭu-nāyagaṅ-jeyvār . . . . . vēlār Mayilāṇḍaiyu nāṭṭu - nāyagaṅ - jeyvār  
Šembi-dēvarum . . . . . Mayilāṇḍai(y) - tTēkkal - nāṭṭavarukku śrî-Mâhēśurāṅ-  
kum . . . . . kuḍutta pariśāvadu Tēdakkal-nāṭṭil dêvar-dānam tiruvidai-

yâttam pallichchantam batṭa-viritti ulliṭṭanavum (y)iraiy-ili . . . viṭṭōmm-  
Irâmanâ-Dēvar tōlukkum vālukkum nanṟ-âga amudupaḍi śāttuppaḍi tiru..  
palikk-uḍal-âga-chehellakkadaḍad-âga. . . . . ruvi-uāṭṭu. . . . . vârum . . .  
. . . . . uāṅgaḷum sarvamâniyam-âga viṭṭōm tāṅgaḷum amudupaḍi śāttu-  
ppaḍi tiru-ppaniyuñ-jeyvittu anubavippadu idu śandirāditta-varai śellakkada-  
vadu inda tādana-kâriyam (y)ilaṅgaṇam-panṇinâr unḍāgil Geṅgai-kkaraiyil  
kurâl-paṣuvai-kkonṟân pāvañ-gollakkadaḍan

#### 46

At Timmanâyakanahalli (Tēkal hobli), on a rock near the wasteweer of the tank.  
śubham astu vijayâbhyudaya-Śaka-varusha 1430 neya Vibhava-saṁvatsarada  
Śrāvaṇa-śu 5 lu śrīmatu Tēkalu-sīmeya dēvaru sthānika . . . . . neyada  
Rāma. . . . . Tippaya. . . . . yage koṭṭa śā . . . . . śrī-dēvara. . . . . ṭida  
Timmasamudra. . . . . kiḷ-ēriya . . . . . gaddeyanu nimma putra-  
pautra-pāramparyavâgi anubhavisaluḷḷavaru yī-kiḷ-ēriya. . . . . nitya-  
amṛita-paḍige. . . . . sarvamânyavâgi (on another side) śāsanada  
. . . . . Gōpa-Rāya . . . . . hadinaidu - koḷa[ga] - gaddeyanu  
nīvu putra-pautra-pāramparyavâgi nimage dānādhi. . . . . âgi â-chandra-  
sthāiyiâgi anubhavisikoṇḍu sukhadaḷu ihuḍu sthānika-Nayanâravyage. . . .  
yakke yōgyavâgi anubhavisuvaḍu Tambayyanige yikkaḷa-gadde Gummayyanige  
yikkaḷa-gadde dānada gaddegaḷige vopa śrī-Nandi-Kempanṇa-baraha

#### 47

At Nūtava (same hobli), on a rock near the fort gate.  
svasti śrī vijayâbhyudaya-Śālivāhana-śaka-varushagaḷu 1679 śvara-saṁvatsara-  
da Kārttika-śu 10 Śukravāradallu kempina Tambi-Seṭṭra sāmpradāyadalli Vi-  
raṇṇa ettisidantâ ūru-bāgilu maṅgaḷa mahâ śrī śrī śrī-Jayanātha

#### 48

At Hirimale (same hobli), on a rock in the koḍige field north-west of the village.  
svasti śrī vijayâbhyudaya-Śālivāhana-śaka-varushagaḷu 1762 neya Śārvari-  
saṁ || Māgha-śu 7 rallu Hirimale-kōṭe-māṇnyada vivaravu

#### 49

At Huḷadēnhalli (Huḷadēnhalli hobli), on the bund of the koḍige tank.

(Grantha and Tamil characters.)

. . . . . nâr-pâl-ellaiyuñ-giḷ nōkkina kiṇaṟu mēl nōkkina maramum  
vīra-Vallāḷa-Dēvar. . . . . nṇākka . . . . . nāṭṭu-nāyagañ . . . . . vār



.....ṇan.....adikâri Ponnaya.....ṇayan.....  
 śandrâditya-varai šella.....dhârâ-pûrvam âga udakam-panṇi.....  
 .....ṇṇinavan Geṅgai-karaiyir.....šuvai konṇa.....  
 van

## 50

At Gaṇḍagēhalli (same hobli), on a rock to the north-east of the village.

svasti śrī vijayâbhyudaya-Śālivāhana-śaka-varuṣaṅgaḷu 169.....li Nanda-  
 na-saṁ || Chayitra-šu 15 llu śrī..Rāja-nāyakitti Vira...nāyani vaṁśa-.dra-  
 .....gagana ..... alipu.....charuvu kindinu..20... nāluni putra ...  
 ...parala .....mbukoni sukhigâ... vunnadi.....

## 51

At Bommanahalli (same hobli), on a rock to the south of the village.

svasti śrī vijayâbhyudaya-Śālivāha[na]-śaka-varuṣa 1456 neya Jaya-saṁ-  
 vatsara-Māgha-šu 7 llu śrīmanu rājādhirāja rāja-paramēśvara śrī-vira-pratāpa  
 Achyuta-Rāya-mahârāyaru.....

## 52

At Châmanahalli attached to Huḷadēnahalli (same hobli), on a stone  
 on the Châmanahalli diṇṇe.

svasti samadhigata-pañcha-mahâ-śabda Pallavānvaya-śrī-prithivī-vallabha Palla-  
 va-kula-tilaka Padmagâśraya śrīmad-Ayyapa-Dēva prithivī-rājya geyye Erey-  
 ppana paripanthi Navilûra Siṭiyapēndran arasarava band aṭṭidar aṭṭ irid uḷid  
 ântar ântu vaḍadu kaṭu kâdu sattaru dunilu paramagaṭṭa

## 53

At Gônûr (same hobli), on a stone lying to the west of Piḷlegauḍa's  
 kuṇṭe in the jungle belonging to the village.

(Grantha and Tamil characters.)

oru te..na Širiya...markku i-naṇjai mmutṭāmal naḍakakaḍavadu ippaḍi ivai  
 Tāmarai...na.palavan Âvuḍaiyârkkku...śrī-Mahēśvara-rakshai

## 54

At Châkalahalli (same hobli), on a stone in front of the Gôpālasvāmi temple.

svasti śrī sakalâbhyudaya-Śālivāhana 1522 ane Šārvari-saṁvatsara-Âshāḍa-šu  
 5 yandu śrī-Gô ..Yimmaḍi-Tammaya-Gauni-ayyavāru bahasida rājaka agra-  
 hâra yīnu yichina.....

55

At Mékalanâyakanapālya (same hobli), on a rock to the north-west of the village.  
 Šālivāhana-śaka-varushambulu 1.32 lu Pramādi-nāma-saṁvatsaram Bâdrapada-  
 šu...llu bālada . . . . . Venkaṭa-Vîra-Nâyaka Nârâyaṇare koṭāramann etire  
 Chaṇṇa . . śasana

56

On the same rock.

śrî-râyalu mirâcha Vîramaṇa-komârudu Srîramaṇa-koṭāra-baṇḍa

57

At Māsti (same hobli), on copper plates in possession of the śānabhōga.

(1 b) namas tuṅga-etc. ||

svastî śrî vijayâbhyudaya-Šālivāhana-śakâbdâḥ 1499 t | eli vartamāna-Īśvara-nā-  
 ma-saṁvatsarada Phālguna-ba 30 Šanivāra śrîman-mahârâjâdhirāja rāja-para-  
 mēśvara śrî-vîra-pratāpa śrî-Tirumala-Dēva-Rāya-mahârāyar-ayyanavaru Chan-  
 dragiriyallu ratna-simbhâsanârûdharâgi pṛithvî-sâmrājyaṁ gaivutt iralu chatur-  
 ttha-gôtrada Yalahaṅka-nâḍa-prabhugaḷâda Nañjê-Gauḍaravara putrarâda  
 Kempa-Nañjê-Gauḍaravara putrarâda Hiriya-Kempê-Gauḍaravaru Srîvatsa-gô-  
 trada Âpastamba-sûtrada Yajuš-śâkhâdbyâyigaḷâda Varadayyaṅgâra putrarâda  
 Timmappayyanavara putrarâda Tirumalayyanavarige barasikoṭa bhû-dâna-  
 dharma-śâsana-patra-kramav ent endare namma âlivike Beṅgaḷûru-sîmege sa-  
 luva Voratûru-hôbaḷiyalu i-Voratûru-grâma 1 Soruhuniṣe-grâma 1 Hâruva-  
 haḷli-grâma 1 an[tu] grâma 3 nnu sarvamānyavâgi sûryôparâga-punya-kâlâḍalu  
 dakṣhiṇa-Vârâṇasiy enipa Kakudgiriyalu śrî-Gaṅgâdharêśvara-svâmi-sannidhi-  
 yalu Paramēśvarârpaṇa-buddhiyinda sarvamānyavâgi sa-hiranyôdaka-dhârâ-  
 pûrvakavâgi dhâreyaṁ eradu koṭev âdakâraṇa i-sarvamānya-agrahâra-grâma  
 3 kke saluva chatus-sîmey-oḷagâda nidhi-nikshêpa-jala-pâshâṇa-akṣhiṇa-âgâmi-  
 siddha-sâdhyagaḷemba ashta-bhōga-têjas-svâmyagaḷannu dânadhi-kraya-vinima-  
 ya-bhōgyaṅgaḷige yôgyavâgi nîvu nimma putra-pautra-pârampariyavâgi â-chan-  
 drârka-sthâyiyâgi i-Varutûru-Soruhuniṣe-grâma 2 kke ashtaṅka 8 ke gaṇa-saṅkhê-  
 vṛitti 64 ke yajamānâṁ[II a]śa ardhake kṣhêtra 32 vulida ashtaṅka 4 ke kṣhê-  
 tra 32 prakâra Hâruvahaḷli-grâma 1 ke nîmage yêka-bhōjya-prakâra anubha-  
 visikoṇḍu sukhadalli yihadu (donees' and donor's descent etc. twice repeated) yondu  
 barasikoṭṭa tâmra-dharma-śâsana-patra || (usual final verses)

aśvamêdha-sahasrâṇi vâjapêya-śatâni cha |  
 kṛtvâ yat phalam âpnôti bhûmi-dânât tad aśnutê ||  
 gaṇyantê pâṁsavô lôkê gaṇyantê varsha-bindavaḥ |  
 na gaṇyatê Vidhâtrâpi vipra-dattâ vasundharâ ||

26 \*



## 59

At the same village, on a stone in the fort.

varisha vo..974....Nandana-samvatsa.....ra-ākhyā.....suṇḍa Nukkiyûra  
.....Mārāya Suṅgilûra.....bānasa yandu māna.....ratiya baṭṭa Rājēn-  
dra.....ḷika liṅgi..... Kalvāḷya..likappa..Kali-nivarana.....

## 60

At the béchirākh village Vommasandra (same hobli), in a field to the east.

(Grantha and Tamil characters.)

svasti śrī mahā-maṇḍaliśuvaran Tirupuvanamalla-purādirāyan Attiyāṇḍai tai-  
gai...ḷvārena.....Mēlai-mā...gaikku vaḍakku Nāga...  
...mēṅku tanma-dānam-āga viṭṭēn idukku.....van Gaṅgai-karaiyil ku-  
rāl-pašuvai kōṅṅa pāvaṅ-golṅvān

## 61

At Triṇisi (same hobli), near the oil-mill to the south-east.

(Grantha and Tamil characters.)

svasti śrīmanu-mahā-maṇḍalēśura arirāya-vibhāḷa bāshaikku-ttappuva rāyara  
gaṇḍan śrī-vīra-Ariappa-ṇḍaiyavarkku Śakābtam 1268 mēl šellāninṅa Veya-  
varushattu Āvaṇi-māšam 20 tiyadi śrīmanu-mahā-maṇḍalēśuran Ariya-Vallappa-  
deṇṇāyakka svēpaṭṭa Vallapparkku pramāṇam-panṇi-kkuḍutta pariśavadu Mā-  
šandi-nāṭṭil toru.....pon 80....ḍalanpaḷḷi pon 30 m āga ūr iraṇḍukkum  
pon 110 m kaikkōṇḍu ivv-ūrgaḷukku aḍaitta naṅjai puṅjai nāṅ-pāk-kkellaiyil  
dēvadānam tiruviḍaiyāṭṭam nīṅgal āga kīḷ nōkkiya kiṇarum mēl nōna mara-  
mum uṭṭ nilattil ka....kai...riya.....kel.....ka nall-crudu naṅ-pāšu  
...ṭṭār-pāṭṭam ivv-ūril..ṅgal.....koḷ....ka.....uḷ..  
..ṭṭamum.....ve.....ya koṇ.....koḷḷa.....

## 62

At Mukkaḍegutṭe (same hobli), on a rock to the north-east of the village.

śubham astu svasti śrī vijayābhyudaya-Śālivāhana-śaka-varuṣa 1164 neya  
Śubhakṛit-samvatsarada Bhādrapada-šu 12 llu śrīman-mahārājādbirāja rāja-  
paramēśvara..pūrva-dakṣiṇa-pāschima-samudrādhiśvara śrī-pratāpa-śrī-Veṅ-

kaṭa-Râya-mahârâyaru prithvî-râjyam geyuttam iralu Mâsitti-Allâlanâtha-  
dêvarige pēṭheyava-Râma-Nâyakara maga Yaṇada-Nâyakaru koṭṭa dharmma-  
śâsana Vandinakayya-nâḍinolaḡaṇa Tēkal-kōṭeya Mukkaṇe-grâmakke salu[va]-  
chatus-sîmenu kramavâgi . . sūryya-grahana-punya - kâlādallu Tirumala-Râya-  
Voḷeyarige dharmavâgi Allâlanâtha-dêvara . . . . . naivēḍya-pûje . . . . . yakke  
dhâreyan eḡadu koṭṭa dharmma-śâsana-mânya . . . . . (usual final verse)

63

At Kôḷaṭṭi (same hobli), on a stone near the Kañchugâra-tank  
to the north-west of Râjēnahalli.

svasti śrî Dilipayya prithivî-râjyam geḡye Ayappa-Dêva Daḍiga vaḍe . . . . .

64

At Ahanya (same hobli), at the Timmarâyasvâmi temple.

(Grantha and Tamil characters.)

. . . . . Veguda . . . . . mâda-muda . . . . . prasâyi . . . . .  
magan Pamma . . . . . aṇaṣum . . . . . rva . . . . . kku pra . . . . . paḍi . .  
na . . . . . tan pulattil . . . . . śamuttiramum . . . . . kku mâniyam . . . . . li . .  
. . . . . kaṇḍa . . . . . yamâḡavu . . . . . ḍaṇa . . . . . i-kaṇḍamu . . . . .  
ya . . . . . tu . . . . . dâna . . . . . ṇḍu . . . . . ka . . . . .

65

At the same place.

(Grantha and Tamil characters.)

. . . . . manimai ippaḍi . . . . . ppam pratâpa-śrî . . . . . lu vetṭu Pamma-  
yaṇa tiru-mugappaḍi iduku tambi . . . . .

66

At the same village, on a rock at Gôvu-diṇṇe.

(Grantha and Tamil characters.)

Bahudhânya-varshattu Mârgaḡi-mâdam śrîmanu-mahâ-prasâyitta Irâma-nâya-  
kkaṇ kumâra śrîmanu-Pammaya-nâyakka . . . . . ku kalla-nâṭṭi kuḍutta  
pariśâvadu iḡaṇku Śeṭṭi-gâmup . . . . . dinaiṇ-guḡaga . . . . . kaṭṭi mâ . . . . . giyum sarva  
. . . . . ḷalla . . . . . ttôn . . . . . râḷ . . . . . kon . . . . . kuva . . . . . Pammaya  
. . . . .



## 67

At Dodda Kalhalli (same hobli).

(Grantha and Tamil characters.)

svasti śrî.....svatti-chchiri Sakābda.1224 idan mēl šellānina Plava-var-shattu Mārgaḷi-mādam 22 ti Sōma-vārattu nāl śrīmat-pratāpa-chakravatti śrī-Pōśaḷa-vīra-Ballāḷa-Dēvar....nāṭṭu-kKundāṇiyil tīruv-Irāmišvaram-uḍaiya-nā-yanārkkku Māśandi-nāṭṭu Nilāḷa.....Kalpaḷḷiyum idan.....gaḷum nañjai puñjai nār-pāl-ellaiyum śittāyamum pala-varivu kāṇikkai anaṭṭ-āyaṅga-ḷum udaka-pūrvam āga sarva.....niyam-āga kuḍuttōm i-ttanmattai māyṛina-van Geṅgai-kkaraiyil kurār-pašuvai konṛān pāvattē pōvān śrī-Māhēśvara-rakshai

## 68

At the béchirákh village Bākārhalli (same hobli).

(Grantha and Tamil characters.)

svasti śrīmanu-mahā-prasāyittan...rāyannena Śīṅgarukku.....  
kkum dāna-pramāṇam pariśāvaḍu.....rshattu Śittara-māsa-mudal.....  
nāṭṭil Periya-nāṭṭavarum gāmiṇḍarum adikāri Vayaṇa.....Vallāḷa-Dēvar  
tōḷukkum vāḷukkum jayam-āga Māśanti-nāṭṭil Toralpaḷḷi nañjai puñjai nār-pāl-ellaiyum.....nubhavi.....

## 69

At Lakkūr (Lakkūr hobli), on a stone near the Narasiṁhasvāmi temple.

rāja-śrī-Lachirāma-Jamêdâravarige kôṭe-kodige koṭadu hola-kha 2 kaṇḍuga yijâru putra-pautra-pârampariyâgi koṭu (usual imprecatory phrases)

## 70

On a rock in the field of Munivenkataiya to the south-west of the same village.

.....Mādappa-Nāyakaru go....Gaṇḍage ho..gaddeya kodisidanû (usual imprecatory phrases)

## 71

At the same village, on the basement of the Sômēśvara temple.

(Grantha and Tamil characters.)

śrīmat-pratāpa-chakravatti śrī-Hoyśaḷa-vīra-Vallāḷa-Dēva-araśar Kundāṇi-rā-jyam Virivi-nāḍu Muraśu-nāḍu Māśandi-nāḍu Šokkanāyan-parṛu munnāna ellâ.....va-sthānaṅgaḷil maḍa-patigaḷukkum sthānâpatigaḷukkum viṇṇappañ-







jeyya-ppera nôkki....yûr Tirukkaṇḍiṣvaram-udaiya-nāyanār dēvadānam  
maḍa-ppuṇam āna kollai kaḷani uḷḷadukku dārā-pūrvam-āga udakam-panṇi sarva-  
mānyam-āga-kkuḍuttôm Plava-varushattu Mārgilī-mādam 22 nti Tiṅgaḷ-kilamai  
nāl mudal-āga svasti śrī Paricheḷhēdi-kaṇḍi-īṣvaram namakkum nammudaiya  
rāḷyattukkum nanṅ-āga pūjaiyum amudum pōgaṅgaḷum tiru-ppaṇiyum kuraiv-  
vara naḍatti namakku arṇudaiyam-āga vāḷttiy-iruppadu

## 72

At Nonamaṅgala (same hobli), on \*copper-plates of the Jaina-basti in ruins.

(1b) svasti jītaṁ bhagavatā gata-ghana-gaganābhēna Padmanābhēna śrīmaj-  
Jānhavēya-kulāmala-vyômāvabhāsana-bhāskarasya sva-bhuja-javaja-jaya-jani-  
ta-sujana-janapadasya dāruṇāri-gaṇa-vidāraṇa-raṇōpalabdha-vraṇa-vibhūṣaṇa-  
bhūṣitasya Kāṇvāyanasa-gōtrasya śrīmat-Koṅgaṇivarmma-dharmma-mahādhi-  
rājasya putrasya pitur anvāgata-guṇa-yuktasya vidyā-vinaya-vihīta-vṛttasya  
samyak-prajā-pālana-mātrādhigata-rāḷya-prayōjanasya vidvat-kavi-kāṇchana-  
nikashō[II a] pala-bhūtasya viśēṣatō'py anavaśēṣasya nīti-śāstrasya vakṛi-pra-  
yōkṛi-kuśalasya suvibhakta-bhakta-bhṛitya-janasya Dattaka-sūtra-vṛitti-praṇē-  
tuḥ śrīman-Mādhavavarmma-dharmma-mahādhirājasya putrasya pitri-paitā-  
maha-guṇa-yuktasya anēka-chāturddanta-yuddhāvāpta-chatur-udadhi-salilā-  
svādita-yaśasaḥ samada-dvirada-turagārōhaṇātīṣayōtpanna-karmmaṇaḥ dhanur-  
abhiyōga-sampad-viśēṣasya śrīmadd-Harivarmma-mahādhirājasya putrasya  
guru-gō-Brāhmaṇa-pūjakasya Nārāyaṇa-charaṇānudyātasya śrīmad-Viṣṇu-  
gōpa-mahādhirājasya putrasaya pitur anvā[II b]gata-guṇa-yuktasya Tryambaka-  
charaṇāmbhōruha-rajag-pavitrikṛitōttamāṅgasya vyāyāmōdvṛitta-pīna-kāṭhina-  
bhuja-dvayasya sva-bhuja-bala-parākrama-kṛaya-kṛita-rāḷyasya chira-pranasṭa-  
dēva-bhōga-Brahmadēya-naika-sahasra-visarggāgrayaṇa-kāriṇaḥ kṣut-kṣāmō-  
ṣṭa-pisitāśana-prītikara-niṣita-dhārāsēḥ Kali-yuga-balāvamagna-dharmmō-  
ddharāṇa-nitya-sannaddhasya śrīmatō Mādhavavarmma-dharmma-mahādhi-  
rājasya putrēṇa janani-dēvatāṅka-paryyaṅka-tala-samadhigata-rāḷya-vibhava-  
vilāsēna nija-prabhāvāṁśu-chakravālākhaṇḍita-śatru-nṛipati-maṇḍalēnākhaṇḍa-  
[III a]la-vidāmbi-śauryya-vīryya-dhairyya-yaśō-dhāma-bhūtēna gaja-dhuri  
haya-prishṭhē kārmmukē chādvitīyēna lalanā-nayana-bhramarāvaḷi-nitya-  
kṛitānuyātrēṇa prajā-paripālana-kṛita-parikara-bandhēna kiṁ bahunā idaṁ  
Kali-Yudhisṭhīrēṇa śrīmatā Koṅgaṇivarmma-dharmma-mahādhirājēna ātmanaḥ  
śrēyasē pravarddhamāna-vipulaiṣvaryyē prathamē saṁvatsarē Phālguna-māṣē  
śukla-pakṣhē tīthau pañchamyām sōpādhyāyasya param-Ārhatasya Vijaya-  
kīrttēḥ sakala-dīn-maṇḍalavyāpi-kīrttēr upadēśataḥ Chandranandy-āchāryya-  
pramukhēna Mūla-saṁghēnānushṭhitāya Uranūr-Ārhatāyata [III b]nāya Kōri-  
kunda-vishayē Vennelkarani-grāmaḥ Perūr-Ēvāni-Adigaḷ-Arhadāyatanāya

\* Found in the earth.

śulka-babishkarshâpanêshu pâdaś cha dēva-bhōga-kramēnâdbhir ddattaḥ yo'sya  
lōbhâd pramâdâd vâpi harttâ sa pañcha-mahâ-pâta-ka-samyuktô bhavati api-  
châtra Manu-gîtâh ślôkâh

sva-dattâm para-dattâm vâ yô harêta vasundharâm |  
shashti-varsha-sahasrâṇi ghôrê tamasi varttatê ||  
bhûmi-dânât param dânam na bhûtam na bhavishyati |  
tasyaiva[IVa]haranât pâpam na bhûtam na bhavishyati ||

(two usual verses) mahârâja-mukhâjñaptiâ Mârishēna tvattakârēna likhitēyam  
tāmra-paṭṭikâ

## 73

On copper plates of the same place.

[Ib] svasti namas Sarvvajñâya || jitam bhâgavatâ gata-ghana-gaganâbhēna Pad-  
manâbhēna śrîmaj-Jânhavēya-kulâmala-vyômâvabhâsana-bhâskarasya sva-bhuja-  
java-ja-ja-janita-sujana-janapadasya dârunâri-gaṇa-vidâraṇa-raṇôpalabdha-  
vraṇa-vibhûshana-bhûshitasya Kânvâyanasa-gôtrasya śrîmat-Koṇgaṇivarmma-  
dharmma-mahâdhirâjasya putrasya pitur anvâgata-guṇa-yuktasya vidyâ-vinaya-  
vihita-vṛttasya [IIa] samyak-prajâ-pâlana-mâtrâdhigata-râjya-prayôjanasya vi-  
dvat-kavi-kâñchana-nikashôpala-bhûtasya viśēshatô'py anavaśēshasya nîti-śâstra-  
sya vaktri-prayôkri-kuśalasya su-vibhakta-bhakta-bhṛitya-janasya Datika-sûtra-  
vṛtti-praṇêtuḥ śrîman-Mâdhavavarmma-dharmma-mahâdhirâjasya putrasya  
pitri-paitâmaha-guṇa-yuktasya anêka-chaturddanta-yuddhâvâpta-chatur-  
udadhi-salilâsvâdita-yaśasaḥ samada-dvirada-turagârôhanâtiśayôtpanna-  
karmmaṇaḥ śrîmad-Harivarmma-mahâdhirâjasya putrasya guru-gô-Brâhmaṇa-  
pûjakasya Nârâyana-charaṇânudhyâ [IIb] tasya śrîmad-Vishṇugôpa-mahâdhi-  
râjasya putrēna pitur anvâgata-guṇa-yuktēna Tryambaka-charaṇâmbhōruha-  
rajaḥ-pavitrikṛitôttamâṅgēna vyâyâmôdvṛtta-pîna-kathina-bhuja-dvayēna  
sva-bhuja-bala-parâkrama-kra-ya-kṛita-râjyēna kshut-kshâmôshṭha-pisitâśana-  
prîtikara-nisita-dhârâsinâ śrîmatâ Mâdhavavarmma-mahâdhirâjēna âtmanaḥ  
śrēyasê pravarddhmâna-vipulaiśvaryyê trayôdaśê saṁvatsarê Phâlgunê māsê  
śukla-pakshê tithau pañchamyâm śrîmad-Vîra-dēva-śâsanâmbarâvabhâsana-  
sahasrakarasya âchâryya-Vîra-dēvasya [IIIa] nija-kṛitânta-para-râddhânta-  
pravîṇasya upadēśanât Mudukottûra-vishayê Pebbolal-grâmê Arhadâyatanâya  
Mûla-saṅghânushtitâya mahâ-taṭâkasya adhatât dvâdaśa-khaṇḍukâvâpa-  
mâtra-kshêtram cha Toṭṭa-kshêtram cha Paṭu-kshêtram cha Kumârapura-  
grâmaś cha êtat sarvvaṁ sa-sarvva-parihâra-kramēnâdbhir ddattaḥ yô'sya lōbhât  
pramâdâd vâpi harttâ sa pañcha-mahâ-pâta-ka-samyuktô bhavati apichâtra  
Manu-gîtâ[h] ślôkâ[h]

sva-dattâm para-dattâm vâ yô harêta vasundharâm |  
shashti-varsha-sahasrâṇi ghôrê tamasi varttatê ||

(other usual final verses)







74

At the same village.

.....Koṅgaṇi prithivi-rājyaṁ geyuttire.....koṭṭōr (imprecatory phrases)

75

At Pura (same hobli), on a stone north-west of the village.

vijayābhyudaya-Śālivāhana-śaka-varuṣhaṅgaḷu 1488 neya salluva Akshaya-saṁvatsarada [...]ba-daśamiyallu śrī-mahārājādhirāja rāja-paramēśvara śrī-  
....Dēva-Rāya-mahārāyaru rājyaṁ..... Pura.....

76

On a stone at Tambuhalli (same hobli).

śrī-Vēṅkaṭēśvarasya ..... svasti śrī vijayābhyudaya-Śālivā-  
hana-śaka-varuṣhaṅgaḷu 1685 neyallu Chitrabhānu-nāma-saṁvatsara-uttarā-  
yana-Chaitra-ba 5 Sthiravāra-Jēshthā-nakshatra ..... sa-  
kulābdhi-chandrarāda Gōpāla-Siṅgaravara pavutrarāda Kāmachandraravara  
putrarāda Hṛidaya-Rāmaravara..... śrī-svāmi ākhyātavāgi sadā barat....  
Bhairāgigaḷu Brāhmarugaḷige ni.....nitya avara vechchakke āgi paragaṇa  
Hosakōṭe sammatu Havēli taraph Lakkūrige salluva mavuje Tambihalli-  
grāma 1 kke Śārvari..1583 rallu varushakke salluva yalle chatuṣ-sīme.....  
.....

78

At the boundary of Chaunarāyapura and the jōḍi village Gōnūr (same hobli).

(Grantha and Tamil characters.)

svasti śrī mahā-maṇḍalēśvara Tribhuvanamalla-puravādarāyar āna Kāmattālu-  
vār tiru-mēnikku nanṟ-āga Śubhakṛit-saṁvaṟsara-mudal-āga Māśandi-nāṭṭu-  
k.....ṅgala.....Āṇḍānukkum amu..Irāgavanukkum Allāḷa-pperu-  
mālukkum Ko..valar-kūttanukkum Śiriya Allāḷa-pperumālukkum Vaṅgi...  
ttu-tTiruva...pperumālukkum mākuttagai Aḷagiyānukkum āga-pPirāmaṇar  
eḷuvarukum tām āga.aiṇ-gaṇḍaga-kkollai te..ṅgaḷ paḍikku-tten-kilakku-ppega  
..ttā..viṭṭēn Kam...magan Nallāṇḍaiy-āna Kōmuttanena i-ttanmattai māṟ-  
ra ninakkum avan Geṅgai(gai)-karaiyil kurāl-paṣuvai vadittān pāvattu viḷuvān



## 79

At Kôdihalî (same hobli).

(Grantha and Tamil characters.)

Šakâptam . . . . . 8 Kaliyuga-varusham 4468 idan mēg-chellāninra Plavaṇ-  
ga-varushattu Šitrā-māsam 15 tiyadi svasti śrīman-mahā-maṇḍalēśvara arirāya-  
vibhāṭa bhāshege tappuva rāyara gaṇḍa śrī-vīra-Bukkanna-uḍaiyar Muḷavāy-  
paḍaivittil pri . . virājyam-paṇṇānikka . . . . . ya-dhaṇṇāyakkarum Dukkaṇṇana-  
varum Erumarai-nāttil nāttavaram

## 80

On a stone in the boundary of Varadaṇḍuhalî to the north of the  
western sluice of Mâlûr Dodḍakere.

śrī-Gaṇādhipatayê namaḥ

namas tuṅga — etc. ||

svasti vijayâbhyudaya-Šālivāhana-śaka-varshambulu 1685 neya Chitrabhānu-  
samvatsarada uttarāyaṇē Vasanta-ṛitau Chaitra-māsa-kṛishṇa-pakshē 2 Sthira-  
vārē śrīmatu mahā-puṇya-kāladalu Bhāradvāja-gôtrada . . . . .  
pautrarāda Rāmachandraravara putrarāda Hṛidaya-Rāma-Jamādārravaru  
barasi koṭṭa dharma-śāsana-kramav | ent endade paragaṇa Hosakôṭē havêlige  
saluva taraphu Mâlûru-hôbaḷige salluva Varadaṇḍuhalî-grāma Mâlûru śrī-  
Šaṅkara-Nārāyaṇa-svāmi-sēvārthav āgi . . . . . dipikā-yantra-śishya-parichāraka . . .  
. . . . . koṭṭu yidē-Mâlûra-grāmakke yalle chatuṣ-ssīme . . . . .  
. . . . .

## 81

At the same village, a sannad in possession of Jôḍidâr.

śrī-Rāma śrī-Vēṅkaṭēśvara-svāmi svasti śrī vijayâbhyudaya-Šālivāhana-śaka-var-  
shaṅgaḷu 1683 Vikrama-nāma-sam- | rada Kārtika-śūda 15 sômôparāga-mahā-puṇ-  
ya-kāladallu Bhāradvāja-gôtrarāda Chayisa-kulābḍbi-chandrarāda Gôpāla-Siṅga-  
navara pautrarāda Rāmachandra-putrarāda Hṛidaya-Rāma-Jamā[ttā]dārara-  
varu || Kaunḍiṇya-sa-gôtrarāda Âpastamba-sûtrarāda Yajuṣ-śākhādhyâyigalâda  
Rāmachandra-bhaṭara pautrarāda Gôvinda-bhaṭara putrarāda Vēṅkaṭāchārya-  
ravarige barasi koṭṭa bhû-dāna-dharma-śāsana-dāna-patra-krama hēg andare  
tarapa Mâlûru-sammatu Havêlî-paragaṇe Hosakôṭēge saluva Varadaṇḍuhalî-  
grāmadalli su-kshêtravâgi yiruvantâ râgi-hola ba 30 kasabē-kerē-keḷage yî-  
grāmada paṭē-gaḍeyalli gade kha 4 yî-hattu-koḷaga-bhûmi-svâsthyavannu sa-  
hiranyôdaka-dāna-dhârâ-pûrvakavâgi . . . . . divya-śrī-pādâravindagaḷige prîtiyâgi  
nimage dāna-rûpakavâgi koṭṭu yidhêve yî-svâsthyake saluvantâ nidhi-nikshêpa-

jala-taru-pâshâṇa-akshîṇa-âgâmi-siddha-sâdhyagaḷ emba ashta-bhôga-têjas-svâ-myagaḷunnu grîhârâma-kshêtra-sahitavâgi dâṇâdhi-kraya-bhôgya-yôgyavâgi nimma putra-pautra-pâramparyavâgi anubhavisikoṇḍu nammana âšîrvâdâ mâḍikoṇḍu sukhadalli yiruvadu yendu tri-karaṇa-tri-vâchakadayinda barakoṭṭa dâna-patra || (usual final verses)

82

At Channarâyapura (same hobli), on a stone lying to the north-west of Gavi-guṭṭa of the Channarâya temple.

(Grantha and Tamil characters.)

svasti śrî Kaliyuga-varusham 4442 idil śellâṇiṇṇa Śakâbta 1263 mēl śellâṇiṇṇa Vishu-varushattu Śittirai-mâdam mudal svasti samasta-bhuvanâśrayam prati-vi-vallabam mahârâjadêva râja-paramêśvara parama...ttâ.ka....gaṇḍa Yâdava-kulâmbara-dyumani sa....ga-chû...mâṇikka malairâja-râja Malaiporuḷu gaṇḍa gaṇḍa-bêruṇḍa Šôḷa-râya-stâpanâchâriya Pâṇḍiya-râya-pratishṭhâchâriya Šêtu-mûla-jayastamba nigalâṇka-pratâpa-chchakkaravatti śrî-Poyšala-vîra-Vallâḷa-Dêvar sa...râjyam-panṇi arulâṇiṇṇa nâlil śrîmanu-mâ-pradbâna Dâti-Šingaya-deṇṇâyakar tambiyâr Vallappa-deṇṇâyakar vâšalil pradânigaḷil Taluva-chchitta Viṭṭappanavar svasti śrî Pullayûr-nâṭṭil ....yagañ-jeyvâr Turavar-nâyanukku-ttaṇḍa....vittadukku kuḍaṅgaikku-chchâdana-pramâṇam-panṇi-kkuḍutta parišâvadu i-nnâṭṭil Tattilikk-aḍaitta nañjey punsey nâr-pâr-k-ellaikk-uṭṭaṭṭa nilam aḍaṅgalum sarvamânyam-âga šandirâ(dîrâ)ditta-varai šellakka-ḍavad-âga-chchâdana-pramâṇam-panṇi-kkuḍutôm inda .....llilum šembilum .....ḍuttôm Viṭṭapparum Nadapparum.....

83

At Dodḍa Kaḍatûr (same hobli), in Basaṇṇa's field.

(Grantha and Tamil characters.)

svasti śrî Pôšala-vîra-Vallâḷa-Dêvar prithivi-râjyam-panṇi arulâṇiṇṇa kâlattu Plavaṅga-varshattu Riṣhabha-nâyaruṇṇu pûrva-pakshattu Trayôḍašiyum Brihaspati-vâramum Avittamum Šubha-yôgamum Bâlava-karaṇamum peṇṇa irrai-nâl Nigarili-Šôḷa-maṭṭalattu Mâsanti-nâṭṭil Mēlamukkil Tirumaruṇṇi-paṇṇi i-nnâṭṭukku kaḍavar âna manu-ma....Pramâṇananum....vari Allappâra...ṅaṇṇanum Machchaṇṇanum Kumâraṇṇanum Vira-Vallâḷa-Dêvar-nâṭṭin nâyam-šai-vâr Villa-gâmuṭṭar Veppûr Tamma-chchîyar Šâma-šâmuṭṭar Vēṅgainellimalai-dêvar Vēdikuppaiyil Šaimbayar Gaṅgai-kôn Mâli-šeṭṭi-dêvar i-nnâṭṭakku kîl adikâri âna Kôvâṇḍḍai ivv-anaivarôm .....

27\*



## 84

At Jahagir-Bâvanahalli (same hobli),

on a stone near the garuḍa-kambha of the Gôpâlasvâmi temple.

Šubhakṛit-saṁvatsarada Mâga-bauḷa. . Šanivâradalu śrîmatu kôlagâra Bayicha-  
ya-Nâyakara maga Bayinelliya Malleya-Nâyakara nilisida dîpa-mâlê-kamba  
ûrindâcha. . vû tôrav. . ha

## 86

At Bairanahalli (same hobli), on a stone north of the village entrance.

Jeya-saṁvachara. . . . . 8 lu Achyuta. . . . . yaru pruthivi. . . . .  
yuttiralu. . . . .

## 87

At Kôranahalli (same hobli), on a stone behind the Bhimêśvara temple.

svasti jayâbhyudaya-Šaka-varuṣaṅgaḷu nâlku-sâvirada-nânûṇa-nâlvatta-nâlka-  
neyalu naḍa varttamâna-vyavahârîka-Vyaya-saṁvatsarada Kârttika-šu 1 âra-  
bhyavâgi śrîman-mahârâjâdhirâja râja-paramêśvara śrî-vîra-pratâpa-Bukka-  
Râyara kumâra pratâpa-Harihara-Râyara nirûpadim pradhâna Yalarasa-Oḍe-  
yaru Hulliyûra-nâḍa Haṭṭiyûra Virappaṅge koṭṭa śâsanada kramav ent endare  
nimma Hullûra-nâḍalû ninna bâgeyalu Toravasamudrada-grâma 1 nû ninna  
dayirya-koḍagiyâgi sarbba-(back) mânyavâgi â-chandrârkkka-stâyiyâgi šilâ-likitav  
âgi koṭṭeû â-mariyâdeyali sukadin bôgisôḍu (usual imprecatory phrases)

## 88

At the same village, on a stone near the Jailû-sâb's wet land.

Svabhânu-saṁvatsarada Pushya-šu 10 lu Subba-Râya Hâvaḍige koṭṭa. . . . .  
halli kere-kaṭṭe. . . . . gadde. . 1 hola kha 3 mûru-khaṇḍaga sabi

## 89

At Nosekere (same hobli), on a stone in the channel west of the village entrance.

Raktâkshi-saṁvatsara-Jyêshṭha-šu 2 lu Šâlivâhana-šaka-varuṣaṅgaḷu 1666  
rallu râjyam ir. . . . Mammad Ali basa. . . Chikka abalâ. . . . .  
navarâ. . . Kempaṅṅage barasi koṭṭa rakta-śâsana. . . . .  
. . . . .

## 90

At Channakallu (same hobli), on a rock to the west.

Šârvari-saṁvatsarada Šrâvaṇa-šuda 1 llu śrî-Mâlûrâ śrî-Timmâji-Râja Hampa-  
Râyavararu. . . . kâvala vîra-kallu-gavi

91

At the same village, on a stone west of the Varadarāja temple.

Ânanda-samvatsarada Chaitra-šu 3 lu Channa-Dâsiya Dêkabe satra-maṭhakke  
bitṭa svâsti yidakke tappidare para-lôka-martya-lôkakke horagu yi-prakâradali  
sûrya-chandrâdigal uḷḷa pariyantravu naḍiyal uḷḷavaru

92

At Mailâṇḍahalli (same hobli), on a stone to the west.

Hulimaṅgalada elleyoḷagaṇa bhûmiyanu krayakke koṭṭa sammanda....

93

At the same village, on a stone in the natta-hola to the west.

śrî Viśvâvasu-samvatsarada Kârtika-šu 1 .....Râya .....yara  
gaṇḍa hannondû-maṇḍalikara gaṇḍa ...mpâla... Pâṇḍya-.... Râya jaya-  
ratnâkara .....Râya-sampad-âchâryya.....râhutara gaṇḍa śrî-  
vîrya-Nâgayya-Nâyakara maga .....mâḍida kamba yi-kamba....  
.....(usual imprecation)

94

At Śivâra (same hobli), on a virakal on the jarugu-dinne to the west of the tank.

svasti śrî Kannara-Javaṁ Voḷanam mēl eddu kâdi kondu Chikkâûrada kôṭeya  
koṇḍu mēlpaḍiyoda kaṭakav ildandu Śivavûrada gâvuṇḍa.....Pulinal-  
ûram Nijarâvayyana .... maga Mudayya kaṭakadandu banda tâḷa paḍaha  
kebaṇaḷa pokk iḍidara satta svaya vûrakke pûrvva Chinda-Gâvuṇḍara maga  
Nâḍa-Gâvuṇḍi gâvuṇḍa geyvandu kali-Viṭṭa .... endu vesa-geyde lâvanyada  
Râma-Saraḷâchâriya maga Kovaḷiya.....

95

On a second virakal at the same place.

svasti Huli-Gâvuṇḍana mayduna Kûragoḷḷa Budda-Gâvuṇḍa.....Virapûrada  
modalu.....turu-goṇḍa tâma.....guḷi.....mahâ.....liya-Gâvuṇḍage  
.....mâḍida maga...



## 96

On a third virakal at the same place.

svasti śrīmatu Prithuvī-Koṅgoṇi-Muttarasar Śrīpurusha-mahārājarkka .Nelli-  
vara Kālakanna Kalikaṅgarān iṇṇi ōḍisi Gaṇṇi-nāḍa Kkalidore-gaḷum Gombu-  
kki-arasarum paḍedudu . . . Vuseyanūra idān alivōn paṅcha-mahā-pātakan  
akkum kaṇḍuga kaḷani idān vare ponna koṭṭa kela mē pa Kēpe-ttachchan-  
magan eḷeyōn Māda-ttachchann avanpesarajjan idān aliyal . . . . .

## 98

At Maḍivāla (same hobli),

on the basement of the Gaṅgādhareśvara temple to the south.

(Grantha and Tamil characters.)

svasti śrī Pōṣav-Irāmanā-Dēvaṅku yāṇḍu 3 . . . Sarvadhāri-varu . . .ttu Kāttigai-  
māsa-mudal svasti śrī Madurānta-Šōḷa - Viruvi-nāḍ-ālvār Pālāṇḍai - nāyanena  
Gaṅgēśvara-uḍaiyāṅku tiru-nundāvikku kāla-chehandi amudupaḍikkum āga-  
pperi mudal-maḍaiyilē kaṇḍaga-kkaḷaniyum kaṇḍaga-kkollaiyum viṭṭ-amaitta  
Pālāṇḍai-nāyan tanmam

## 99

At the same place.

(Grantha and Tamil characters.)

sārvabhuvana - chakravattigaḷ śrī-Poyśāḷa - vīra - Rāmanā-Dēvarukku yāṇḍu 38  
Nandana-śammarcharattu Tai-mādam Māliūr Maḍaiviḷāgattil uḍaiyār Gaṅgišu-  
ram-uḍaiya-nāyanārku Tāmarai-kilār Ambalavar magan Āḷ-uḍaiyārena nān  
maṇal oḷukki kaṭṭina Ponnambala-pputtēriyil nān viṭṭa tiruvuḍaiyāṭṭamum  
baṭṭa-virutiyum maḍa-ppuṇamum Piḷḷaiyār nilamum nikki iv-ērikku aḍaitta  
nilam oru koḷukkutti nilam . . . . .ṇayādi kuṇavantānā . . . . .vargaḷ poṇarkaḷa  
. . . . .chchan poru . . .śrīyavaśīman

## 100

At the same temple, in the north-east.

(Grantha and Tamil characters.)

svasti śrīmaṇ-pratāpa-chakravatti | Poyśāḷa - Villāḷa - Dēvan | Hōsar-Kundāni-  
rājyam Virivi-nāḍu Māśandi-nāḍu Muraśa-nāḍu Šokkanāyan-paṇṇu-pPeṇṇai-  
yāṇḍār-maḍa-nāḍu Aimbulugūr-nāḍu Elavūr-nāḍu Kuvalāḷa-nāḍu Kaivāra-nāḍu  
Ilaiyākka-nāḍu munāna ellā-nāḍugaḷum uḷḷa dēvastānaṅgaḷil maḍa-paṭigaḷu-  
kkum stānikarkkum viṇṇapaṇ-jeyya-ppera Šakābdam 1224 idan mel šellāniṅṇa  
Kaliga-varusham 44.3 āna Plava-varushattu Mārgaḷi-māsam 1 ti Tiṅgaṭ-kilā-  
mai nāḷ mudal inda rājyatu dēvadānan-diruviḍaiyāṭṭa maḍa-ppuṇam paḷlich-

chantam âna dânaṅgaḷil irukkum siddhâyam kânikkai tariy-irai taṭṭâr-pâṭṭam  
 šârigaiy-uṭṭaṭṭa pala-varivugaḷu marṛum eppêrpaṭṭa iraigaḷum tavittu indanda  
 vibhavaṅgaḷ indanda dēvargaḷukku pūjaikkum amuḍukkum bhōgaṅgaḷukkum  
 tiru-ppaṇikkum dhārâ-pūṇam-âga udakam-panṇi kuḍuttôm tâṅgaḷum indanda  
 dēvargaḷukku pūjaiyum amudu bhōgaṅgaḷun-diru-ppaṇiyuṅ-guṇaiv-ara naḍatti  
 namakkum nam irāṇyattukkum aṇbudhaiyam âga vāḷtti sukhamey-iruppaḍu

101

At the same temple, on the wall to the left of the doorway.

(Grantha and Tamil characters.)

svasti śrī Puḡaḷ-mādu viḷaṅga Jaya-mādu virumba Nila-magaḷ nilava Malar-  
 magaḷ puṇara urimaiyir-chiranda maṇi-muḍi-šūḍi Minavar nilai-keḍa Villavar  
 kulaitara ênai-mannavar iriyal-irṛ-ilitara-ttik-anaittun-dan šakkara-naḍātti  
 vijaiyabhishêkam-panṇi vîra-šimhâsanattu Avani-muḷud-uḍaiyâlôḍum viṇṇirund-  
 aruḷiya Kôv-Irâjakêšaripanmar âna šakkiravattigaḷ śrī-Kulôṭtuṅga-Šôḷa-Dēvar-  
 kku yāṇḍu 43 âvaḍu Vikkirma-Šôḷa-maṇḍalattu-kKurukundâḍachchi-nāṭṭu  
 Māliyûr Gaṅgaigoṇḍiṣvaram-uḍaiya Mahâdēvarkku Arikêšari-vaḷa-nāṭṭu Jaya-  
 varanallûr âna Kuḷalûr-uḍaiyân âna Râjarâjan Pirân âna Râjēnta-Šôḷa  
 Atimûrkka-chCheṅgiraiena inda Māliyûr Gaṅgaigoṇḍiṣvaram-uḍaiya Mahâdē-  
 varkku ivv-ûr-pperi-êri-kîḷ inta Mahâdēvarku-ttiruchchennaḍaikkum dēvaḍānam  
 âga viṭṭa nilam oru vēli nilamum i-tēvarkku Râjarâjan Kulôṭtuṅga-Šôḷan  
 Kulôṭtuṅga-Šôḷa Atimûrkka-chCheṅgiraiena Māliyûr Gaṅgaigoṇḍiṣvaram-  
 uḍaiya Mahâdēvarkku i. . . . Viḷāmaṅga. . . va. . . yir-churru-murṛum naṅjai puṅjai  
 êrkkâḍa širṇu-šū. . kan-tiruvamudām i. . . . . m Vēḍar kummari Parai-  
 yar tari-puḍavai marṛum eppêrpaṭṭa pala-vidarâyaṅgaḷum uṭṭaḍa dēvaḍānam  
 âgavê viṭṭēn ippaḍi šeluttâḍē i-ttanmattai aḷippân Geṅgai-iḍai-kKumari-iḍai  
 kurâr-pašuvai-kkonṛân pāvam paḍuvân aṇam aṇavēṛkku. . . . . taṇ. .  
 chchâna. . šâgaraṅ-jûḷ-vaiyyagattir kaṇamachchân karuma. . ârâymin paṇ. . . .  
 . . . . šeydân šeydân aṇaṅ-gāttân pādam tirumbāmar-chchenni-mel vaittu idu  
 śrī-Mahayêšvara-rakshai





## SIDLAGHATTA TALUQ.

### 1

At Gollahalli (Jaṅgamakôte hobli), on a stone in Śānabhôg's field  
to the south-east of the Balla tank.

svasti śrī gata-Kali-yuga-varusha 4524 neya Sôbhakṛitu-saṁvatsarada Vai-  
śākha-šu...śrīman-mahârâjâdhirâja râja-paramêśvara pûrvva-dakshiṇa-pâśchi-  
môttara-samudrâdhipati śrī-vîra-pratâpa-Vijaya-Râya-mahârâya.....śrī-  
vîra.....śiva-Dêva-Râyara daṇḍa-bâshe.....Râya.....chalavan  
.....châta-Nâyakkarâ.....

### 2

At Kurubarahalli (same hobli), on a stone near Veṅkaṭappa's garden.

.....nija-Bhâdrapada-šu 15.....rada grahaṇa-kâladalu śrīman-mahâ-  
maṇḍalêśvara mēdinî-misara gaṇḍa Kaṭhâri-Sâlva Karṇâṭaka-Telugâṇa-Drâviḍa-  
tri-râjya-rakshâmaṇi ripu-râya-sarva-saṁhâra Arâṭa-Râya-mâna-mardana  
dusṭa-nigraha-śisṭa-paripâlakar-âda śrī-Sadâśiva-mahârâyaru prithvî-râjyam  
gevutta yiralu svâmi-Mûrti-Râyana Râjayage nâyakatanake pâlisida Ballada-  
sthaḷadoḷagaṇa .....mahâ Annapanahalliya (rest gone)

### 3

At the same village, on a stone in Kaṅgundi Tānappa's garden.

Krôdhi-nâma-saṁ-Mâga-ba 12 lu Hajarat-Mîra Jâtundi-Sâ || Mâli-Nâyakago  
koṭṭa netra-koḍigê hola 3 Jaṅgamakôteyali koṭṭevu putra-pârampare anu-  
bhavisôdu Hindû Musalamânu yâru tapidare avara dêvara mēle talâka nâma

### 4

At the same village, in Veṅkaṭaramanappa's garden near Timmegauḍa's well.

(Grantha and Tamil characters.)

.....Kaṭṭirai tan kilê niḍumuyar mâpa.....śrī.....  
.....vaḍa-pâla târ-ârum nandavanai-gaṇḍ-adanu.....tapaṇ-gaṇḍa tana-miga  
Âttiraiyar kulam.....nga-chchîr-âruñ-Jivan Šômichcharan kôyilai.....  
šen-Damiḷ-âlaiyan pugalan šēnilattu.....

## 5

At Busanahalli (same hobli), on a rock near the pond, south of the village.

śrī śubham astu svasti śrī vijayābhyudaya-Śālivāhana-śaka-varṣa 1532 Saumya-saṁvatsara-Chaitra-śu 11 lu śrīman-mahārājādhirāja rāja-paramēśvara śrī-vīra-Veṅkaṭapati-mahārāyaru prithvi-rājyaṁ geyvutt iralu Sugatāra Yimmaḍi-Tamayya-Gavudara putrarāda Mummadi-Tammaya-Gavudanavaru Sōsaliya-guru-maṭhada Dēvaṇārādhyaravarige yī-Busanahalliyu sarvamānyavāgi Śivār-pitavāgi koṭṭaddu

## 6

At Nāgamaṅgala (same hobli), on a stone in Talavāra's field,  
south-west of the village.

Svabhānu-sa || Āshādha-ba 30 lu Mammataki-Sāhēbaru Maluyage hākikoṭa mānya yī-hola ūṭa māḍikoṇḍu tōṭa kāpāḍikoṇḍu sukhadalu yihadu sūrya-chandrādigalu yiha-paryantra anubhavisikoṇḍu yiruvadu

## 7

At the same village, on a stone near the fort-gate.

Tāraṇa-nāma-saṁ | Āśvīja 12 lu Nāgamaṅgalada hōbli stalada śānabhāga Dodappage Nāgamaṅgalada kerē-kattū-kodagi-mānyada hola khaḡ gade kha 2 putra-pavutra-pāamparyadalu anubhavisikoṇḍu sukhadalli yiruvadu ||

## 8

At Sugatūr (same hobli).

(Grantha and Tamil characters.)

- a) ..... vippira-śikāmaṇi .....-ppaṅgaya-kula mudaliyā...n  
perum-pugaḷ Śāmayan .....pa...nda mey-mmoli-Vēdiyan kōḍ-il.....
- b) .....ppattiraṇḍu Pū-magaḷ Jaya-maga Nā-magaḷ puṇara.....  
Vēdi.....ramēśvaran tribhuvana-chchakkaravatti śrī-Rājarājan śrī-Vikkirama-  
Śōḷa-Dēvaḡ.....ṅoḍai-kKaivāra-nāṭṭu! Adhichchattira-puṇḍavarttanam āna  
Tenki ..... ttol-padiy-āna | Arumoli-dēva-chchatuvvēdi-ma... lattu-  
pPodiya.....ra-Vyēdiyar dhamma-niyāyar madura-vāśakar māma.....ḷar  
tiruv-aruḷ pu.....kaṭṭalai kalai-tēr nipuṇan...tumanē pōlvaruṭ-pana  
murai.....
- c) .....yyutalam pōrri Vāḍimuttaya..... ku yāṇḍu iran...ra  
....Nigarili.....niya poḷi.....piḷai.....n pōlum Vēdiyar  
nilavu.....yuñ-jitta sa.....Manu-neṇi tappā.....



- d) .....rkan-uṇmaiyr .....  
 e) .....ēnaiya tanmaiylīyā.....  
 f) .....m puḡaḷ vāya vinaiya.....

## 9

At the same village, in Bairappa's field to the north.

(Grantha and Tamil characters.)

svasti śrī Śaka-varsham āyirattu-nārpattiraṇḍu Pū-magaḷ puṇara-ppuḡaḷ adu  
 vaḷara-ppuviyōr pōrra veṇ-Gali-kaḍindu šeṅgōl-ōchchi-pPūli-vēndan Kōliyar  
 kula-pati śrī- Rājayar āna śrī-Vikkirama-Śōḷa-Dēvarkk-iyāṇḍ-iraṇḍ-adanil nārā  
 Nigarili - Śōḷa-maṇḍalattu - kkārā-vayal šūḷ Kaivāra - nāṭṭuḷ ) māḍa - maḷigai  
 maṇḍapam ōṅiya kūḍa..korra-vāyadal Pāgattūṭr.....m pāvaiyar naḍam-  
 payil Šūguttūṭril ton-nila-nigala-ttarumoli-nalgun-ḍanama..lan Arumoli-dēva-  
 chchatuppēdi-maṅgalattu-ppallōr puḡaḷum Nallūr-muḍalvan mātṭiraiy-adanil  
 mā-nedi-nalgumm Āṭṭiraiyar kōṇ tād-ulā-śālai pā..ṇamāttum Pāppana-pperu-  
 māl Šāmuṇḍaiyanṇan perun-dēvi pū-chcheḡi-kuḷalāl Vičchamai payanda taṇ-  
 Ḍamiḷ-ālaiyan tāraṇi ēttum eṇḷṣai nigalum..m-irappāḷan koṇḍal-anna Kuva-  
 laiya-tantiran ānav-ōṅgu-puḡaḷān Udaiyamāttāṇḍa - Brahma-mārāyan tēn-  
 kamaḷ-tārōṇ šēlu-maḡai-Vāṇan tan-ḡiru-ttamaian-ṇan peyarālē poṇ-puri-šaḍai-  
 yana-ppuṇṇiyan viṇṇavar nāmichechara.....nid-ēttiya Šomichecharan tiru-  
 kkōyil eḍuppit.....širaṇḍu..lāṇam isaippa tiru-pratisṭṭai nigala-ppaṇṇi-  
 ttiruvaḍi-nilaiyuṇ-jem-bonāl amaitt-uruvadu vaḷarav-Umā-sabitan tirumēniy-  
 iru-nilam pōrrav-eḷundaruḷuvittu-kkētagai malligai kiṇjuka-maṇjari pādari  
 punnai pāraiṇāra-maḡiḷa šidalai mauval šerundi šeṇbaga māḍavi en-ivai vaḷam  
 perav-amaittu - chcheṅgaṇ - Viḍaiyōṇ šenni mannuṇ - Gaṅgai-nīru - maṇṇuṇ -  
 guṇarṇḍu gurukkaḷ kuḷira-kkōyil mēl-pāḡḡiru-kkuḷam āga-ttīrttaṇ-gaṇḍu  
 šēlu-nilam ētta-kkoṭṭun - ḍaṭṭuṇ - gulavi nilaviyav-iruppu..m-aḍiyār mēvi  
 mun širakka - ttiruppaḍimāḡḡukku-ttēvar ḍānam āga-pPeri-ēriyil nilam ōrāy-  
 iramuṇ-Jirṇēriyil nilam ōrāyiramuṇ-jirā šen-Damiḷōr kaḷippārav-irāyiran-guḷi...  
 nirragala-kkuṇapatiyāy eṅguṇṇaṅ-amayuṇ-Gaṇavatiyāṛkum ākk-irunūḡu-kuḷiyu  
 Mārāyan āna pirā.....na Šūriyadēvarkk-irunūḡu-kuḷiyum aṇ-jollā....  
 tatava.....šeyvāṇḡirukkaḷattu mēl-pāḡ-pālai nan-nilam oru-vēliyu naḡ-  
 paṇṇaiyum..ḷina..peṇṇai mēl-pāḡ-Pašuvūr nāḡ-pāl-elaiy-uṭpaḍa naṇšey puṇšai  
 nan-nila nigala nān-maḡaiyavar-pāḡ-ponn-aḡa viṭṭu maṇṇ-aḡa-kkoṇḍu tāraṇi  
 nigala-ttan-kiḷai vaḷarā šandrādityar tām uḷḷaḷavum ūḷi ūḷiyu..ravu perav-  
 amaittanān vāḷi vāḷi vaiyyagatt-inidē. a...inda dhanmam iyāvarāyinuṇ .  
 ṇḍu yāvarilum vilakkuvār...šen-Damiḷ pāšiya śrī-Vāṇarāšiyil kanrōḍu kavilai  
 iraṇḍaiyum aḷitta paṇja-mā - pāṭakar / enappaḍuvōrē...ṇḍichecharar-ōlai  
 šāgaraṇ-jūḷ vaiyyagattār kaṇ..chchāṇḍichecharan...mmārāya..ṇḍēy-aḡaṇ-jey-  
 ḍān..yḍān aḡaṇ-gāttā.....n pāḍan-ḍiraṇbāmaḡ-chenni-mēl vaittu

bahubhir vasudhâ dattâ râjabhis-Sagarâdibhiḥ | yasya yasya yathâ bhûmi tasya  
tasya tathâ phalam || sva-dattâm para-dattâm vâ yô harêta vasum̐dharâm  
shashṭir-varsha-sahasrâṇi viśṭhayâm jâyatê krimiḥ |

## 10

At the same village, on a stone in Śântappa's field.

svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varsha 1443 neya Chitrabhânu-  
samvatsarada Bhâdrapada-ṣu 13...radalu śrîman-mahârâjâdhirâja râja-para-  
mêśvara śrî-vîra-pratâpa-Kṛishṇa-Dêva-mahârâyaru śrî...varanâgi prithvî-  
râjyam gaivutiralu Hosabana.....râda Kṛishṇama-Nâyakaru namage  
Kṛishṇa-Râya-mahârâyaru.....Nallûra-sîmey-olagana Mundabêliya-sthalakke  
saluva Voḍahallî-grâmada ma.....ya Chenna .....varige ava..  
ḍiga dîpârâdhane aṅga-raṅga-va...cha tiru tirunâlige âga...nu sarva-  
mânyavâgi koṭṭevu Hosabana-Nâyakage ....yarâda Kṛishṇama-Nâya..sôma-  
grahana-punya-kâlādali putra-pautra-pârapareyavâgi chandrârka-stâiyiâgi  
(5 lines gone)-(usual final verses and phrases)

## 11

At Hosapêṭe (same hobli), on a stone near the eastern wasteweer of Bhadrnakere.

.....ya Duggamârarâ paḍeyuḷ....Karggoṭṭûrarum avar-mmaganum Raṇa-  
mêriyum ....maṅgalatt êrida mârggam

## 12

At the same place, on a pillar of the ruined Kallêśvara temple.

.....ni bhri...tya Mâniga Basuṇṇi pêsuve chala-bhûshanan eḷtu  
. parâkramana puḍida kallu Kottali Suddam-vaḍeyaram maṅgalam

## 13

At the same village, on a stone in Talavâra's inâmati-field to the east of the village.

Kâlayukti-samvacharada Pushya-ṣu 9 śrîmatu Nandi-Nâyakana maga Mârappanu  
Varada-Gauḍana maga Chokkanṇanige koṭṭa (back) kraya koṭṭa gadde ko 10  
koṭṭadu sukadiṁ bâlavadu

## 14

At the same village, on a stone in śânabhôg's inâmati field.

Śubhakṛitu-samvatsaradalu Sugatûra Imma.. Tammaya-Gauḍayyanavaru ava-  
saradali sâyisava mâḍi Gôpa.. Hiriya-Chennaiyanu sâyalâgi âtana makalige  
ko..vara-gauḍage ma.....yaṅjalu tindavaru

28\*



## 15

At Hosapête (same hobli),  
on a stone in Tammappa's field near the Channarâyasvâmi temple.

śubham astu svasti śrī jayâbhyudaya-Śâlivâhana-śaka-varushaṅgaḷu 1450 neya  
Sarvadhâri-saṁvatsarada Bhâdrapada-śu 13 yalû śrīman-mahârâjâdhirâja  
râja-paramêśvara śrī-vîra-pratâpa śrī-Achuta-Râya-mahârâyaru prithivî-râ-  
jya geyutiralu Râmâ-bhaṭṭara Ar . . . . ayagarige Achuta-Râya-mahârâyaru  
nâyakatanakke pâlisida Bêlûra châvaḍige saluva Kôḷâla-sîme-vaḷagana Arama-  
lada-staḷake saluva śrī-Kâmanahallî emba grâmavanû Akimaṅgalada  
Tammappa-Gauṇḍarige gauvuṇḍikeya daṇḍige-umbaḷi sarva-mânyavâgi koṭevu  
yî-grâmavanû nimma putra-pautra-pârampariyâgi â-chandrârka-sthâyigarâgi  
sukhadali anubhavisuvudu (usual imprecatory phrases)

## 16

At the same village, in the field of the paṭel of Tammagâlagadde to the south.

(Grantha and Tamil characters.)

svasti śrī Nigarili-Śôḷa-maṇḍalattu-kKaiyvâra-nâttu Śuguttâr âna Arumoli-  
dêva-chchatuppêdi-maṅgalattu-ttaṭṭân Viḷâmaṅgalavan Pâlan Pamban âna  
Śavaiyaśârîkku-kkuḍaṅgaiy-âga Peri-êri-kil kuḷi iru-nûṟum Kaṟkîraiyl kuḷi  
munnuṟum âga-kkuḷi aiññûṟum êka-bôga anubavikka śabhaiyâr karuṇa..  
yañ-jedâr idukk-aḷivu-šeydâr śrī-Vaṇarâšiyil kanrôḍu kavilai iraṇḍaiyum aḷitta  
pañja-mahâ-pâtakar enappaḍuvôrey

## 17

At Suṇḍrahaḷli (same hobli), on a stone in front of the village.

Ânanda-nâma-saṁ-Âśvîja-ba 5 lu Ha || Mahammada-Mendikhâna-Sâ || Suṇ-  
ḍarahaḷli Bîra . . . . .komâra Channayage suragu-mânyavâgi koṭṭa hola kha  
-s lu putra-pautra-pârampariyavâgi . . . . .

## 18

At Doḍḍa-Chokkoṇḍahaḷli (same hobli), on a stone in  
front of the Basavaṇṇa temple.

. . . . . daya śrīman-mahârâjâdhi . . . . . paramêśvara śrī-vîra-  
pra . . . śrī-vîra-Achuta-Dêva-Râya-mahârâyaru prithivî-râjyaṁ geyavut iralu  
Kâśyapa-gôtrada Sûrya-vaṁśôdbhûtarâda śrī-Tivuḍa-Bêhâra-mahâpâtre śrī-  
Sômaśîla-dêvu Râhutta-râya-mahâpâtreyaru Vaḍigihallîya Sômêśvara-dêvarige

amṛitapaḍige koṭṭa bhû-dâna-dharma-śâsanada kramav ent endare Achyuta-Dêva-Râya-mahârâyaru namage umbaliyâgi pâlisida Nallûra-sîmey-oḷagaṇa Muṇḍibele-staḷada Chokkanahalli-emba grâmavanû Kârtti .....

19

At the same village, on a pillar of the village gate.

śrîmatu Yaṇṇaṅgûru Chokaṇḍahalli Yale-Bairê-Gauḍaru Chitrabhânu-saṁvatsarada Kârtika-śu 5 divasadalli prârambhamâdi kaṭṭisiddu Chokkaṇḍahalli

20

At Enṇaṅgûru (same hobli),  
on a stone in the koḍagi field near the road north of the village.

Târaṇa-saṁ- || Chaitra-ba 10 lû Nâgamaṅgalada-hôbaḷi-staḷada śânabhâga  
Doḍapage Yaṇṇaṅgûru-kerê-kaṭṭu-koḍagi.....hola kha  $\frac{1}{2}$  gadde kha  $1\frac{1}{2}$   
saha putra-pautra-pâramparya .....

21

At Bairasandra (same hobli), on a stone of Beṇḍiganahalli-Râmaṇṇa's field.

Parâbhava-saṁvatsara-Âshâḍha-śuddha 12 llu...Timmayyage koṭṭa nettara-koḍigê hola  $2\frac{1}{2}$

22

At Basavâpaṭṭa (same hobli), on a stone in the bush, east of the village.

svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varushaṅgaḷu sâ 1453 nê Khara-saṁvatsarada Âśvîja-śudda 13 lu śrîman-mahârâjâdhirâja râja-paramêśvara  
uttara-dakshîṇa-pûrva-paśchîma-chatus-samudrâdhîśvara śrî-vîra-pratâpa śrî-  
Achyuta-Râya-mahârâyaru śrî-Ti....hâra śrî-Sômaśilâ-dêvu Râvutta-râya-mahâ-  
ayyanavara kâryakke kartarâda (garbha) (back) Garbhasaru-mahâpâtrê-ayya-  
navaru Vêlûra Bairapa-gavuḍana maga Timmapage santigiya-umbali-mâni  
koṭṭa sâdanada kramav ent endare namma Râvutta-râya-mahâpâtreyarige  
umbaliyâgi Nallûra-sîmege saluva Muṇḍibolê-staḷakke saluva Basavâpaṭṭa-  
ṇada-grâmavanu nâvu nimage umbaliyâgi â-chandrârka-stâiyiyâgi putra-pautra-  
pâramparyavâgi nâvu nimage umbaliyâgi koṭṭevu (usual final phrases)



## 24

At the same village, on a stone in the mânia of the Chandraśekhara temple.

Pramôda-nâma-saṁ-....tê 14 lu Ghaṭamâranahallî-bhûmiyalli Doḍḍa-Vuṅga-râluga Chikka-Vuṅgarâluvarige koṭṭa mânia hola

## 25

At Arikere (same hobli), on a stone lying in Veṅkamma's field in the north-east.

(Grantha and Tamil characters.)

.....lê udaiyâr .....śvaram-udaiya-nâyanârukku-ttêvadâna-kkaḷani nilam 2....i-ttanmam mârriṇân Geṅgai-kkaraiyil kurâr-pašuvai-kkulai-šeydân pâvattilê viḷuvân

## 26

On a stone set up at the boundary of Attiganahallî and Arikere (same hobli).

(Grantha and Tamil characters.)

svasti śrî Śakâbdam 1263 n mēṅ-chellâniṅṅa Vishu-saṁvarsarattu Mârgali-(mâda)mâdam mudar-tiyadi Ambaḍakki-nâṭṭu nâyagañ-jeyvâr Pâppi-šiyar Šotti-šiyar Mâchchi-šiyar....vâšiyar ulliṭṭa nâṭṭavarum svasti śrîmanu-mahâ-sâmantâdipati Mañje-nâyakkar kumârar Šîpati-nâyakkar Šîpati-nâyakkar kumârar Añke-nâyakkar pammudaiya tambi Veṭṭappanukku tanda Ambaḍakki-nâṭṭu Attiga.....Veṭṭappan-Attigapaḷḷi eṅṅu pēruñ-guḍuttu ivv-ûrku.....nañjai puñjai nâr-pâl-ellaiyum Têvapperumâl-tâdarkum Pe...mmadarkum dhârâ-pûrvam paṇṇi-kkuḍuttôm idu śantrâditya-varai šellakkadavadu inda dharmmattukku lamṅghanam-paṇṇinavan Gaṅgai-kkaraiyiṅ-pašuvai-kkonṅa pâpattê pōvân.

## 27

At the kâyamgutta village Nadapanâyakanahallî (same hobli),  
on a round pillar in Nandigudi Sinappa's kâyamgutta land to the south.

(Grantha and Tamil characters.)

svasti śrî Duṭṭar-âdittan Aṇṇan-añkakâraṇ Râja-Nârâyana-Brambâdirâyan Šelvâṇḍai Ponneya-nâyakkan magan Šiṅgâṇḍai Kilaka-šammašarattu Aypašimâšattil naṭṭa meḍam

## 28

At Amarâvati (same hobli), on a virakal in a thorny bush to the west.

(Grantha and Tamil characters.)

Šakarai-âṇḍu âyirat-oru-nûṅṅu 25 šeṅṅa Rudirôrkâri-varushattu Mârgilî-mâda .....kudirai-kutti miṇḍu vira-soggam-perrâr

**29**

At *Sidlaghatta*, on the *tôrapada-kambha* near the *kemmanu-bâgilu*.

Šubhakṛitu-samvatsarada Bhâdrapada-šu 12 Sanivâ svasti śrī Kandamaṅgalada  
Bayirê-Jiyara maga Venkaṭapana kâladalli Koṅkôjana maga . . yya Eṅkôjanu  
nilisida tôrapa śrī

**30**

At the same village, on a stone placed in the veranda of the Taluq Kacheri.

(Grantha and Tamil characters.)

svasti śrī Kôv-Irâjakêšari-varmar âna chakkiravattiga! śrī-Kulôtuṅga-Šôla-  
Dêvarku yâṇḍu nârpattonbadâvadu Kaivâra-nâṭṭu . . . . . ninâna  
Kurapûr nanšiy-veṭṭi kûṭṭuvittân perum-pu . . .

**31**

At *Bûdihâlu* (*Sidlaghatta* hobli), on a stone to the south of *Chintâmani* road.

svasti śrī jaya-Šâlivâhana-šaka-varuṣaṅgaḷu 1563 neya . . . . . samvatsarada  
Chaitra-suda 1 dalu śrīmatu maṇḍalêšvara râjâdbirâja paramêšvara śrī-vîra-  
pratâpa śrī-Venkaṭapati-Dêvaru pritvî-râjyaṁ geyyûṭiralu avara varga-  
pâlakar-âda Âvati-nâḍa prabhu Bhairê-gauḍara putraru Yimmaḍi-Bairê-  
gauḍaru koṭṭa pura-vargada šâsanada kramav ent endade tanna Vadigebalḷiya-  
sthaḷakke salluva Bûdihâla-grâma vondannu śrīmatu sajana-guru-Šibâchâra-  
sampanna śrī-Liṅga-chakri . . . . . Šrišaila-Kailâsa yallaha . . . . .  
. . . . .

**32**

At *Bhaktarahalḷi* (same hobli), on a stone in *Telagars'* field.

svasti samadbigata-paṅcha-mahâ-šabda Pallavânvaya śrī-prithivî-ballava Noḷam-  
bâdhirâjan prithivî-râjyaṁ-ge[ye] Kakkara Madalûr-eṇḍu toru-gonḍode  
Tiṅgaṇi-Mâra śrī-Mêḷi Tiṅgaṇiyûruḷagi palaran . . echchu vil muṇḍode surigge  
..lchi palaran eṇḍu sagam êṇḍan avage elpatta-nâlbaru koḷḍadu ay-goḷam  
kalaniyumu ay-goḷam paḷu idan aḷivo paṅcha-mahâ-pâtakan akkum śrī-  
Ânandûra Mûdachchâri mâḍidan

**33**

At the same village, on a *virakal* in *Tammanna's* field south of the village.

svasti samadbigata-paṅcha-mahâ-šabda śrī-Pallava-Noḷambâdhirâjan prithivî-  
râjyaṁ ge[ye] kaḷidu . . ru go . . de poḷiyanade palan eṇḍu . . . . .



## 34

At Hittalahalli, on a stone in Mārayya's field.

svasti śrī Kandamma-bhaṭṭar Âneûr-âle Âneûr-alivinoḷ mandeyan page....  
tammutt-irbbarum eridu sattâr

## 35

On the back of the same stone.

svasti śrī vijayâbhyudaya-Śālivāhana-śaka-varuṣaṅgaḷu 1470 Kīlaka-saṁ-  
vatsarada Śrāvaṇa-ṣu 14 Â śrīman-mahārājādhirāja rāja-paramêśvara śrī-vīra-  
pratāpa śrī-vīra-Sadāśiva-mahārāyaru prithvī-rājyam geyiütt-iralû Aḷiya-Līnga-  
rājaya-Nāyakarige Ketsalûra..... Ilittilahaliyanu..... du Māchapa-gavu-  
ḍana kumāra Maleyapa-gavuḍa gonda-sammandha koṭṭa nettaru-goḍigê-hola  
kha 1¼ hadineṇṭu...honnu...hārada śāsana (usual final phrases)

## 36

At the same village, on the wall at the entrance to the south.

(Grantha and Tamil characters.)

svasti śrī Nigarili-Śōḷa-maṇḍalattu Kaiyvāra-nāṭṭu śrī-vīra-Vallāḷa-Poyśāḷa-k..  
.... māṇikka-Brahmādirāyar tiruv-irājyam-paṇṇiy-aruḷa Paridāvi-śammarsa-  
rattu Ânaiyûril Maṇiyāṇḍān āna Vainārvana-chcheṭṭi mēl Amaraiyanukkāga  
Uttama-Śōḷa-kKaṅgarum Śaṇṇai-nāḍ-ālvan Kūttarum eḍuttu vandu porukaḍattu  
Brahmādirāyar paḷaiyān Śānayan Vainārvani-chcheṭṭittiyāḷai Kaliyaśinaivan  
tamaiyan Vainārvana-chcheṭṭi-munbēy-eydi paṭṭān ivinukku nettal-paṭṭu  
mu-kkaṇḍaga-kaḷani śandirāditta-varai śelvad-āga ittaiy-aḷichchān Geṅgai-  
kkaraiyil kurā-paṣuvai koṇṇān Brahmōttiya pōvān Śānayanukku kaḷnāḍu  
śeyvittān tambi Kaliyaśinaivan kaḷani iruvarkum podu

## 37

At the same village on a stone in Nāñjayya's field.

Sādhāraṇa-saṁvatsarada Âshādḍa-ba 30 śrīmat-mahā-maṇḍalêśvara Kaibārada  
śrī-Rāja-Dēva-mahā-arasugaḷu Tiṅgaṇi-Chavudeya-gavuḍage koṭṭa keṇeya  
koḍage-mānyada hola ba... koḷaga (usual final phrases)

## 39

At Setṭihalli (same hobli), on a virakal in Paṭēl Guḷē-Gauḍa's field.

svasti śrī Mayinda...mmarāsi-Rā... prituvi-rājyam geye Viṇumaṅgalada Emma-  
toru koḷeva toḷḍ aṭṭi kaḍeyam palaran ānt iridu sattu saggayadar

## 40

At Vaṅkamaradaḥalli (same hobli), on a stone in Chikkirappa's field.

Sivarāja-voḍeyarige ॥ Sarvadhâri-saṁvatsarada Chayitra-śudda 15 lu śrīmatu  
Mummaḍi-.....Nâyakara maga Timma-Râya.....Voḍeya Râma-  
Gavuḍa.....(usual final phrases)

## 41

At Vârahusēnahalli (same hobli), on a stone in Nañjuṇḍayya's field.

śrīmatu Maddi-Nâyakana komâra Nallapa-Nâyakana nettara-koḍagi

## 42

At Namanahalli (same hobli), on a stone in Âñjanēya's inâmati field.

śrīmatu Ânanda-saṁvatsarada Śrâvaṇa-śudha-pa-Bu 9 yalu Šivanê-Gauḍ-  
aiyanavara Appayanige koṭa . . . koḍagi-mânya (usual final phrases)

## 43

At Taladummanahalli (same hobli), on a stone in Veṅkôba-Râv's inâm field.

Sobhânu-samcharadallu Sītayakôṭê Râmaṇṇage koṭṭa gauḍa-mânya.

## 44

At the same village, on a stone below the huvvarasi tree.

Šôbhakṛitu-saṁvatsarada Chayitra-ba 30 Su . . . Yimmaḍi-Šivâya-Gauḍaru Tale-  
dûganahalliya Chokkaya-Gavuḍana maga Baireyage koṭṭa nettara-goḍagi-  
mânya hola kha ½ hattu-koḷaga yî-holavanu nimma putra-pautra-pâramparyav-  
âgi anubhavisuvadu

## 47

At the same village, on a stone in Andaraḷli Marappa's field.

Šubhakṛitu-saṁvatsarada Chayitra-śudha 5 lû śrīmatu Eṅkôja-Râjara âluvikêli  
Rahadurgada havâludâra râja-śrî-Bâranâji-Râjaru Simaṅgaḷada Chikka-Dêva-  
maga Timmapanige koṭṭa nettara-koḍi . . . . . sana Kûtiganaliya varigû Valigûra  
Chikka . . . . . grâmavannu koṭṭa . . . . .

## 48

At Hujagûr (same hobli), on the base of the garuḍa-kamba.

. . . neya saṁvatsarada . . . . . Husagûrali Hadilôjana maga Bâmôja nilisida  
kamba mâḍidava





## 49

At the same village, on a stone in the śānabhōga's field.

Īśvara-saṁ- | Kārtika-ba 12llu ma | rā | Śrīmantaravaru Dēśakulakarani  
 Śāmaṇṇa koṭṭa mānya Husugūra bhūmiyalu hola 44 anubavisikoṇḍu sukhadallu  
 iruvadu yandu koṭṭuyidhēve yidakke yāru tapi (stops here)

## 51

At Maḷūru (same hobli), on a stone in Veṅkaṭaramaṇa's field.

śrīmatê Rāmānujāya namaḥ | śubham astu | svasti jayābhyudaya-Śālivāhana-  
 śakha-varshambulu ? 1507 aguneṭi Pārthiva-saṁvatsara-Dhanu-saṁkrānti-punya-  
 kālamandu śrīmad-rājādhirāja rāja-paramēśvara śrī-vīra-pratāpa Śrī-Raṅga-  
 Rāya-ayyavāru prithivī-sāmrājyaṁ seyuchunḍaṅgānu Sugatūri Tammappa-  
 Gauni-ayyavāru dharma-rājyaṁ seyuchunḍagānu Maḷūri Śīte-Gauḍu Hanu-  
 manta-rāyaniki chēnu puṭeḍu maḍi puṭeḍunu Hanumanta-rāyanikiga vēsina  
 dharmma-śāsanaṁ (usual final phrases and verse)

## 52

At the same village, on a stone in Aṅgārada Chinnappa's field.

śrīmatê Rāmānujāya namaḥ śubham astu svasti śrī vijayābhyudaya-Śālivāhana  
 śaka-varshambulu 1464 agu naḍuva Śubhakṛitu-saṁvatsara-Pushya-bahula-  
 êkādaśilu śrīmad-rājādhirāja rāja-paramēśvara śrī-vīra-pratāpa śrī-Veṅkaṭa-  
 pati-Rāya-mahārāja prithivī-rājyaṁ seyuchunḍagānu Sugatūra Timmapa-  
 Gauni . . . komāraḍu Yimmaḍi-Sanna-Gauni . . . . . Chaṇḍaṁ-Gau . . Maḷūru  
 dēśāniku Paraṇḍa Bīri-Gauḍa . . . . .

## 53

At the same village, on a stone near the village gate.

śubham astu śrī-Gōpāla |

Harēr līlā-varāhasya daṁshṭrā-daṇḍas sa pātu vaḥ |

Ilēmādri-kalaśā yatra dhātri chhatra-śriyaṁ dadhau ||

svasti śrī vijayābhyudaya-Śālivāhana-śakha-varushaṅgaḷu 1619 nē varushakke  
 saluva Yīśvara-nāma-saṁvatsarada Māga-śu 15 Sthiravāra mahā-parva-kāla-  
 dalu śrī-Madana-Gōpāla-svāmī-dēva-śrī-pāda-padmaṅgaḷige nimma mukhya-  
 dāsarāda chaturttha-gōtrada śrīman-mahā-Āvati-nāda prabhugaḷāda Mudu-  
 Bayira-Gauḍara pastrarāda Yimmaḍi-Soṇa-Bayira-Gauḍara dharma-patni Sam-  
 pammana putrarāda Gōpāla-Gauḍaravaru śrī-Gōpāla-svāmige paḍitara-dīpā-  
 rādhanege nityōtsava-pakshōtsava-māsōtsava-rathōtsava-sakala-viniyōgakū . . .  
 mahājanaru Dēvaṇāpurada-rājyada Voḍigēnahallī-hōbaḷige saluva Maḍlūru-  
 Mēlūru ubhaya-grāma 2 nu . . . . .

## 56

At Mēlūr (same hobli), on a stone near the village gate.

śubham astu śrī-Gôpāla |

Harēr lilā-varāhasya damshtrā-dandāsa sa pātu vah |

Hēmādri-kalaśā yatra dhātrī chhatra-śriyam dadhau ||

svasti śrīvijayābhyudaya-Sâlivâhana-śaka-varushaṅgaḷu 1619 nē varushake  
saluva Yiśvara-nâma-samvatsarada Mâga-šu 15 Sthiravâra-mahâ-parva-  
kâlādalū śrī-Madana-Gôpāla-svâmi-paḍitara-dipârâdhane-nityôtsava-pakshô-  
tsava-mâsôtsava-rathôtsava-viniyôga . . . . . sahitavâgi koṭṭadu Dēvaṇâ-  
purada-râjya Vaḍigēhaḷḷi-hôbaḷige saluva Mēlûru Maḍlûru ubhaya-grâma-  
2 pâlaki-chatra-châmara-dīvaṭigeyavarige . . rahaḷḷi-sahitavâda kshêtra-  
svâstiyu sakala-vinayaṅgaḷau svâmi-sêve mādabêku yendu idake tapidare  
badalu hâkabêku Brâhmaṇa-Kshatriya-Vaiśya-Śûdraru yâru tappidarû avara-  
vara matakke dûrastharu

dēva-dravyam guru-dravyam vipra-dravyam tathaiva cha |

apêkshya narakam yānti bhakṣaṇam cha kula-kshayam ||

śrī-Madana-Gôpāla-svâmi-pâda-padmaṅgaḷige nimma mukhya-dâsarâda cha-  
turtha-gôtrada śrīman-mahâ-Āvati-nâḍa prabhugaḷada Yimmaḍi-Bayira-Gauḍara  
pautrarâda Yimmaḍi-Soṇa-Byira-Gauḍara putrarâda Gôpāla-Gauḍaru samarpi-  
sida dharma-śâsanam

## 57

At the same place.

Corresponds with No. 56 above, adding a few more villages.

## 58

At Malliṣeṭṭipura (same hobli), on a virakal in the grove east of the village.

svasti śrī Pusugûr-mMaramânâta . . . -mudada . . Viyanṇa turugaḷol turuvânn  
ikkisi kâdi svarggam âḷdam

## 59

At the same place, on a second virakal.

svasti śrī Noḷamba arasugeyyuvandu Brahmaśiva-baṭararu Pusugûra âḷe  
Sâyilara Kôjayya Koḷarara aḷiya Sirimêre turuvânn ikkisi kâdi satta

## 64

At Bellōṭṭi (same hobli), on a stone in front of the village-châvaḍi.

śrī-Gaṇâdhipatayê namaḥ | śubham astu svasti śrī vijayābhyudaya . . . . . raṅ-  
gaḷu 1468 neya Parâbhava-samvatsara-Vayiśâkha-šu 15 lu śrīman-mahârâjâdhi-  
râja râja-paramêśvara śrī-vîra-pratâpa srī-vîra-Sadâśiva-Râya-mahârâya pri-  
thivî-râjyam geyuttam ire (rest illegible)

29\*



## 66

At Guḍihalli (same hobli), at the south-east corner of the Sômēśvara temple.

(Grantha and Tamil characters.)

svasti śrī Puḡaḷ-mādu viḷaṅga Jaya-mādu virumba Nila-magaḷ nilava Malar-  
magal puṇara urimaiyiḡ-chinta maṇi-muḍi-śūḍi Mīnavar kulaitara Villavar  
nilai-keḍa Vikkalan Śiṅṅanan mēl-kaḍal-pā. . tikk-anaittu tan śakkara-naḍāttiya  
vijaiyabhishēkam-paṇṇi vīra-śiṅṅāśanattu Puna-muḷud-uḍaiyālōḍu vīṇṇirunt-  
aruḷina Kōv-Irājakēśari-panmar āna uḍaiyār śrī-Kulōttuṅga-Śōḷa-Dēvaṅku  
yāṇḍu 11 āvadu Nigarili-Śōḷa-maṇḍalattu Kaḷavāra-nāṭṭu Arpalam Śaṅgai-  
yanum Baśavaiyanum Arpalam Tigūrpāla Kāmapanukku ai-maṇṇ-iraiyum  
pūmiyum nīr-vārttu tarma-kkāṇiy-āga kuḍutōm Pālan Māchchan Nāganārena. .  
nā Rājamāṇikka-vēḷān Tālivāśai arai-kūrai koḷḷum iḍattil paṭṭān ivan magan  
Irugan. . rājamāṇikka-vēḷān ševitta kal talai. . . maikku Māchchann-āna Vīra-  
śeṭṭiyar magan Vetta-gāmuṇḍan magan Irugann-āna Arpalam-uḍaiyān magan  
Muḍikona. . m Rājamāṇikka-vēḷlānum Pālanum Kēmuttar magan Śīlanum  
Rājarāja-vēḷān ševitta kal

## 67

On the basement of the same temple.

(Grantha and Tamil characters.)

svasti śrī Kali-yuga-saṁvatsaram 4447 kku šellānīṅṅa Śakābdam 1268 āna  
Vyaya-va. . Aipaši. . 15 ndi apara-pakshattu Traiyōdašiyum Vēḷi-kkiḷamaiyum  
Attamum perra nāl Šēṅgaiyil Irājēnta-Śōḷa-Tekkišvaram-uḍaiya-nāyanār  
pūjaikkum tiruppaḍimāṅṅukkum Kadaḷi-dēvar kaiyyil dārā-pūrvam āga kallu-  
vēṭṭi-kkuḍuttapaḍi i-nnāṭṭu Ānūrk-aḍaittadu svasti śrī Ambaḍakki-nāṭṭu nāṭṭa-  
var Pāppi-šiyar Šotti-šiyar Kannuva-šiyar Māchchi-dēvar Kētti-šiyar Malai-  
yānan Šānāṇḍai. . . mi-šīyan uḷḷiṭṭa nāṭṭavarum svasti śrīmanu-mā-šāmantādi-  
pati Maṇjaya-nāyakkar kumārar Aṅkaya-nāyakkarum i-nnāṭṭu Ānūrukk-  
aḍaitta naṅjai puṇjai nār-pāl-ellaiyum sarvamāṇiyam āgavum taṅiy-īrai taṭṭār-  
ppāṭṭam Āšuvam avalambalam uḷ-mārāṭṭu-ppura-mārāṭṭu tappu-ttagudi nīr  
nēn eppērppaṭṭaduvum utpaḍa kallil vēṭṭi-kkuḍuttōm ippaḍikku nāṭṭ-oppam  
Šeṭṭiśvara-dēvar nāṭṭu-kaṇakku Nilappan eḷuttu ippaḍikku nāyakkar. . . am  
śrī-Allālanādar Ānaiyappan Ādimūlam eḷuttu ippaḍikku ivai Allai-šiyar  
Māḍava-baṭṭar Šāmi-nāyakkar maga Kilavan Ulagu-toḷa-niṅṅār Tirunāṅḡilavan  
Tiruvēṅḡaḍam-uḍaiyān eḷuttu i-dharmmattukku iyāvan oruvan ilaṅṅaṇam  
šonnavargaḷ Gaṅgai-kkaraiyil kurāl-pašuvai-kkonṅān

68

On a stone set up to the east of the same temple.

(Grantha and Tamil characters.)

svasti śrī Śiṅgayanum avan magan Vaśavayanum avan magan Pâ.....m  
iva ..... Tekka..... śrī-Mahadêvarkku dēvadānam āga.  
palattilum.....ttilum.....ttilum nila...ṅgi ivarku .....ṇa-  
nade...pari.....ṇṇaikkku.....ru-chchanaḍaikkku Tekka.....gāmuṇḍar  
..ḍayar Mahadê...vallai na.....gāmunda.....

69

On a virakal to the south of the same temple.

(Grantha and Tamil characters.)

..... Vijaiyarâjênta-maṇḍalattu-kKaḷavâra..... Râjarâja-vêlâr....  
.....paṭṭâr

70

At Namanahalli (same hobli), on a stone in the bêchirâkh village site.

(Grantha and Tamil characters.)

.....varshattu.....pattân-diyadi.....kāṇiyâ.....

71

At Chikka-Dâsēnahalli (same hobli), on a stone lying to the north.

(Grantha and Tamil characters.)

svasti śrī Kali-yuga-varusham 4447 idunuḷ nīṅgiya Śakâbdam 1268 âna Vyaya-  
varuṣam Tai-mâṣam 23 tiyadi pūrva-pakshattu Chatutthiyum Brahaspati-  
vâramum perṇa nâ Ambaḍakki-nâṭṭu nâṭṭavar Pâppi...r Mâchchi-dēvar  
Kêtti-śi...nnuva-śiyâr ulliṭṭa nâ...m svasti śrīmanu-mâ-śâma.....Mañjaya-  
nâyakkar kumârar Ankaya-nâyakkarum i-nnâṭṭil Dâśaiyanpaḷḷiyai Vayiri-  
śiyar magan Kêtti-śiyarukku kuḍaṅgaiy-âga ivv-ûruk-k-aḍaitta munb-ulla dâna-  
mâniya-nikki allâda nilam nañjai puñjai nâr-pâl-ellaiyu (sarvamâniyam-âga-  
kkuḍaṅgaiy-âga-kkallu-veṭṭi nâṭṭi-kkuduttôm ippaḍikku nâṭṭ-oppam Śeṭṭiśvara-  
dēvar ippakku nâyakkar oppam śrī-Allâlanâta ippaḍikku Âneyappan Âdimûlam  
eḷuttu nâṭṭu-kkanakkan Nilappan eḷuttu

72

At Gañjiguṇṭe (Gañjiguṇṭe hobli),

on a stone built into the roof of the verandah of the Chandramauliśvara temple.

śriyaṁ vitanvatâṁ nityaṁ Śambhōḥ pādâbja-rēṇavaḥ |  
an̄kurârpaṇa-bijâni viśva-sṛisṭṭau bhavanti yê ||



svasti Śrīnātha-nābhī-kamalaja-bhavanasyāyur-arddhē parē'sminn  
 ādau Vārāha-kalpē pariṇama... Manōr antarē saptamasya |  
 aṣṭāvimśē yugēsmīn Kamalaja-kalitē puṇya-pañchāṅga-lagnē  
 karmēdaṁ kurvatām nō vidadhatu satatam maṅgaḷam Bhāskarādyāḥ ||  
 bāṇa-gō-rasa-śītāmśu-Śakē Vijaya-vatsarē |  
 Kārttikē dhavalē pakshē daśamyām Induvāsarē ||  
 Śatatārākhyā-nakshatrē Kīṭa-lagnē śubha-pradē |  
 vṛiddhi-yōgē garābhikhyē karaṇē śubha-kāraṇē ||  
 ēvaṁ sad-guṇa-sampannē muhūrtē sukha-dāyakē |  
 Āśvalāyana-sūtrasya Bhāradvājasya gōtrīṇaḥ ||  
 nirṇīta-nigamārthasya nikhilāgama-vēdīnaḥ |  
 purōhitasya paurāṇa-Gaṇjagunṭa-nivāsīnaḥ ||  
 Kṛishṇa-vidvat-kēsariṇō naptāraḥ tripta-saṁvidāḥ ||  
 pautrās Subbākhyā-saṅkhyāvad-agraṇī-Brahma-vēdīnaḥ ||  
 śrīmad-Vēṅkaṭakṛishṇākhyā-śāstrīṇas tu mahātmanāḥ |  
 dharma-patnī chāru-śīlā pati-bhakti-parāyaṇā ||  
 Akkāmbēti samākhyātā yathā Lakshmīr Muradvīṣaḥ |  
 tasyā garbha-sudhā-sindhu-śukti-muktā ivābabhuh ||  
 chatvāras satya-dharmajñāḥ nitya-yajña-parāyaṇāḥ |  
 Subbarāya-budhāḥ pūrvam paścād Vēṅkaṭa-paṇḍitāḥ ||  
 Nārāyaṇa-manīṣhī syād anujanmā tataḥ param |  
 tēshām pāda-sarōjāta-Śivā-bhakti-parāyaṇāḥ ||  
 Ambāyāś charaṇāmbhōja-bambharāyita-mānasāḥ |  
 gambhīra-vāchā-saṁrambha-sambhavad-rasa-gumbhanāḥ ||  
 su-dhārāḷa-sudhā-syandī-kavitvaika-dhurandharāḥ |  
 guru-daivata-viprāṅghri-bhajanānanda-kandaḷāḥ ||  
 śrī-Rāmakṛishṇa-śāstrīti vikhyātō vimalāśayaḥ |  
 tēna śrī-Chandramaulīśa-dēvatā (side of the stone) sthāna-maṇṭapaṁ ||  
 bhōga-mōkshārtha-sārtha...kṛitam ā-chandra-tārakam |  
 tatra Durgā-Gaṇādhyaksha-Chaṇḍikēśvara-Bhairavāḥ ||  
 Virabhadra-mahōkshābhyām saṅgataś Chandraśēkharāḥ |  
 pratishṭhitaḥ prakāman syād Rāmachandra-manīṣhīṇā ||  
 yē santāḥ Chandramaulīr vidadhatu nitarām sādhu-chārān.....  
 tēshām vaṁśābhi-vṛiddhir niravadhika-sukham mandirē śrīs sthirā syāt |  
 antē Śambhōḥ padābjē nivasatir aniṣam sambhavēd ēva satyam  
 vēdāḥ svasthā yadi syuṣ śāśi-divasakarau satyasandhau bhavētām ||  
 Rāmakṛishṇa-śāstri Ārukatimbina Chandramaulīśvara-dēvasthānakke śubham  
 astu

## 73

At Nandanahosahalli (same hobli), on a stone

built into the roof of garbaha-guḍi of the Viśvēśvara temple.

.....Śaka-varsha 975 Vijaya-saṁvatsarada Śrāhayoḥ svasti sa.....  
mahā svasti mahā-maṇḍalēśvarādhipati Okkattu-gaṇḍa-Nārāya.....śrīmad-  
daṇḍanāyaka Māchimaṣṣanappa Rājarāja-Brahma-mārāya.....yerpa-  
sāsiramam Vallūra bīḍinale sukha-saṅkathā-vinōḍadin.....Mahārājavāḍi..  
ru-sāsirada baḷim Koyyakoru-nāḍu-munnūra...koḇe-gāvuṇḍa Bumbagalla  
Naṭṭura.....Tālayai-gāvuṇḍana magam Maleyama-gāvuṇḍa Male-  
yana magam Tālayyan..Rāya-gāvuṇḍaṅge arasa.....baragi Vallūra  
biddan ādira mechchi koṭṭa san...î-nāḍa..ḍeyahalliya kāruchi kālum  
naḍeyuttam ire yidakke viśēsha..chiyan eṇagottan î...jaya chandrādityar  
uḷdannega (usual final phrases and verse) idaṁ baredaṁ Kali-Dēmayya

## 75

At Kundalagurike (Gaṇjikuṇṭe hobli), on a rock west of the village.

śrī-Gaṇādhipatayē namaḥ | Raṭṭri-saṁvatsarada Chayitra-śūda 11ū śrīmatu  
Kundalagurige-pratināmaṁvāda Rāmasamudrav emba sarvamānyada agrahārada  
aśēsha-vidvan-mahājanaṅgaḷu Bagturahalli Tamma-gauḍarige koṭa koḍige-  
hola kha 1-<sup>6</sup> gadde Iliriyakereya keḷage kha 1 gadde yî-hola-gadde nimma  
putra-pautra-pāramparyamāgi â-chandrârka-stāyi...śāśvata-sukhadalu anu-  
bhavisuvudu endu koṭṭa śāsana yidakke Virûpāksha-lînga sâkshi

## 76

On a second rock at the same place.

Sarvajitu-saṁvatsarada Kârtika-ba 11ū śrīmatu Bayicharasanavaru.....  
.....rige Golahalli-Dāsēnahalli-hola-gadde saluvantādu Bayicharuge bâgaū  
archaka-Bayicharasarige vondu-bâga yida adoḷa prâkku Chikka-Bayicharasage  
biṭṭa gadde âi.....vaḍeda baḷi Bayicharasara maga Tippayyanu arda-  
bbâga.....bâgâ halliya Bayiridēva-Gavuṇḍa Bayichepa-Gavuṇḍa (rest  
illegible)

## 79

At the same village, on a rock behind the Basava temple.

Chitrabhānu-saṁvatsarada Puṣya-ba 3lu śrīman-mahārājādhirāja rāja-para-  
mēśvara Kṛishṇa-Dēva-Rāya-mahārāyara nirûpaviḍida Kṛishṇama-Nāyakaravaru  
hâkista dharma-śāsana Nallūra-nâḍige saluva Maḷalūra-sthaḷada Kundalaguri-  
keya grāmagalige âr-obbaru maduveya mâḷidarū suṅkav illa endu nâḍa  
gavuṇḍapagaḷa munditṭu hâkista dharma-śāsana (usual imprecatory phrases)



## 80

At the same village, on a tomb-stone in the grove of the thorny plant.

(West face) śrī-Prabhava-saṁvatsarada Jyêṣṭha-ṣu 15 Sômaṁvâradalu Kiri-jîyyana maga Heyaṇana samâdhi (south face) Hiriyanaṇa maga Ma . . . ramyappana samâdhiya kelasavanu Divâṇḍ . . maga Jîyôjanu mādida kelasakke maṅgaḷa mahâ

## 82

At Chilakalanêrpu (Chilakalanêrpu hobli),  
on a virakal near Errakuṇṭe in Kambam dinne.

(Grantha and Tamil characters.)

svasti śrī tiru-kkaḷa nirppa eruma . . na pudava . . . meṭṭi Kannara-ṣeṭṭi magan Mârama-ṣeṭṭi Mârama-ṣeṭṭi magan Jâgi-ṣeṭṭi Jâgi-ṣeṭṭi magan Šôla-ṣeṭṭi Šôla-ṣeṭṭi magan Kêṭta-ṣeṭṭi Kêṭta-ṣeṭṭi magan Pâlaiyan âna Gaṅgaigoṇḍa-Šôla-kkâmunḍan Gaṅgaigoṇḍa-Šôla-kkâmunḍan makkaḷ Šâmunḍaiyanuṇ-Gaṅgaigoṇḍa-Šôla-kkâmunḍanum Kêttayan âna Kulôttuṅga-Šôla-kkâmunḍanum eṅgaḷ tambi Vîmaiya-gâmunḍan vēṭṭai-pôy paṇṇi-kutti idanâl êṇ-unḍu paṭṭamaiyil eṅgaḷ tamappanâr eduppitta Gaṅgaigoṇḍa-Šôla-iṣvaram-uḍaiya Mâdêvar kôyil tuvâ-rakku puṇambê nâṭṭinôm i-ppaṇi-ṣeyda Oḥchikoṇḍân Kâvaiyâṣârikku nîr-vârṭtu Tîrttakiniyil kuḍaṅgaiy-âga nûru kuḷi kuḍuttôm Šâmunḍaiyan âna Gaṅgaigoṇḍa - Šôla - gâmunḍanena nam-pinnu vayam uḷaḷavum niṇuttinan naṇṇ-âga svasti śrī

## 83

At the same place.

(Grantha and Tamil characters.)

. . . . .vilāṅga Jaya-mâdu vi . . . . .Malar-magaḷ puṇara uri . . . . .muḍi-ṣûḍi Mînavar . . . . .r kulaitara ênai-man . . . . .tara tikk-anaittu ta . . . . .vijaiya-apishêkam pa . . . . .ṅgâsanattu Avani-muḷu . . . . .ḍum viṇṇ-irund-aruḷiya Kô . . . . .nmar âna ṣakiravarṭti śrī-Ku . . . . .Šôla-Dêvarkku yāṇḍu mu . . . . .dâvadu Irattapâḍi ko . . . . .maṇḍalattu Mēlai-Mârâya . . . . .yyakuṇṇai-nâṭṭu tiru-kKaṅga . . . . .maiyan paṣuvan meṭṭi si . . . . .kkâran taṇḍu . . . kaṇ . . . . .l amaichechi . . ṇḍan Gaṅ . . ṇḍa-Šôla-iṣvaram uḍaiya-dêvar kôyil mun maṇḍapat . . terku i . . r talai-maṇḍapam Kêttiyan Pâlaiyan âna Gaṅgaigoṇḍa-Šôla-gâmunḍan makkaḷ Šâmunḍaiyan âna Gaṅgaigoṇḍa-Šôla - kkâmunḍanum Kêtiyan âna Kulôttuṅga-Šôla-gâmunḍanum eṅgaḷ makkaḷ Periya-Pâlaiyanum Širîya-Pâlaiyanum Gaṅgaigoṇḍa-Šôla-iṣvaram-uḍaiya Mâdêvarkku dêvarkku dêvadânam âga tiru-nandâvilakkukku ṣekk-onṇum tiruvamirdukku śrī-kôyil kiḷakkil êṇi onṇum êri-kîḷ naṇjai puṇjaiyḱku mēl-pârkellai śrī-kôyilukku-kkiḷakkum . . . . .

At Burudagunte (same hobli), on a stone in the Mādigas' field.

86

śubham astu svasti śrī jayābhyudaya-Śālivāhana-śaka-varshambulu 1529 agunēti  
Plavaṅga-saṁvatsara-Chaitra-ba . . lu śrīmatu Buruḍakuṇṭalōni kōṭa-vākila  
mundara Hanumanta-rāyaki dipārādhana (rest illegible)

At the same village, on a stone to the right of the Râmêśvara temple.

svasti śrī vijayābhyudaya-Śālivāhana-śaka-varushambulu 1492 agunēti Pramōda-  
samvatsara-Vaiśāka 5 Sōma-puṇya-kālamundu śrīmad-rājādhirāja rāja-paramē-  
śvara śrī-vīra-pratāpa śrī-vīra-Sadāśiva-Rāya-Dēva-mahārāyalu Gājape. . . . 500  
... sa-hiranyōdaka-dāna - dhārā - pūrvakaṅgā (rest illegible)

## 91

At Nandanavana (same hobli), on the basement of the Chennikēśvara temple.

svasti śrī Puḡaḷ-mādu viḷaṅga Jaya-mādu virumba Nila-magaḷ nilavā Malar-  
magaḷ puṇara urimaiyiṟ-chiranta ma-muḍi-śūḍi Mīnavar nilai-keda Villavar  
kulaitara ēnai-mannavar iriyal-urṟ-ulītara-ttikk-anaittun-tan śakkara-naḍātti  
vijaiyabbishēkam-panṇi vīra-simhāsanattu Avani[-mu]ḷud-uḍaiyālōḍum viṟṟ-  
irund-aruḷiya Kō-Rājakēśari-varmar āna chakravattigaḷ śrī-Kulōttuṅga-Chōḷa-  
Dēvarku yāṇḍu muppattu-mūnṟāvadu Iraṭṭapāḍi-konḍa Śōḷa-maṇḍalattu Mēlai-  
Mārāyapāḍi-kKoyyakkurāi-nāṭṭu Vēma. .ṅgal āna Rājēndra-Śōḷa-ppēṭṭaiyil  
Iraḍumārāya. .rukkun-tiru-mēṟ-kōyil āga Jayaṅgonḍa-Śōḷa-maṇḍalattu Ūṟru-  
kkāṭṭu-kkoṭṭattu Velimānallūr-nāṭṭu Peruvaṇṇiyūr-chehavukkam Vīrakkilān  
Kamban Tiri-chChirrambalam-uḍaiyan āna Vayirāgarājan eḷuntaruḷuvitta śrī-  
Kulōttuṅga-Śōḷa-nānāḍēśi-ttiru-Viṇṇagar-ālvān kōyilum maḍaivilāgamuṇ-jūḷnta  
śālaigaḷum utpaḍa ivv-ūriṟ-chēṭṭi Iraiyadan-duṭṭar-gaṇḍan āna Vīrarājēndra-  
maṇḍalāditta-ṣēttikku vilai-kuduttu mērpadiyār iraiy-ilicchi-kkonḍa nilattu-

30



kku...ndappaḍi kīl-pāl-ellai-kkīlai-kkôpura-vâśal âśarudiy-âgavum ten-pâl-  
 ellai terkir tiru-maḍilukku-tterku irubadin-śāṇ-kôlāl irubadin-kôl-nīlamum  
 mēṇ-pāl-ellai mēlai-tiru-maḍilukku mēṇku-ppadinaiṇ-gôl-nīlamum vaḍa-pāl-ellai  
 vaḍakku-ttiru-maḍilukku vaḍakku aiṇ-gôl-nīlamum i-nnār-pāl-ellaikkum utpaṭṭa  
 nilam ittanaikum Kamban Tiri-chChirrambalam-uḍaiyān āna Vayirāgarājar  
 pakkal emmil iśaintu ponn-ara-kkoṇḍu vilaiy-ara viṇṇu i-nnilam ivarkku iraiy-  
 iḷichchi-kkuḍuttēn Iraiyaḍan-ḍuṭṭar-gaṇḍan āna Vīrarājēndra-maṇḍalāditta-  
 ṣeṭṭiyena.varkku viṇṇu-kkuḍutta nilattiḷ irukkum tiruvārāḍanai-paṇṇuṇ-Gura  
 vaśari-tTiruvaraṅgamānanaiyum ivan vaṁśattāraiym pala-paḍi-nimanta-  
 kkāṇaraiym dēvar-aḍiyāraiym para-dēśigaḷāy-irukkum Brāhmaṇaraiym  
 miḍārārālāiyum marṇum eppērppaṭṭāraiym ..... koḷḷādēn-âgavum  
 e-chchôṇrupaḍi koṭṭaṇamum naliya-pperādēn-âgavum nānum en vaṇkattārum  
 ippaḍi ṣeluttuvōn-Tiruv-āṇai Avani-muḷud-uḍaiyār-āṇai...i-ttanmam ippaḍiy-  
 alladu marṇ-ēdēnum adarku ṣeyya ninaippōm āḡir-Kaṅgaiy-iḍai-kKumariy-  
 iḍai na...vu-ṣeydār ṣeyda pāpamum vanam-aḍittu-kkoḍu-pōm Vēḍar ṣeyda pā-  
 pamum anubavippōm marṇum i-kkôyil nokka-chcheydār-cheyda dhanmaṅgaḷu-  
 kku virôḍbam-panṇuvār muṇ-chollappaṭṭa pāpam anubavippār ivv-ūriṇ-Kaḍa-  
 kkattu Malla-ṣeṭṭi-kuṭṭaiyum idi.....ḍukku ellai āvaḍu vaḍakku āṇu âśaru-  
 diy-âgavum mēl-pāl-ellai Śāmuṇ.....kollaiyâgavum kīl-pāl-ellai peru-valiy-  
 âśarudiy-âgavum naḍuv-utpaṭṭa nilamun-tiru-nandavanmum

## 92

At the same village, to the south of the tamarind tope.

(Grantha and Tamil characters.)

.....ḍuttad-iyâḍu .....taḍuttu tan-kuḍai-nīḷar-kīl inb-ura  
 ni.....yum puliyun-diśaitoru na...tti-ppugaḷ-taru-tarumamum vīramun-  
 diyâgamuṇ-garunaiyum uṇimaiy-aṇ-jurramum āga-ppiriyāttalai nigala-chchaya-  
 mun-dānum viṇṇ-irundu kula-maṇi-makuṭa muṇaimaiyir-chūḍi-ttan kaḷal tarādi-  
 var śūḍa-chcheṇḡôl Nāvalam-puvitoru naḍāttiya Kōv-Irājakēśari-panmar āna  
 uḍaiyār śrī-Rājēndra-Śōḷa-Dēvaṇku yāṇḍu mūṇṇāvaḍu Iraṭṭapaḍi-koṇḍa Śōḷa-  
 maṇḍalattu Mēlai-Mārāyapaḍi Vēmapaṅgal āna Attāṇinallūr Tiru-mūlasthānam-  
 uḍaiyār Mahādēvar śrī-kôyilin munb-irundu adikārigaḷ Rājamāṇikka-mūvēnda-  
 vélār kôyir-karumam-ārāyāv-irundu i-nnāṭṭi ..... vattira  
 .....nāṭṭu-kkāmunḍu...vaṁśattu...laiyan Malaiyaṇan Muḍikoṇḍa-Śōḷa-  
 gāmunḍan ivan magan Tāḷayan āna Rājarāja-gāmunḍan ivan magan Malaiyaṇan  
 āna Vijaiyarājēndra-kKoyyaikkurāi-nāḍ-āḷvān

## 93

At Vaṅgimāḷḷu (same hobli), on a stone in the bed of Horakuṇṭe to the south.

(Grantha and Tamil characters.)

svasti śrī Irattapāḍi-konḍa Šōḷa-maṇḍalattu Mēl-Mārāyapāḍi Dēvāṇḍi rājyam-  
āḷuṇ-gāḷattu Turaiyaraišan Tāḷivaṅgimaḍu-kutta ūr-aḷivil paṭṭār Šunaiya-kōnar  
magan Vayira-kkōnar . . ndamaiyin Šōḷa-kōnar magan Kašava-kkōnar . . ūr  
aḷiyāmār-kāttu paṭṭār ivarḱu . . ppēr vāṇiyar Kāṇamānedi-maṅgalam Vayira-  
kkōnar magan Kašavāṇḍān šeyarvittān

## 94

At Šādali (Šādali hobli), on copper plates in possession of Ghaḍiyāra Veṅkaṇṇāchār.

(Nāgarī characters.)

śrī - Gaṇādhīpatayē namaḥ | śrī - Sarasvatyai namaḥ | śrī - Rāmachandrāya  
namaḥ | a-vighnam astu |

namas tuṅga-ete. ||

ētaḍ rājādhirājasya trātur ambhōdhi-mēkhalām |

saṅgrāmē Tārakārātēr Dēva-Rājasya śāsanam ||

avyāt tvām ānanē hastī drisṭyā yasya dayā-duhā |

naḍimātrīkatām yānti narāṇām kārya-bhūmayah ||

kalyāṇāni karē karōtu vasudhām vārākarād uddharan

daṁshṭrā-kānti-tatir yatō diśi-diśi vyātanvatī chandrikām |

viśva-grāma-vidbhāna-sādara-dhiyā krōḍikṛitē Vēdhasā

sūtē vyōmani sūtra-pāta-sushumām sō'yam Kiri-grāmaṇiḥ ||

asti chūḍā-maṇiḥ Šambhōr ambhōrāśēs tanūbhavaḥ |

Mahēndra-nagarī-nārī-māṅgalya-sthāpanaushadham ||

tatō Yadōr abhūd vaṁśō bhajan parvabhir unnatim |

yaśō-dhauta-diśām rāja-ratnānām yatra sambhavaḥ ||

tatrābhūd Bukka-bhūpālō Vṛitrāri-sama-vikramaḥ |

kṛidāputrī-kṛitārātīḥ kīrti-vallī-mahīruhaḥ ||

pālayan yah prajāś sarvāḥ pakshapāta-parāṇmukhaḥ |

chakāra śithilōtkanṭhām chakravartishu mēdinīm ||

agraṇiḥ puṇya-śīlānām āsīd asyātmasambhavaḥ |

hāra-gaura-yaśaḥ-pūra-hārī Hariharēśvaraḥ ||

arthānubandhinī Tuṅgabhadrā yad-dāna-dhārayā |

parjanyaōpajña-saubhāgyāḥ pratyādiśati nimnagāḥ ||

udvahan yō vasumatīm urō bhīndan virōdhinaḥ |

ākrāman vikramēṇāśā hanti Brahmāparādhinaḥ ||

kōḍaṇḍa-sachivaḥ kurvann urvīm uddhṛita-kanṭhakām |

prathām apratimallasya prathayāmāsa yah Prithōḥ ||

30\*



vichchhinna-vêda-santâna-sandhânôdghôsha-janmanâ |  
 pratishthâm prâpitô yêna (II a) chaturbhiś charaṇair vṛishah ||  
 bhadra yad-râjadhânî maṇi-nivaha-mahô-mañjarîbhir Vasantaṁ  
 kârâgârâri-śraṁsan-mukha-pavana-taraṅgôshmabhiḥ Grîshmam êti |  
 kastûri-kâlikâbhiḥ jaladhara-suhṛidaṁ kâlam ullâsi-padmaṁ  
 kântâ-vaktrêndu-kântyâ kalita-hima-bharaṁ ghânasâraiḥ parâgaiḥ ||  
 asyâsîd âtmajaś śrîmân Dêva-Râja-narâdbipah |  
 â Sêtor â cha Kailâsât avyâhata-parâkramaḥ ||  
 âkarṇya yasya sannâham arâtinâm pradbâvatâm |  
 âraṇyânâm cha satvânâm âvâsê'bhûd viparyayaḥ ||  
 âjñâvajñâta-Sugrîvê yasmin râjyaṁ praśâsatî |  
 bhaktaṁ chôra-śrutîḥ prâptâ bhâshâyâm dakṣiṇâ-pathê ||  
 jaṭâ nibadhnan chchhiraśi vanê vâsam prarôchayan |  
 bhaikshê parichayaṁ kurvan viraktiṁ viśhayê diśan ||  
 valkalê vâsasi tanvann anâsthâm âvahanis tanau |  
 âchâryakam arâtinâm akarôd yasya vikramaḥ ||  
 tasya Dêmâmbikâ-jânêḥ putrô Vijaya-bhûpatiḥ |  
 pûrvêśhâm puṇya-râśinâm vipâkasyêva vigrahaḥ ||  
 yasya bâhau vasumatî rasanâyâm Sarasvatî |  
 pratyakshê paramam jyôtiḥ parôkshê para-yôshitaḥ ||  
 ardhaṅga-Lakshmîr asyâsîd sarvâṅga-śubha-lakṣhaṇâ |  
 nâmnâ Nâraṇa-Dêvîti râmâ-nirmâṇa-mâtrikâ ||  
 atha Vijaya-bhûmipâlâd alabhata sâ Dêva-Râya-naranâthaṁ |  
 tanayaṁ vinaya-nidhânam vijayaṁ nîtir iva vikramôllâsât ||  
 Karṇâṭa-râjya-lakṣmî-kalyâṇôllâsa-kâraṇê yasmin |  
 vasudhâ vâridhi-tanayair virabaṁ vijahâti vitaranâchâryyaiḥ ||  
 saptaṇâm śaila-mallânâm ashtaṇâm âdi-dantînâm |  
 bhârô dharâ yasya bhujê kastûri-makarâyatê ||  
 sâmmukhyaṁ chira-saṁśêvâ svastîty uchchâraṇê śrutîḥ |  
 dêbîti darśana-vyâkhyâ yasya niśśîma-dâninaḥ ||  
 mahârâjâdhirâjêśô râjanya-paramêśvaraḥ |  
 Dêva-Râya-mahârâyaḥ para-râya-bhayaṅkaraḥ ||  
 adhiruḥya bhadra (II b) pîṭhîm avanîm avinîta-mada-harô rakshan |  
 adhivasati Vijayanagarîm adhivâsita-sapta-sâgarâm yaśasâ ||  
 arthi-chintâmaṇis sô'yam âśritânanda-chandramâḥ |  
 avyâja-bandhur bhûtânâm apâra-karuṇâ-nidhîḥ ||  
 atah paraṁ purôhita-svâmyavatâm dhârâ-grîhîtasya Brâhmaṇasya gôtra-  
 sûtra-nâmâni cha likhyantê | svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-var-  
 shambulu \* 1254 agunêṭi Âṅgîrasa-saṁvatsara-Vaiśâkha-bahula 30 lû śrîmad-

\* So in the original.

râjâdhirâja râja-paramêśvara śrî-vîra-pratâpa śrî-vîra-śrî-Dêva-Râya-mahârâyâl-  
ayyavâru Vijayanagaramandu yêka-chchhatra-prithvî-sâmrâjyam châyuchunḍa-  
gânu Âtrêya-gôtra(m)-Âpastamba-sûtrêbhyô mahadbhyaḥ vividhâbhidhâ...

kuśalêbhyah kulâchârê sûtrêbhyah shaṭsu karmasu |

adhyâtma-vidyâ-nishṭhêbhyah varêṇyêbhyô vipaśchitâm ||

ataḥ Śrīvatsa-gôtram Âpastamba-sûtram Yajuś-śâkhâdhyâyilaina Chakravartti-  
bhaṭṭa-pautrulaina Śrîraṅga-bhaṭṭa-putrulaina Chokaṇa-bhaṭṭa-jôsyuluku  
Âtrêya-gôtram Âpastamba-sûtram Yajuś-śâkhânumatulaina Nalla-Timma-Râju-  
gâri pautrulaina Yara-Timma-Râjugâri putrulaina Timma-Râjugâru śrî-Virû-  
pâksha-sannidhina sûryôparâga-punya-tithiyandu Râyalayyavâri-mundugâ  
yichchina tâmra-patrikâ-dharma-sâsana-kramam Sâdali-pîṭhikâyâm Mukkuṇḍa-  
vêṇṭhya-Buruḍakunṭa-sthalântastha-Mallasamudrâdi-grâma-nâmakam

yuktaṁ sîmâ-chatushkêṇa bhôgânâm aṣṭakêpi cha |

atraitê aṣṭa-bhôgâ...nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-siddha-sâdhya-  
....bhû-svâ...ya-svâmyêna Kâmârasamudra-grâmam Varasamudra-grâmam  
Lakasamudra-grâmam êvam grâma-trayam bhû...sâdhya-svâmyêna Îśânyâdi-  
chaturdaśa-sthala-grâma-purôhita-svâmyam agrahâra-kshêtrânâm svâmyêna  
cha (IIIa) chatvâri agrahârânâm trayastriṁśat-purânâm purôhita-svâmyêna  
Chokkaṇa-bhaṭṭasya śrî-Virûpâksha-sânnidhyêna sûryôparâga-samayê sa-hira-  
nyôdaka-dâna-dhârâ-pûrvakam tâmra-datta-diyamâna-grâmâ likhyantê dêśa-  
bhâṣhayâ | (usual final verses)

Śaurêr iva mahâ-Lakshmîḥ Śaṅkara-priya-Pârvatî |

purusha....anagha-pûrva-janma-tapaḥ-phalam ||

vidyâ-nidhir viśêsha-jñô vîrô Vijaya-bhûpatiḥ |

dayâ-nidhir abbût tasya dēvi Nârâyanaṁbikâ ||

vidyâ-nidhi-bhûmiyandu Râyalayyavâri-mundugâ yichchina tâmra-patrikâ  
(usual final verses) yî-Buruḍa-sthalântastha 14 sthalâlaku chuṭṭu-valaya-vivaram  
(here follow details of boundaries of gift and usual final verse) maṅgala mahâ śrî śrî jayatu ||

śrî-Virûpâksha

(in Kannaḍa characters)

## 95

At the same village, on a rock in the nâgarakallu-katte.

śrî svastî śrî vijayâbhyudaya-Śâlivâhana-śaka-varuṣaṅgaḷu 1714 nê varuṣhakke  
sallatakka Paridhâvi-nâma-samvatsarada Chaitra-ṣu 15 Sthiravâradallu śrîman-  
mahâ-Âvati-nâḍa prabhugaḷâdanthâ Doḍḍa-Bairê-Gavuḍaravara pautrarâda  
Channaṇappayyanavara putrarâda Râmasvâmiyaru Vaśisṭha-gôtrarâda Âpa-  
stamba-sûtrarâda Râmâ-śâstrigaḷa | pautrarâda Chenna-śâstrigaḷa putrarâda  
Râmâ-śâstrigaḷige yî-punya-divasadallu śrî-Nandiśvara-svâmi-charaṇâravinda-  
gaḷige prîtiyâgi Hari-Harâdigaḷu sâkshiyâgi Sâdali-grâmada baḷiya Nâgara-



katte-hola solige 3 kke kha 3 saha sa-hiranyôdaka-dhâre yeradanthâ hola-  
gaddeyannu anubhavisi yiruvadu yendu barasi kotta dâna-patrike dâna-mânya  
śrî-Nandiśa

## 96

At the same village, on a stone in the Kôtê-gaddê-hola.

śubham astu svasti śrî jayâbhyudaya-Śâlivâhana-śaka-varshambulu 1468 ânati  
Parâbhava-saṁvatsarada Mâga . . . . . 15 lu śrîman-mahârâjâdhirâja râja-  
paramêśvara śrî-vîra-pratâpa Sadâśiva (rest gone)

## 98

At Iragappanaballi (Sâdali hobli), on a stone near Basavanna's well.

(Nâgarî characters.)

śrîmân Muppa-mahîpatir guṇa-nidhiḥ śrî-Malla-bhûpâtmajaḥ  
pautras Sôma-narêśvarasya palita-śrî-Mâdhavasyâgrajaḥ |  
Râmâmbâ-tanayaḥ Sadêśvara-Śivâchâryas tadiyaḥ priyaḥ  
chakrê Śambhu-mahâbhishêka-vidhayê pûrṇâm imâm vâpikâm ||  
śubham astu śrî śrî

## 99

At the same village, on a stone north of Basavanna's field.

(Nâgarî characters.)

śrîmân Muppa-mahîpatir guṇa-nidhiḥ śrî-Malla-bhûpâtmajaḥ  
pautras Sôma-narêśvarasya palita-śrî-Mâdhavasyâgrajaḥ |  
Râmâmbâ-tanayaḥ Sadêśvara-Śivâchâryas tadiya-priyaḥ  
chakrê pâpa-layaṁ Śivâlayam amuṁ sârdham mahâ-Nandinâ ||  
varshê Vikârîṇi cha Kârtika-mâsi kṛishṇê  
pakshê Viśâkha-tithi-saṁyuta-Saumyavârê |  
tênaiva Muppa-narapâla-varêṇa samyak  
śrî-Mallikârijuna-Śivasya kṛitâ pratishṭhâ ||  
(usual final verse) śrîḥ śrîḥ

## 100

At Uppaguntahalli (Sâdali hobli), on a rock north of the village.

śubham astu Vishu-saṁvatsara-Mâga-śu 13 lu śrî-Gaṅga-Râya-Dêva-mahârâyâ-  
ayyavâru bommalâṭa-Paruvati-Purâṇam-Vîrapa-komâruḍu Kṛishṇapaku  
Sâdali-chêtô Upakuṇṭipale sarvamânyaṅgâ maniñchina darma-śilâ-śâsanam

Kaḍarañchanilô bomma . . . . . (left side) bomma-  
lâṭivâriki vikriñchina-vâḍu . . . . .

# 101

At Timmanâyakanahalli (Basetṭihalli hobli),

on a stone built into the roof of mukha-maṇṭapa of the Râmadêva temple.

svasti śrî Mahârâjarâ nâḍa mēge Mayindanâ sama . . . valamun eḷtare śrî-  
Eṇṇammara . . râ mane-makkaḷ Allaggiyarâ Paramēṇḍi Kaligge-pervvayila  
to . . yenēṇḍade Vommāñchûruḷ niltu . . ntaḍi eṇḍu palaran kondu sa . . . Para-  
mēṇḍiyam Sâdēvanum tammunt-irvvar . . Paramēṇḍi Mâdēvam akkaman  
nirisi . . dōḷu-kallan

# 102

At Ânēmaḍagu (same hobli), on a stone in the north wall of the Īśvara temple.

. . svastî śrî Mahârâ . . . masta-talamu . . magan . . . ṇḍi . . māñchûruḷ ni . .  
palaran kondu sa . . . nime-arasar da . . ygūḷa kaḷani ve . . . dâyam koṭṭodu

# 103

On a stone in the east wall of the same temple.

. . . . tta . . ndun eṇḍu . . ttire Māñchû . . . kaḷani . . mâpâtakan akku

# 104

At the same village, on the wall of the Channigēśvara temple.

śubham astu svasti śrî jayâbhyudaya-Śālivāhana-śaka-varuśambulu 1454 Nan-  
dana-saṁvachara-Jēshṭa-ba 7 Âdivāram-nâḍu Achuta-Râya-mahârâyalu  
pruthvî-sâmrâjyam yêluchunḍagânu vâri kindā Gumma-Nâyani-Chinamma-  
Nâyani-kumâra Nâraśimha-Nâyani-Narasappa-Nâyanigâru Buruḍaguṇṭe-  
simalônu sâmrâjyam yêluchunḍagânu vâri kârya-kartulaiyanavâri baṇṭu  
Baṇḍi-Tippa-Nâyani-kumâralu Maduraya Kotte-Channaya-Timmayagâru vâri  
kindā Buruḍakuṇṭe-sîma-pârupatyam chēsi uṇḍi Ânemaḍugu anēṭi grāmâna  
tama sâmalu Nâraśimha-Nâyani-Narasapa-Nâyanigârîki pu . . . gânu . . .  
ravum pēṭi Chenna-Kēśavarâyani | ântarâlikam . . śrî-maṇṭapa . . m anēṭi  
silâ-maṇṭapâlu guḍḷache Chenna-Kēśavarâyaniki samarpimstimi ||

# 109

At the same place.

(Grantha and Tamil characters.)

. . . . . manâ-dēvar-purattukku . . . . . Šomanâdan paṅgu 2 Lâkanâdan paṅgu 1  
. . . ṅgan paṅgu 1 . . lagan paṅgu 2 . . nayan paṅgu 1 Vaśavadēvan paṅgu 1 Vîra-



malaiyan paṅgu 1 Šōmanādan paṅgu 1 Kālaiyan paṅgu 1 Attaigan paṅgu 1  
Kuttaian paṅgu 2 Tēvāran paṅgu 1 Pambaiyan paṅgu 1 Mādaiyan paṅgu 1  
Viraiyan paṅgu 1 Virabattara-dēvar paṅgu 1 pūšāri Mallain paṅgu 1 . . . . .

## 110

On the rock of the Rāmaliṅga hill to the north-east of the same temple.

(Grantha and Tamil characters.)

svasti śrī Tiruvuñ-Jeyamun-dišaiy-anaittuñ-jella veruvum pagai šeguttu mēl-ānār  
maruva Kaliy-āyira-nāl-konḍ-āraimbatt-āṇḍin mēl ēlubatt-ōr-āṇḍu šeṇṇa  
Bhagudānya-varusham nāyanār Irāmišvaram-udaiya-nāyanār ši-pādattaiy-  
ētti . . . . . šindai tapōdanar tāt . . . . . vaṇaṅgun-ḍonḍu-toḷiṇ - Kūttāḍun-dēvan  
vaṇḍaḷirāl vāsaṇ . . . . . nīrāl malarināl mandirattāl pūšanai-šeydu puram-aḷit . .  
ton-neriyum valaṅgā-moḷiyum viri-tirai-vēlai-ttalaṇ . . . . . valun-danadēy-āga tēša  
niḡaḷa ai . . . . . talaivan Brahma-Kshatriya-Gaṅga-pperumāl-dēvar magan  
Māman-aṅkakāra-tTuṭṭarāditta I . . . . . ja-Nārāyaṇa-Brahmādirājan Kariya-Gōpālan  
gaṇḍa-ppaṇḍāra-ka . . . . . rāyan . . . . . ḷakaṇḍa Kūttāḍun-dēvanena Irāmišvara-  
Šiva-purattuk . . . . . tta nanšey punšey nār-pāl-elaiyum Šiva-puram āga viṭṭēn  
idu . . . . . rrinār Geṅgai-karaiyṇ-kurāl-pašuvai-kkonṇār pukka narakam-  
pugakaḍavar

## 111

On the same hill, on a stone lying  
by the side of the outer prākāra of the temple.

(Grantha and Tamil characters.)

. . . . . yum nāmam vilaṅgā-moḷiyum viri-tirai . . . . . vēlai-ttalaṇ-gāvalun-  
danadēy-āga-chchilaṅgālakāra . . . . . gi šindai-šed-uyar Gāṇḍa-kkumāra . . . . . li  
maṇḍala . . . . . dēva bhuja Vīra-Nārāyaṇan Toy . . . . . nāṭṭu-maṇḍalikaṇ šak . . . . .  
vatti Vīra-Rāgava-dēvanena Ko . . . . . nšey punšey nār-pāl-elaiyum  
tiruv-Irāmišaram-udaiya-nārukku šandirādita-varaiyil . . . . . viṭṭēn (y)i-  
ttanma-māṇṇinavan Geṅgai-karaiyil kurār-pašuvai konṇān pāvattē pugakkāḍavan

## 112

At the same village, on a stone south of the Rāmēśvara temple.

svasti śrī jayābhyudaya-Šaka-varuṣaṅgaḷu 1300 Kālayukti-samvatsarada  
Šrāvāṇa-ba 12 Šu śrīman-mahā-maṇḍaḷēśvara mūru-rāyara gaṇḍa śrī-vīra-  
Bukkaṇṇa-Voḍeyara kumāra Hariyappa-Voḍeyaru pruthuvī-rājyavan āḷuva-  
kālādalli Khatikāra-Rāyara gaṇḍa Nāraṇṇa-Voḍeyara kumāra Dēpaṇṇa-Voḍe-  
yaru prithuvī-rājyavan āḷuttalu Sādaliya-nāḍa Rāmēśvarada-grāmadalu yikki-

sida santhe (back) svasti samasta-bhuvana-jana-nija-nâ[ma-]mâlikâ-prasasti-sahita-  
vâda Sâdaliya-nâda gaûdu Kanna-Gauḍa Râmêśvarada Râyappan-oḷagâda  
samasta-gauḍugaḷu Sereya ayvaru-setṭigaḷu miṇḍaguḍḍa â-Baivi-Setṭi-voḷagâda  
Sâlumûleya samasta-halarugaḷu baisaṇige yikki mâḍidanthâ santheya ho-  
kantha bhaṇḍakki varusha-pariyantara sarbbamânya alindaṁ mēle yattuvanthâ  
âyagaḷu Sâdaliya mariyâḍeyalu rājâya 1 nâthâya 1 ayvaru-setṭiru-âya 1  
miṇḍaguḍḍarige 1 yî-âyagaḷanaṁ yetti Dêpaṇṇa-Voḍeyaru â-chandrârka-  
kâla-stâyiyâgi sukhadiṁ bâlvaru śrī śrī

113

At Yalagalahaḷli (same hobli), on a stone in Kṛishṇa-Redḍi's field.

Sarvadhâri-saṁvachara-Chaitra-sudha . . . lu | śrîmatu Nâgi-nâyaḍu Malla-  
pagâru yinka sarava-paśulaku Vîrayaku kâlachi-mânyam yî-mânyaku tapina..  
(imprecatory phrases) . . . vâni sommu . . . vâni biḍaku . . . . .



## CHIK-BALLAPUR TALUQ

### 1

At Chik-Ballapur (kasaba hobli), on the north-east basement of the wall  
of the Chitrâvati well.

adô Baṇḍe Bañchâlapa kallina mâlige kaṭṭisidu . . Chikannage anêkavâgi yinâmu-  
gaḷu koṭu santôsha-mâḍidaru avaru avara makaḷu ayiśvavyavantarâgi yiruvadu

### 2

On a rock to the west of the same.

Mañchenabalê Dêvâṅgada Doḍḍa-Mudaṇṇa kallina bâvi kaṭṭisidu . . . . .Chik-  
kannage bahalavâgi uḍagare mâḍi santôsha-mâḍidaru avara avara makkaḷu  
ashtaishvavyar âgi tannagey iruvadu

### 3

On a stone on the bund of Gôpâlakṛishṇanakere (same hobli).

svasti Śaka-varsha eṇṭunûra eppatta . .nê Pramâdi . . . . .yarasara râjyanam  
doreyelu . . . . Âladâvuna heṇḍati Âlvabbe kaṭṭisida kereyan . . .sida arasina  
kodandeyu kerege salvu âr âḷdoḍa . . . . (usual final phrases)

### 4

At Mañchanabale (same hobli), on a stone to the east of the third gate  
of the village.

a-vighnam astu śubham astu ||

hêmâśvam hêma-garbhā kanaka-kari-ratham pañcha-lâṅgaly atânit |  
sô'yaṁ śrî-Kṛishṇa-Râya-kshitipatir adharikṛitya nityâ Nṛigâdin |  
.....sana-sthaḥ |

â pûrvâdrêr athâsta-kshitidhara-katakâd â cha Hêmâchalântât |  
â Sêtôr . . . .arthi-śârttha-śriyam iha bahulîkṛitya kîrtyâ babhâsê |  
Śâlivâhana-nirnitê śakâbdê sa-chatusṭayê |

dvâtrimśatâ cha saṁyuktê saṅkhyâtê daśabhiś śataih |

Pramôda-samjñitê varshê Kârtikâhvaya-samjñitê |

śukla-pakshê cha . . . . .na-dvâdasî-tîthau |

Tuṅgabhadrapagâ-tîrê Virûpâksha[sya] sannidhau |

punyaia yaśasê châpi . . . . . |

...sôman samânêna Śantânâya sakulinâ . . |

sârathi-Timmâbhîdhânêna bhôja . . . .-śâlinâ |

...mâda . .janê .yam karam Gôpa-kulôdbha . . . |

â-chandra-târakam dhârâ-pûrvakam . . . . . |  
 . . . . .yôpi râjyê cha Gutî-râjyê cha viśrutê |  
 râjyê[.] Kanda-nâḍlâkhyê Ghaṇṭikôṭa-sthalê'pi cha |  
 Siddâvatâkhyayâ Siddhâpura-sîma . . viśrutê |  
 Chintêsaryâkhyâ-râjyasya Nâgamaṅgala-sîmakam |  
 Muḷavâyâ(khya)-mahâ-râjyê Jayadurgi-mahat . . . |  
 . . . . . |  
 . . . . .vivâha-samayê nijê |  
 vadhû-vara-janaiḥ sarvair . . . . .kam |  
 â-chandra-târam dhârâ-pûrvakam . . . . . |

Nandinâyanikôṭaku . . . . . Timmarasayyana Âdipa-  
 Nâyadunu Râya . . . . . sarvamânyam . . china dharma-śâsana  
 . . . . .risa-dêva-mahârâya-bhûmipasya śâsanâ |

## 7

At Sabbênahalli (same hobli), on a stone near the âle-mane.

śrî-Gaṇâdhipatayê namaḥ mahâdêvi satyadêvi durôdya . . -madârṇa-mantra  
 anâdya-mantra dēvâ-dēvi ôṃ namô madô nivîpa parupi kôrisida jônima . . . . .mâdâ  
 mantrâja vadanaga mantrô bayisike kolasike guḍikoga parapparemadiya  
 yantradinda mantra edagahirâgacha saguṇa-vâga-dēvi dē harihahâva kapuṭa  
 rivakachakaṭuve âkâśava kaṭuve munnûru-dēvakela kaṭu nava kôṭi-sidara  
 kaṭṭuve baba rakshisiya kaṭuve Garuḍa-gândarvar kaṭuve kanne-dēva Kinnara-  
 Kimpurushara kaṭu ôṃ namô Mahâṅkâlîyara kaṭuve Bayiruvana kaṭu  
 Durgiya kaṭuve paṭadarasiya kaṭu ôṃ namô bhagavatê ôṃ namaś Śivâya

## 8

At the same village, on a stone in the Mallikârjjuna Chikkaviraṇṇa's field.

svasti śrî Śaka-varsha ? 1235 neya Pramâ . . samvatsarada Pushya-śu 10 Guru-  
 vâradandu śrîmatu pratâpa - chakravartti | śrî-Hoyisaṇa - bhuja-bala śrî-vîra-  
 Ballâḷa-Dêvara . . . . . (rest illegible)

## 9

At Kavuruhalli (same hobli), on a stone in Bajjâ-Kṛishṇappa's field.

Sâdhârâṇa-samvatsarada Mârگاšira-ba 10 lu śrîmatu Mîra Laliya Tarulemma-  
 dahalliyavarige barasi koṭa sannadu adâgi || Hârûbaṇḍehalli . . . Kavurahalli-  
 baḷiya nimma kaiyinda baṇa muṭisi kaṭe kaṭisidarinda hukunâme appaṇe  
 staḷa-kârya-kartarige kere-keḷage sâgina bhûmiyalli châtur-bhâga-gaḍeyannu  
 dasavandavannu putra-pautra-pârampareyâgi anubhavisikoṇḍu yiruvadu yandu  
 barasi koṭṭa dâna-śâsana (usual final phrases)



## 10

At Muṭṭūru (same hobli), on a stone in the Masālti Muniyappa's field.

Rācharasaru māḍida dharmma śrī Krōdana-saṁvatsarada Mārggasira-śu 1 Va  
śrīmatu Khantikāra-Rāyara gaṇḍa Nāgaṇṇa-Vodeyara kumāra Dēpaṇṇa-Vode-  
yaru Kandāvarada Varadarāja-dēvara amṛita-paḍi-aṅga-raṅga-bhōgakke Muṭṭū-  
rana sarvamānyavāgi koṭṭeū (usual final phrases) maṅgaḷa mahā śrī

## 11

At Apakanūru (same hobli), on a stone in front of the Raṅgasvāmi temple.

svasti śrī vijayābhyudayē Śā 1 da \*1609 Jaya-saṁvatsara-Ā-śu 5 saura-Karkāṭa-  
kālē śrīmad-rājādhīty-ādi Veṅkaṭēśaḥ pṛithvīm śāsati Apakanūra-Raṅga-  
nāthasya sannidhau nitya-Rāmānujakūṭārtam Harita-gōtra Āpastambēty-ādi  
śrī-Parāśara-bhaṭara ardhāmśakarta-Tirupati-bhaṭaru (others named) yī 5 guru  
vāriki Apakanūru muṇugu-bhūmi-kāna yāvattu hiranyōdaka-dāna-dhārā-pūrva-  
kaṅgā strī-putrēty-ādi tri-karaṇēty-ādi kuḷam rēgaḍalu vinā konni maddikaṁ  
rēgaḍalu vinā samarpiṇchināmu ā-chandrōty-ādi-pūrvakaṁ...dēśāntaralaku  
anna-dānaṁ chēsukoni vuṇḍagalavāramu

sva-dattēty-ādi

## 13

At Marasanahallī (same hobli), on a stone in the western wasteweer of Māvakere.

svasti śrī Śaka-varisha 949 saṁvatsaram pravarttise Gaṅgeyūṁ Pūrva-dēsamūṁ  
koṇḍa oḍeyūṁ śrī-Rājēndira-Chōḷa pṛitivī-rājyaṁ geyye Māguṇḍaya Māgāveyara  
Palage-Setṭiyara magam Tū....kереge nallāta ..... meche  
gaṇḍa Sakayya tūmban ikkisida Sirivarada niḷham kattisidaṁ

## 14

At Nandi (Nandi hobli), on a stone to the north of the Kamaṭhēśvara temple.

svasti śrī Nandēśvarana Kailāsapura-vāsini Nṛipatuṅga-kula-tilaka Nandigiri-  
nātha Byembi-Dēva tasya putra...Śaka-saṁvatsarada 1223 Puśya-māsada...  
.....Yeraba-kōṭe yambattu-sīmeya āde suṅka nāḍige (rest effaced)

## 16

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu 1212 śeṇṇa Virōdhi-saṁvachcharattu.....māsam  
1 ti svasti śrī.....garili-Šōḷa-maṇḍalattu Kaḷavāra-

\* So in the original, but the number of the year does not correspond with Jaya.

nâttu Dakshina-Kailâśam âna Tirunantiśvaram-udaiya-nâyanâr sthânattârôm  
 .....nâdu.....lê.....i-ttânattil ...maha.....kkum viyâ-  
 pâri.....

## 17

At the same place.

(Grantha and Tamil characters.)

svasti śrīmanu-mahâ-maṇḍalikêśvara Taḷaikkâḍu-koṇḍa bhuja-bala-Vira-  
 Gaṅga Poyiśalan âna Viṭṭi-araiśanena Koṅg-eṇtu jaya-stambham-nâṭṭi-tTaḷai-  
 kkâṭṭil Koppattill iruntu Tirunandiśvaram-udaiya Mahâdêvar dēvadānam âna  
 Vikkīrama-Śōḷa-maṇḍalattu-chChañṇai-nâttu vada-kūṛru-kKuyil..pôgattu Neḍu-  
 manūrum idir-paḷigalumm ulpaḍa iraṅgi....nta iraṅgal sâ....ṅgaṇḍu sâ..  
 .....ppaḍi dēvar.....varusham â.....ttiru.....kaḍa-  
 vadu chechantirâditta-va..vadâga.....tṭu kuḍuttēn...Vira-Gaṅga.....  
 n âna Viṭ....śanena idai....kkuvân Gaṅ....karaiyi kurâr-paśu...ttân  
 Brahmava...ppaḍuvân aṇam-aṇavarṅk-aṇam alladu tuṇaiy-illai..tamē tuṇai..  
 ...ḍakôn Karikâma..kann âna Râjarâja...n âna Virudarâja-payaṅkara Vâ..  
 varâjanena sâsanai-ṅgaṇḍu sâsanam Pôśala-Dêvar âna Viṭṭi-araiśarṅku-kkâṭṭi  
 iraṅgalam-iṭṭēn Virudarâja-pa..ṅkara Vâlavarâjanena.

## 18

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śarai-āṇḍu 1..5 ſeṇṇa Śrīmu-śamachcharatu Appaśi-mâdam Niga-  
 rili-Śōḷa-maṇḍalattu Kaḷavâra-nâttu tiru...Šâmu...yyan..nânena svasti śi  
 mahâ-maṇḍalêśvaran Tribhuvana-malla Nandigiri-nâṭa..ṅga-kula-tila.....  
 .....Dushtarâditta .....gaṇḍa Anṇan-aṅkakâra Kumâra-Śikka-dêvar dēva-  
 dānam paḷigal ulpaḍa nâr-pâl-âlai..m ula śârīgai viḍa nānum viṭēn ſuṅkada  
 Śavaṇḍayannena

## 19

At the same place.

(Grantha and Tamil characters.)

svasti śrī Ko-pParakêśarivanmar âna udaiyâr śrī-Râjēnta-Śōḷa-Dêvarṅku  
 yāṇḍu 22 âvadu Irâjēnta-Śōḷa-Brahma-mârâyar eṇṇai-vâṇiyariḍai-ppo.koṇḍu  
 ..viyâpâri Viralaiyan taṛikka Koṅgan eṇṇu vāṇḍu Šamaiya-šēnâpati-chcheṭṭi-  
 yâr Kanda-purattil vaṭṭaiyum Âlûr vaṭayū...maḍi vaṭayū ſelâgai iḍa-ſalâgai-  
 kkudarru-ppey..kuḍutamaiyâ ſelâgai virarṅku ſôṛu kūṛai...v-vattamaiyâlun-  
 Gaḷavara-nâttu-pPeriya-Nantiyuṭ-kūḍina Irâjēnta-Śōḷa-pPerunirivi-šamaiya



ttôm pPeriya-Nantiyut-talai-vāśal mēṅ-padamaḍai ittu Aiyyapolil ākki vachchu  
 kuḍutta savva-pariyāram ā . . du . . duva . . . . dāgavum ruva . . . . pperuvār-āgavum  
 šaṅgu še . . yum pe . . vadāgavum ivv-ūr va . . . ũjiya varivu sarva-parihāram  
 āgavum samayattai ugantu . . . natta . . šeṭṭi . . . kum Ârûran Araṅga . . . . .  
 pediya eḷuntaruḷa šētara Viḍaṅga-dēvar i . . . . . vum ivv-ūr-ppašu . . . . .  
 Valaṅjiya . . . ṇḍam i . . . . ra Viḍaṅga-dēvarē peruvadāga i-pparišu šilā-lēkai-  
 paṇṇi-kkuḍuttôm

## 20

At the same place.

(Grantha and Tamil characters.)

svasti śrī śrīmat-pratāpa-chakravatti śrī-Hoyśala-vīra-Vallāḷa-Dēvar Hesar-  
 Kundāṇi-rāṅyam Virivi-nāḍu Muraśa-nāḍu Māśanti-nāḍu Veppūr Erumaṅgai-  
 nāḍu Ilaippākka-nāḍu Kaḷavāra-nāḍu Ambaḍakki Nonḍaṅguḷi Kaivāra-nāḍu  
 Kuvaḷāḷa-nāḍu Tēkkal-nāḍu Aimbuluga-nāḍu Elavūr-nāḍu Eyil-nāḍu Tagaḍai-  
 nāḍu Puṇamalai-nāḍu āna Adigai-mā-nāḍu Paiyyūr-ppaṇṇu-pPeṇṇaiyāṇḍār-  
 maḍam Pulliyūr-nāḍu munnāna eḷā nāḍugaḷil uḷḷa dēvastānaṅgaḷil uḷḷa maḍa-pati-  
 gaḷukum sthānāpatigaḷukum viṇṇappaṇ-jeyya - ppera - kKaliyuga - varusham  
 4479 mēḷ šellāniṅṇa Šakābdam 1224 āvadu Pla-varushattu Mārgaḷi . . 22 ti Tiṅgat-  
 kiḷamai nāl inda rāṅyattu . . . dēvadānan-diruvidaiyāṭṭam maḍa-ppuṇam paḷḷi-  
 chchāṇḍam āna dāna-mānyaṅgaḷil siddhāyaṇ-gāṇikkai taṅiy-irai taṭṭār-ppāṭṭam  
 nall-erudu naṅ-pašu šārigaiy-utpāṭṭa pala varivugaḷum maṅṅum eppērpāṭṭa  
 iṅgaḷum tavirtu indanda vibhavaṅgaḷ indanda dēvargaḷukku-ppūśaikkum  
 amudukkum bhōgamikkum tiruppanikkum dhārā-pūṇṇam-āga udakam-paṇṇi-  
 kkuḍuttôm ippaḍikku Dakṣiṇa-Kayilāyam āna Tirunandīśvaram-uḍaiyār  
 kōyiliṅ maḍa-patigaḷum stānāpatigaḷum Tirunandīśvaram-uḍaiya-nāyanār dēva-  
 dāna naṅjey puṇṣey naṅ-pāl-ellaiyu mēḷ nōkkina maramuṇ-giṇōkkina kiṇaṅum  
 inda nāyanār dēvadāna ūrgaḷum sarvamāṇiyam āgav-anubavittu inda nāya-  
 nārku pūjaiyum amud-upabhōgamun-diru-ppaṇiyuṇ-guṇaiy-aṅṇa naḍatti namak-  
 kum na-rāṅyattukkum aṇṇuḍaiyam-āga vāḷtti sukhamey-iruppaḍu ippaḍikku  
 inda dhammam irājar rakṣhai nāṭṭavar rakṣhai ippaḍikku śrī-Māhēśvarar  
 rakṣhai śivam astu inda dhammam vilakkinavan Geṅgai-karaiyil korāl-pašu-  
 kkonṇa papaṇ-golṇvān ippaḍikku idu Tirukkaṇ . . . . .

## 21

At the same place.

(Grantha and Tamil characters.)

svasti śrī tiṅgaḷ ēr-pera vaḷara veṅ-gadir-kkaḍavuṭ-tol-kulam viḷaga-ttōṅṇi  
 malgiya vada-tiśai-kKaṅgaiyun-denṇiśai Ilaṅgaiyuṇ-guḍa-tiśai Mahōdaiyuṇ-  
 guṇa-tiśai-kKaḍāramun-daṇḍār-konḍa tāḍai tan maṇḍala-muḷuvadum veṅ-kuḍai-

niḷar-kil-ttan-kudai-niḷarṟi-ttišaitoruñ-jeñ-gôl-ôchchi-ttišai-keḷu Tennavanai  
 Mânâbaranan pon-mudiy-ânâ-pparu-maṇi-ppašuntalai pōkaḷatt-arintu Vēnâṭṭ-  
 araišai-chchēṇaṭṭ-oduḷki-kKa...ṅgatt-araišai-šengan-dulaittu vēlai-keḷu Kāndaḷūr  
 .chchālai kalam-aṟuppittu-ttudi-keḷu Jayaṅgoṇḍa-Šōḷan uyarnda perum-pugaḷ  
 madi-keḷu Kōv-Irâjakêšarivanmar âna udaiyâr śrī-Râjâdhirâja-Dêvarkku  
 yāṇḍu muppattiraṇḍâvadu Nigarili-Šōḷa-maṇḍalattu-kKaḷavâra-nâṭṭu Nanti-  
 malai mēl...Mahâ-Nantišvamm-udaiya Mahâdêvarkku adikârigaḷ Mâttûr-udai-  
 yâr Šatti.....lânâr âna...Viravichchâdira-mûvēnta-vēḷâr šandirâditta-vaṛa  
 i-ttêvar šârtti aru-ttiruv-âbaranam âga iṭṭa paṭṭam...nâ.onbadu māṟi kuḷiṣai-  
 kkal niṟai pon iru-kaḷaṇṇaraiyē maṇṇâ.....

## 22

At the same place.

(Grantha and Tamil characters.)

.....ṇḍan Ponnaiyan Pālaiyan Râjâdhirâja-vēḷānum Â.....gāmuṇḍanum  
 ulliṭṭa ūrâr polišaiyâl tiṅgaḷ ne munnāḷi šantirâditta-vaṛa aṭṭakkaḍavargaḷ  
 âga ivaiḍai-kkoṇḍa kâšu iraṇḍum Širīya-Nanti-maṇiyan Vašavayan âna Râ-  
 jâdhirâja-chChôḷa-gāmuṇḍa...ḷiṭṭa ūrâr tiṅgaḷ ney nânāḷi uri šantirâditta-vaṛa  
 aṭṭakkaḍavargaḷ âga ivaḷiḍai-kkoṇ.....veṭṭinân Periya-Nanti-ttachchan  
 Malaiyan Šāmuṇḍan âna Paṇḍita-âšâri i-pparišu iṣaintu kallil eḷutt-iṭṭu-  
 kkuḍukkav-enṟ-iraṇḍ-ūrâruñ-jolla eḷutt-iṭṭēn Šōḷa-maṇḍalattu | Râjēntrašiṅga-  
 vaḷa-nâṭṭu-ttiru-kKaḷumala-nâṭṭu-tTeṅgaṅguḍi-kKaḷumalam-udaiyân Kêšavan  
 Kolakkâvanena ivai en eḷuttu idu aḷippâr Gaṅgaiy-iḍai Kumâriy-iḍai ullâr  
 šeyda pāvan.....

## 23

At the same place.

(Grantha and Tamil characters.)

.....kkâttarkkum Nuḷambapâḍiy-âgiya Nigarili-Šōḷapadiy-âgiya  
 Kaḷavâra-nâṭṭu.....dêvadānam Peru-Nanti Mâchchaya-gāmuṇḍanum Ira-  
 yamanum Ponnayanum ulliṭṭa ūrôm o...ḷividakaittiṭṭu iṭṭu-kkuḍutta parišâ-  
 vadu ivv-ūr ūrkkal aiṇjum Vaṇṇârppâraiyaṁ iv-ur Mâ-Nanti-išvaram-udaiyar-  
 kku tiru-no.....oṭṭi iṭṭu-kkuḍuttôm Māyanum Iraiyamanum Ponna-  
 yanum.....ḷiṭṭa ūrôm i-pparišu iṣainḍ-iṭṭamaikku.....vâ...kkaittiṭṭu iṭṭa-  
 mai aṟivâr i-nnâṭṭu Irâjarâja-gāmuṇḍan magan Šāmuṇḍanum mērpadi-nâṭṭu  
 Širū-Nandi Vāṇa-gāmuṇḍanum Kottanur Mayamanum Velakiṟai Kannayanum  
 .....ḍakalam Mâšanti-nâṭṭu-kkāmūḍan.....Brahma-mârāyan ma-  
 gan...Mânik.....kattitṭu iḍuvittēn i-nnâḍu.....nâyagañ-jeygiṟa  
 araišâ.....nena ivai enn-eḷuttu ivv-ūr...garâšâri veṭṭina eḷuttu



## 24

At the same place.

(Grantha and Tamil characters.)

svasti śrī Puḡaḷ-mādu viḷaṅga Jaya-mādu virumba Nila-magaḷ nilava Malar-magaḷ puṇara urimaiyir-chiranta maṇi-muḍi-śūḍi Villavar kulaitara Mīnavar nilai-keda Vikkala Śiṅgaṇan mēl-kadal-pāya-ttik-anaittun-tan śakkara-naḍātti vira-simhāsanattu Puvani-mulud-uḍaiyālōḍum vīṇ-irunt-aruliya Kōv-Irāja-kēśarivanmar āna śakkaravattigaḷ śrī-Kulōttuṅga-Śōḷa-Dēvarkku yāṇḍu 23 āvadu Nigarili-Śōḷa-maṇḍalattu-kKaḷavāra-nāṭṭu Tirunantiśvaram-uḍaiya Mahādēvarkku Jayaṅḡṇḍa-Śōḷa-maṇḍalattu...kkāṭṭu-kkottattu Tamadūr-nāṭṭu Śembiyan Tiṅḡḍupākkattu Tiṅḡḍu...kkilān Tirumāri-Madurāntakan āna sēnāpati Gāṅḡeyarājan śāttiy-arula itṭa paṭṭam onṇināl Madurāntakan māḍai-kku a....māṇṇu nalladu kuḍiṇai-kkal nīrai ..eṇ-kaḷaṅje-kunṇi idu śrī-Mahēśvara-rakshai

## 25

At the same place.

(Grantha and Tamil characters.)

svasti śrī vīramē tuṇaiy-āḡavun-diyāgamē aṇiy-āḡavuṇ-jeṅḡōl-ōchchi-kkaruṇ-Gali-kadindu Puḡaḷ-mādu viḷaṅga Jaya-mādu virumba Nila-magaḷ nilava Malar-magaḷ puṇara urimaiyir-chiranta maṇi-muḍi-śūḍi Villava kulaitara Mīnavar nilai-keda ēna-mannavar iliyal-urṇ-ilitara tikk-anaittun-tan śakkara-naḍātti vijaiyabhishēkam-panṇi vira-simhāsanattu Avani-mulud-uḍaiyālōḍum vīṇ-irunt-aruliya Kōv-Irājakēśarivanmar āna chakavattigaḷ śrī-Kulōttuṅga-Śōḷa-Dēvarkku yāṇḍu 44 āvadu Nigarili-Śōḷa-maṇḍalattu-kKaḷavāra-nāṭṭu Tirunantiśvaram-uḍaiya Mahādēvar śrī-kōyilil pati-pāla-mūla -ppaṭṭ-uḍai -ppaṇchā-śāriya-dēvakanmigalum Vira...māvātya....kōn Rājaśēkaran āna Virudarāja-bhayaṅkara Māḷavarājanum Periya-Nanti Jayaṅḡṇḍa-vēḷān ulliṭṭār samma-dikka it-dēvar dēvar-aḍiyā..dēvan Śi...ndi-malaiyān Kandanena it-dēvar maṇiyārattil Madurāntakan māḍaiṇṇaḍi poṇ ..... kaḷaṅjē -araikkālum oḍukki-pPeriya-Nanti ēri-kil nīr-nilam koṇḍa parisāyadu tīrtta-kkulattukkum tāmarai-kku.....pāy peru-varambukku mēṇkum tiru-nantavānattukku-pperiya...ṇṇukku vaḍakkum yaḍakku nōkki pōṇa taṇṇi-kkālukkum vaḍakku nōkki pōṇa varambukku-kkilakkum kilakku nōkki-p.....ṭṭa nilam paḍineṇ-śāṇ-kōlāl.....

## 26

At Nandi, on a stone in the enclosure of the Bhōga-Nandiśvara temple.

svasti samadhigata-paṇcha-mahā-śabda Pallavānvaya śrī-prithivī-vallabha Pallava-kula-tilaka śrīmat-Nolambādhirāja prithivī-rājyam geyyuttam ire



śrīmad-Dharmaśakti-panḍitarā Kiramaya-gāmuṇḍa (others named) mukhyar appa  
 . . ldu Ainūrvāchāriya maga Paḷiyaṇṇa Nandi-bhavarāṇada hig . . . gana gōpa  
 kaṭṭi paḍeda stiti bbu . . lli mare Pillaya ma . . . . . idan . . . . .

## 27

At the same village, on a stone to the north of Golla Timmaya's well.

śubham astu svasti śrī jayābhyudaya-Śālivāhana-śaka-varusha sâ 1497 Yuva-  
 samvatsara-Āshādha-ba 1 lu śrīmad-rājādhirāja paramēśvara rāja-śrī-vīra-pra-  
 tāpa Śrī-Raṅga-Dēva-mahārāyaravaru prithivī-sāmbrajyaṁ geyyuttā yiralu śrī-  
 matu-mahā-Āvati-nāḍa-prabhu Moleya Bayiraya-Gavudara kumāraru Bayiraya-  
 Gavudara tammandiru Mārāya-Gavudaru . . . . . lōkadallu Śrīkaṇṭhēśvara-  
 dēvarige dharmavāgi koṭṭa Saka . . . . . tamma tande  
 Mole-Bayira-Gavudarigu tamma tāyi Hiriyā-Bāyaku tamma piṭrigaḷigū punyav  
 āgi sa - hiraṇyōdaka-dāna-dhārā-pūrvakavāgi sarva-parichchēdavāgi hākiṣṭa  
 dharma-śāsanakke (usual final phrases and verses)

## 28

At the same village, on a stone in the Khāji-Said Husen Sābi's field.

śubham astu svasti śrī vijayābhyudaya-Śālivāhana-śaka-varushaṅgaḷu 1497 neya  
 Yuva-samvatsarada Āśvija-śuda 5 lu śrīmad-rājādhirāja rāja-paramēśvara rāja-  
 śrī-vīra-pratāpa-Śrī-Raṅga-Dēva-mahārāyararu prithivī-sāmbrajyaṁ geyyuttā yiralu  
 śrīmanu-mahā-Āvati-nāḍa-prabhu Moleya Bayiraya-Gavudā komāraru Bayiraya-  
 Gavudara tammandiru Mārāya-Gavudaru | (rest illegible)

## 29

At the same village, on a rock near the Gopālasvāmi temple on the Gōpinātha hill.

svasti śrīmat jitam bhagavatā Jina-vara-vṛishabhēṇa Vṛishabhēṇa purā Kali-  
 avasarpṇiṇyān Dvāvarē yugē lōka-sthiti-rakshārttham kâṅkshita-manushya-  
 janmanā purushōttamēna Sūrya-vaṁśa-vyōma-sūryēṇa mahārathēṇa Dāśarathinā  
 Rāma-svāminā pratishṭhāpitāya bhagavatō'rhataḥ Paramēshṭhinaḥ sarvvajña-  
 sya chaitya-bha(ga)vanāya paścāt Pāṇḍava-jananyā Konti-Dēvyā punarṇna-  
 vikṛita-saṁskārāya Bhūmi-dēvyās tilakāyamānāya svarggāpavargga-padayōs-  
 sōpāna-padavibhūtāya dharā-dhara-Dharaṇēndrasya | phanā-maṇi-lilānukāriṇē  
 dharādhara-varāya Jinēndra-chaitya-sānnidhyāt pāvanāya parama-tīrtthāya  
 tapaś - charaṇa - parāyaṇa - maharshi-gaṇādhyaśita - kandarāya Śrīkundākhyāya  
 (stops here)





## 30

On Nandi hill, on a stone to the south of the Yôga-Nandiśvara temple.

svasti śrī jayâbhyudaya - Śālivāhana - śaka-varshaṅgaḷu 1459 neya Darmukhi-saṁvatsarada Bhādrapada-ba 14 Gu lū śrīmatu Pādirikuppada Pratāpa-Anantaṅgaḷa kumāraru Yammarasarū śrī-Nandigiriśvarana śrī-pāda-sēveyanu māḍi ā-chandrārka-sthāyiyāgi dēvara sannidhiyalli sadā sēveya māḍikonḍu yidāru maṅgaḷa mahā śrī . . . . .

## 31

On the doorframe of the southern gate of the same temple.

Simmōji Baichu maga Bayiru māḍida kada

## 32

On a stone to the west of the same temple.

(Nāgari characters.)

śrī-Nandiśvarāya namaḥ |

dēśē Karnāṭakē pūrvē parvatō Nandi-nāmakah |

aty-unnatō abhēdyaś cha mārgeṇaikēna saṁyutaḥ |

champakāśvattha-nāriṅga-tamālaiḥ paritaś śritaḥ |

atyuchchhrāyō mahā-vaprō dēvalaya-vibhūshitaḥ |

rājye Ballāpurasyaiva durgam kṛtvā mahā-giriṁ ||

mēnē śatru-bhayāt trātum svayam asti viniśchitaṁ |

grīhītum durgam agrāhyaṁ Mlēñchhō bahu-balānvitaḥ ||

agama . . . tatō jātaḥ tādītō'tyanta-vimhvaḷah |

. . . Śakābda-sāhasraṁ dvi-tri-śata-dvē-varshē Raudrau Śrāvaṇa-śuddha-shashṭhyām ||

Budhē cha vārē Śiva-chhatrapatēḥ kumārō Śambhōji-rād atra mudānuśāsti |

durgādhikāri-Jagadēva-sudurgakāni Bālāji-Kṛṣṇō hy anuśāsti yatra ||

ājñānusāri Raghunātha-suparṇitasya jagrāha durgōttama-yājamānyam  
iti ||

## 33

On the Nandi hill, on a rock to the west of the Vishṇu temple.

yī-giriya mēle Śanyavāra pūja naḍisuvalu

## 34

On a rock to the south of the same temple.

śrīman-mahā-maṇḍalēśvaravāru | Narasimha-mudrāṅkita-Chōḷa-varṁśa-kulōd-bhavaru . . . . Burāḍapampeya Nalā-Tirumalarasara kumāra Tirumalarasa-Dēva Chōḷa-mahā-arsara biridu Gajasimha maṅgaḷa mahā śrī

## 35

On the same hill, on a stone to the north of the Kâyi-Basava temple.

ôm namaš Šivâya Šrîparvata-vâši Mahâ-parašu-mahâ-daṇḍuḷigaḷ illi bratam  
[ge]ydu goheyuḷ iḷdar Kaḷattigaḷ embôr Kâlîlamatti-guruvara šishyar

## 36

On a rock near the same temple.

namaš Šivâya.....šiya Kârtti..bahuḷa 4... paksha.....nâma bata  
Mahantiya..... Koṅga-râja .....tasya kîrtiḥ ..sri-Vasva baraha  
..raksha

## 37

On the same hill, on a stone in the way to Nandi village.

...Sidiyûra Tammayya tanna tamma ubayânumatiya bâvi mâḍisida šâsana  
šubham astu šrî

## 38

On the same hill, on a stone on the door in the Virabhadra temple.

svasti šrî Kali-yuga-saṁvatsara 4497 roḷagaṇa Saka-varuṣa 1319 neya Dâtu-  
saṁvatsarada Jyêṣṭha-šu 14 Sôma-vâradalu svasti šrîmatu Kannanappa-. .yara  
maga Dêvayyanavaru Virabhadra-dêvara vâstukavanu chandrârka-târaṁ-baran  
uḷḷannega... maṅgaḷa...

## 39

On the same hill, on a rock near nâlku-kâlu maṇṭapa on the way to the hill  
from Kuduvatti.

Timmayanu pañcha-Nandiyu Brahmagiri Divigiri Nandigiri....

## 40

At Kuduviti (same hobli), on a copper šâsana.

šrîmad-ananta-kalyâṇa-guṇa-sampûrṇa sakala-charâchara-Kûshmâṇḍa-Skanda-  
Brahma-Viṣṇu-Indrâdibhiḥ sadâ sêvyamâna prasanna Pârvatî-samêta dakṣhiṇa-  
Kailâsa-vâsa Para-Brahma-rûpadanthâ Pañcha-Nandiśvara-svâmige âgamârcha-  
nârtha saluva Nandi-maṇḍala-pañcha-krôṣa-parimita..nanige karuṇisi sakala-  
šrêyassu koṭṭaru nammage kula-daiva Bhairavara janaka tânu manê dêvaru  
Karagadammana pati tân âda kâraṇa nammage dēvatāntarav illa nâvu yî-

32\*



rājya-paripālāne mādikoṇḍu tammage sakala-pūjā-mahōtsava-vrata-dānādigaḷu  
mādikoṇḍu irutēve tappalilla yendu gurukkaḷige koṭṭa grāma-svāsthyada  
śāsana Śālivāhana-śakakke saluva 1350\* sāvīrada munnūra-aivattu Dhātu-saṁ-  
vatsara-Māgha-bahula 14 yallu |

Kailāśē Śiva-mandirē sthiratara-śrī-Pārvatī-sannidhau

Skandō nāma guruś cha Śaiva-nipunaḥ śrī-Pañcha-Nandī-sthalē |

ānītas sura-puṅgavēna cha tadā nirṇīta-pūjārthataḥ

sapta-sthō ṛishi-puṅgavādhika-mahā-Āgastya-vaṁśōdbhavaḥ ||

nirantara āgamārchana-kāraḥ āda Gaura-gurukkaḷa naptrarāda Skanda-  
gurukkaḷa pautrarāda Nandiśa-gurukkaḷa putrarāda Nandiśvara-gurukkaḷige  
śrī-mahā-Mari-Bairē-Gauḍara naptrarāda Mārē-Gauḍara pautrarāda śrī-mahā-  
Āvati-nāḍu-prabhu Doḍḍa-Bairē-Gauḍara putrarāda Āhavati-vaṁśa-payah-pārā-  
vāra-paripūrṇa-sudhākara śrīmad-Dēvī-vara-prasādaka Kārēpurada Bairā-bhū-  
pālarn Nandī-parvataḥ dakṣiṇādallihanthā Kārēpurakke saluva Kuḍuvati-  
grāma Śivarātri-pūjānantara āchārya-pūjeyam māḍi Nandiśvarārpitavāgi tīrthā-  
kṣhatē-suvarṇagaḷinda dattavam māḍi yī-grāmada dhānyādi-sakala-suvarṇa  
sārva-kāla nīvu anubhavisikoṇḍu nāvu koṭṭa sakala-padārtha svāmige kāla-  
kāla samarpaṇē mādikoṇḍu sukhadalli yiri yandu putra-pautra-pārampareyū  
tappadahāge barasikoṭṭa tāmra-śāsana

Śaiva-svam Śaiva-dēśa-svam Śaṅkarāya vinirmitam |

yō dadyād anya-dēvāya narakaṁ yāti tat-pitā ||

visham na visham ity uktam Śiva-svam visha-saṅkulam |

ēkākinam visham hanti Śaiva-svam vaṁśa-nāśanam ||

āchārya-Śivayōr bhēdam ubhayōr antaram na hi |

yaḥ paśyēd ubhayōr bhēdam narakaṁ tasya kīrtitam ||

Śiva-dvijasya yad dānam Śiva-dānam tad uchyatē |

Śivēna sthāpitaś Śaivaḥ Śaivēna sthāpitaś Śivaḥ |

Śaiva-dānādi vidhinā putra-pautrābhivardhanam ||

Āvati-nāḍu-prabhu Dēvī-vara-prasādaka Kārēpurada Bairē-Gauḍara vappita  
Amṛitapuraṁ Aṅgāchāri chakkina dāna-patramu

#### 41

At the same village on a rock near Sunṇada Pāpanṇa's garden to the west.

(Grantha and Tamil characters.)

Pramādaṭa-varuṣhattu Arpiśi-mādam svasti śrī mahā-maṇḍali Tribhuvana-  
malla Nandigiri-nāta Anṇan-aṅkakāra Vembidēnena Tonḍai-maṇḍalattu Pu.,  
vaḷūril Śambu-baṭṭar Kaśyapar Allāḷa-dēvarku Kuḍuvatti-pulattiḷ ivar tamm-  
attam-iṭṭu kaṭṭina ēri ivarku pullum pūmiyum kallum Kāvēriyum uḷḷadanaiyu  
māṅgrāmaikku dānam āga kuḍuttēn ivv-ēri vaṁśavaḷi ṣeluttuvad-āga kuḍutta

\* So in the original: 1350 = Kīlaka; Dhātu = 1378.

śâsanam idakk-oruttar iraikkunittâr unḍâgil Gaṅgai-kkaraiyir-kurâr-pâšuvai-  
kkonravargal âvar ivv-êrikk-ellai kiḷaku pâraiym puḷiyum mēḷku..kâlum  
puḷiyum âlum terku nâ..mum paraiyum ippadikku tappâmal nîr-vâ..tu kuḍu-  
ttên Vēmbayyanena

## 42

At Kandavara (same hobli), on a Garuḍa-kambha in the Kukkuḷu Gôvindayya's garden  
to the east of the Jvaraharêśvara temple.

svasti śrîmatu Śaka-varusha 1281\* neya Piṅgaḷa-saṁvatsarada Chayitra-ṣu 1 Śa  
śrîmatu Teppada Nâgaṇṇa-Voḍeyara kumâra Dēvaṇṇana sakala-sâmbrajyâdhi-  
pati.....taradalli ...dēgulaḍa uttaravâgi Vaiśya-kula Nagarada Divi-  
setṭiya ma... darmada kâryam emba chatur-vida jaya-stamba Bânasanda-  
purada Varadarâja-dēvara munde dipa-mâleya kambha yattisidanu maṅgaḷa  
mahâ śrî śrî śrî

## 43

In the same garden.

śubham astu svasti śrî Śaka-varsha 1302 neya Raṁdri-saṁvatsarada.....  
...yalu Nâgaṇṇa-Voḍeyaru râjyâbhyudayaṁ geyuttiḥali dēvara.....  
.....Râcharasa .....Dēvappagaḷa darmadalu su.....maga Chinnamalu  
nilisida dipa-mâle-kambhakke maṅgaḷa mahâ śrî śrî

## 44

At the same village, on a virakal to the north.

svasti śrî nûr-enbarâ.lu....kuḷli toruḡoluḷ sattam

## 45

At the same village, on a stone in the field to the north.

svasti Saka-nṛipa-kâlâtita-saṁvatsaraṅgal enṭu-nûra tombhatt-ombhattaneya  
îśvara-saṁvatsaram pravarttise tad-varashâbhyantarada Chaitra-śudda-paṇ-  
chami-Sômaṇṇaradandu svasti samadhigata-paṇcha-mahâ...Pallavânvaya-śrî-  
prithivî-vallabha Pallava-kula-tilaka śrîmad .....Nolambâdirâjar.....  
...kotta...kereḡ i-batta gadyaṇada...

## 46

At Yalavahalli (same hobli), on a stone to the east of Bangalore road.

Yalavahalli Dodḍa-Maralli yî-madhyê Baḷlârige Channapaṭṭaṇakke hôguva  
rastêli Ânanda-saṁvatsarada Âshâḍa-mâsada 8 Pôkanâṭi Jôgi-Basappa kaṭṭista

\* So in the original: Piṅgaḷa = 1300; 1281 = Viḷambi.



manṭapa śēdō-bāvi guṇḍu-tōpu sâlu-maradalli 6 . .gôvugaḷu nîru-kudiyatakka  
toṭṭi 1 niluvu-kallu 3 kelasa Nandiśvara-svâmi-sannidhiyalli mādisi-yidēve  
yidakke Hari-Haragaḷu sâkshi

## 48

At Kottanûru (same hobli), on a stone near the Âñjanēya temple.

Vijaya-samvatsara-Mâgha-bahula 10 yallu śrîmat-Komâra-Modalappayagâru . .  
.... śrî-Ajaḷiśvaruṇḍu Kottanûri-grâma Anumantarâya-guḍi Akkagâri-guḍi  
yî-reṇḍu-guḷlu kaṭṭi amruta . . .mânnamunu kham  $\frac{1}{2}$  chēnu . .maḍi kham  
 $\frac{1}{2}$  sukhâna anubhaviñchēdi . . . . . yistimi (usual final phrases)

## 50

At Dibbûru (Pârṇasâgara hobli), on a stone near the aśvattha-kaṭṭe.

śubham astu svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varushambaḷu 1468 neya  
Parâbhava-sam Kârttika-śu 4 lu śrîmad-râjâdhirâja râja-paramēśvara śrî-Sadâ-  
śiva-Râyala prithvî-râjyam sēyagânu gavara . . . . . Nilayari Timmaya . . . .  
a . . . . . śrî-jaya . . . . . puṇya-kâlamandu (rest illegible)

## 51

At the same village, on a stone near the Kēśava temple.

śrî jayâbhyudaya-Śâlivâhana-śaka-varushaṅgaḷu 1381\* neya Vikâri-sam-  
vatsarada Mâga-śu 11 śrîmanu-mahâ-pradhâna-Maṅgapa-dannâyakara kumâra  
Sidaya Chadana-ka-Vodeyaru stira-râjyam âḷuvali śrîmanu-mahâ-maṇḍalēśvara  
Yâjarasa-dēva-Vodeya Poṇarsara makkaḷu Virarasarige Dibbûra Buvaya-  
Nâyaka . . . . . vâgi koṭṭa iha ga . . . . .

## 53

At Gaṅgarakâlave (same hobli), on a stone east of the village gate.

..... Śaka 1438 neya . . . . . Havali Baire Sonṇaya . . . . .  
..... dēśakaḷa kaṭu . . . . . achakaṭu . . . . . chatu . . . . .

## 54

At Goḷḷu (same hobli), on a stone.

Vyaya-nâma-samvatsarada Kârttika-śu 2 śrî Mahâpaṭaṇake Gaudana maga  
..... ge dakshinada baḷiya Baḷâpurada doregaḷu koṭṭa baḷi pârapatya  
.... aṅgake . . . . . ṇṇa nure 1 ru surugu-mânyaṅgaḷa kha  $\frac{1}{2}$  . . . . . gâraranam  
aravinda-ko . . . . . dânam

\* So in the original: Vikâri = 1401; 1381 = Pramâthi.

## 63

At Elagalahalli (same hobli), on a stone near the Râyappa's tank.

svasti śrī Śaka-varushaṅgaḷu 1293 nê Virôdhikrutu-samvatsarada Kârtika-śuddha 15 Śu śrīmanu-mahâ-maṇḍalêśvara pûrva-paścima-samudrâdhipatiyappa śrī-vîra-Bukkaṇṇa-Oḍeyaru prithvî-râjya mâḍuvalli śrīmatu Kantikâra-Râyara gaṇḍa Nâgaṇṇa-Voḍeyaru Sâdaliya râjyavann âluva kâlādalli śrīmatu Kâvērî-vallabha karad-îva-dâni pekkaṇḍru-râjula okkettu gaṇḍa Chôla-kataka-chûre-kâra birudara bâyi baṇḍi maṇḍalika-. . .râja Pogarûra Pôche-Nâyakana makkaḷu Hirîya-Chîle-Nâyaka-Chika-Chîle-Nâyakanavaru tamma tâyi Periyava-Nâyakitiya hesarinali kaṭṭida Periyasamudravanu kaṭṭida vokkala Chîle-Nâyakara kamma-tada baṇḍi vondu Chokôjana maga yîyûra gâvuṇḍanu Bairôjana baṇḍi vondu vuppilika-Pâpana . . .sênabôvagala baṇḍi vondu Muṭṭûra Bayyaṇṇa Mâdiga Madaiyanavara baṇḍi vondu antu nâlku-baṇḍi avarigevu kotta mariyâde hosa-tiddu mûru-pala sarvamânyavâgi yumbaru mûru-paladinda mêle aramanegē vâra van ikkuva gaddege kaṭṭu-kodage kaṇḍugakke mûgola-mariyâdeyali salisuvevu yâva yâva kâlādalli hosa-tidduy âgi mādida gaddenu mûru-mûru-bôgavanu kaṇḍugakke (back) . . . . .mûla-mariyâdeyali kodageyanu bhôga-bhôgagaḷanu sûriya-chandran uḷḷanna-bara kereya kaṭṭidavarige salubudu Śaka-varushaṅgaḷu 1293 neya Virôdhikrutu-samvatsarada Kârtika-śuddha 15 Śukravâradali sôma-grahaṇa-punya-kâlādali Periyasamudradali Chîle-Nâyakaru tanna kammatada baṇḍiya kaṭṭu-kodageya-valage tamma tande Pôchi-Nâyaka tâyi Periyava-Nâyakitigevu punyaavâgi kotta Brâhmaṇa-vṛittigaḷu (here follow names of Vṛittidâra and the details of their vṛittis and usual final phrases) int ivara matav ididu baradâtanu Dêvôjana maga Bîrôja

## 64

At bechirâkh Baṇḍahalli (same hobli), on a stone in the field to the south-east.

Śakâbda-varsha 1248\* nê Śukla-vatsara sara. . . . .śrīmatu-Kêśava-Râvaya. . . .  
Nâgaṇṇa-maneya Rukadêvaṅge . . .sa 1 mādīdu (imprecatory phrases)



\* So in the original: but Śukla = 1252; 1248 = Kshaya.





## GORIBIDNUR TALUQ.

### 1

At Goribidnūr (kasaba hobli), on a stone south of the Government school.

(The first part is effaced)

(Back) . . . .tama dāna-patram pōliñchina . . . . . ya Tiruveṅṅala-nāḍa-  
dēvuniki sarvamānyaṅgānu naḍapu . . vara . . mani mā pēranu nirūpaṁ pāliñ-  
china . . chināru ganuka . . munnu yī-Kōtapale-grāmānukunnu china-kāluva-  
kunnu chatuṣ-sī . . . . . sa-hiraṇyōḍaka-dāna-dhārā-  
pūrvakaṅgānu dāna . . . ā-chandrārka-sthāyigā (rest illegible)

### 2\*

At Gōribidnūr (same hobli),  
on copper plates in possession of Kalluḍi pañchāṅgada Nārāṇa-bhaṭṭa.

(Nāgarī characters.)

namas tuṅga-etc. |

Harēr lilā-varāhasya daṁśhṭrā-daṇḍaḥ sa pātu vaḥ |

Ilēmādri-kaḷaśā yatra dhātrī chhatra-śriyaṁ dadhau ||

bhūyasyai bhavatām bhūtyai bhūyād āścharya-kuñjaraḥ |

āhur vihāra-kāntāram āgamān yasya yōginaḥ ||

kalyāṇāyāstu tad dhāma pratyūha-timirāpahaṁ |

yad gajō'py Agajōdbhūtaṁ Pañchāsyēnōpalālitaṁ ||

jayati kshīra-jaladhēr jātaṁ savyēkshaṇaṁ Harēḥ |

ālambanaṁ chakōrāṇām amarāyushkaraṁ mahaḥ ||

pautras tasya Purūravā Budha-sutas tasy ŀyur asyātmajaḥ

sañjājñē Nahushō Yayātir abhavat tasmāch Pūrus tataḥ |

tad-vamśē Bharatō babhūva nṛipatis tasyābhavachchhantanus

tat-putrō Vijayābhimanyur udabhūt tasmāt Suhōtā nṛipaḥ ||

Nandas tasyāśṭamō'bhūt Sibir iti narapas tasya rājñō'tha Likka-

kshmāpas tat-saptamaś Śrīpati-ruchir abhavat Rāja-putrō narēndraḥ |

tasyāsīd Bijjalēndrō daśama iha nṛipō vīra-Hemmāḷi-Rāyas

tārtiyikō Murārau kṛita-natir udabhūt tasya Māyāambarīshaḥ ||

tat-putras samabhūch cha Pinnama-mahīpālō nijālōkana-

(s)trastāmitra-gaṇas tatō'jani haran durgāṇi saptāhitā . . |

tasyaikō jaya-Sōma-Dēva-nṛipatis tasmach cha rājñas sutō

vīrō Rāghava-Dēva-Rāya-nṛipatiś śrī-Chinnamō bhūpatiḥ ||

Āravīṭi-nagarī-vibhōr abhūt tasya Bukka-dharaṇīpatis sutah |

---

\* This is printed from a copy furnished by the owner, which is full of mistakes.

yēna Sâḷuva-Nṛisimha-râjyam apy ēdhamâna-mahasâ sthirîkṛitam |  
 tasya Svarṇâmbikâjânēs tanayô vinayōnnataḥ |  
 hâra-gaura-yaśaḥ-pûra-hârî Hariharēśvaraḥ ||  
 yat-shôḍaśa-mahâ-dâna-yaśasâm dig-vihâriṇām |  
 bhûyasâm abhavan nâlam bhuvanâni chaturdaśa ||  
 Pratâpa-Dēva-Râyô'bhût tasya putrô'ti-viśrutaḥ |  
 pramôda iva mûrtôbhût prajânâm svair guṇaiś śubhaiḥ ||  
 pratyarthi-samidhō hutvâ pratâpâgnau raṇâṅkanē |  
 prâptas śrî-vîra-vijaya-Lakshmî-pâṇigrahôtsavam ||  
 tasya Gaurâmbikâjânēs tanayô vinayânvitaḥ |  
 vidyâ-nidhir viśēsha-jñô vîrô Vijaya-bhûpatiḥ ||  
 vidyâ-nidhēr abhût tasya dayitâlaṅkṛitâ guṇaiḥ |  
 Śaurēr iva mahâ-Lakshmî's Śaṅkarasyēva Pârvatî ||  
 putra-ratnam tataś ślâghyam pûrva-janma-tapaḥ-phalam |  
 Mâdhavân Madanam Padmâ Śēnânîm Adrijâ Śivât ||  
 Jayantam Amarâdhiśâchchachivâlabhatâtmajam |  
 Dēva-Râyam mahîpâlam dâritârâti-maṇḍalam ||  
 vikramē Vikramâdityam bhôgē Bhôjam ivâparam |  
 Râjarâjam vitaranē râjânām yam prachakshatē ||  
 yaśasvinâm agrasarasya yasya paṭṭâbhishêkē nija-pârthivēndôḥ |  
 dânâmbu-pûrair abhishichyamânâ dēvî-pâdam bhûmir iyam dadhâti ||  
 râjâdhirâjas tējasvî śrî-râja-paramēśvaraḥ |  
 mûru-râyara-gaṇḍâkhyô Mēru-laṅghi-yaśô-bharaḥ ||  
 para-dârēshu vimukhaḥ para-râja-bhayaṅkaraḥ |  
 arîbha-gaṇḍabhêrunḍô Hari-bhakti-sudhânidbiḥ ||  
 śiṣṭa-saṁrakṣaṇa-parô dushṭa-śârdûla-mardanaḥ |  
 bhâshâtilaṅghi-bhûpâla-bhujaṅga-bîrudônnataḥ ||  
 śrî-Tuṅgabhadrâ-nikaṭē nagarē Vijayâhvayē |  
 pitryam simhâsanam prâpya pâlayan prithivîm imâm ||  
 puṇya-ślôkâgragaṇyô'sau Dēva-Râyô mahîpatiḥ |  
 Tuṅgabhadrâ-nadî-tîrē śrî-Virûpâksha-sannidhau ||  
 vêda-nêtrâgni-bhû-samjñâ-gaṇitē Śaka-vatsarē |  
 Chitrabhânan tu Vaiśâkha-paurṇamyâm Bhaumavâsarē ||  
 śrîmad-Ghanagirēr dēśē Pinâkinyâś cha sannidhau |  
 Bidalûr grâma-valîṭē paśchimē samupasthitam ||  
 śrî-Channarâya-dēvasya Mudugiryâś cha pûrvataḥ |  
 Maraḷûr-agrahârasya dakṣiṇē chaiva saṁsthitam ||  
 grâmam Kâdalavēṇyâkhyam sarva-sasyôpaśôbhitam |  
 dattavân dvija-varyêbhyô Dēva-Râyô mahîpatiḥ ||  
 nidhi-nikshêpa-pâshâṇa-siddha-sâdhya-samanvitam |



akshinīy-âgâmi-samyuktam vipra-bhōgyam su-bhūruham ॥  
 sarvamānyam chatuṣ-sīmā-samyutam cha samantataḥ |  
 śrī-Dēva-Rāya-bhūpālō mānanīyō manasvinām ॥  
 śrī-Virūpāksha-śu-prītyai dēva-dēvasya bhaktitaḥ |  
 nānā-gôtrēshu jātēbhyō Brāhmaṇēbhyō mahā-yaśāḥ ॥  
 sa hiraṇya-payō-dhārā-pūrvakam dattavān mudā |  
 vṛitti-saṅkhyāś cha likhyantē vipra-saṅkhyā yathā-kramam ॥

(here follow names etc. of vṛittidārs)

nāgādri-saṅkhyā vṛittiś cha bhōktārō Brāhmaṇōttamāḥ |  
 putra-pautraiḥ parivṛitāḥ sukham tiṣṭhantu tē varam ॥  
 tad idam dharma-yuktasya Dēva-Rāya-mahā-prabhōḥ |  
 śāsanam śrēyasē nityam bhavēd â-chandra-tārakam ॥  
 simānōsyâgrahārasya likhyantē dēśa-bhāṣayā |

(here follow details of gift and usual final verses)

### 3

On copper plates in possession of Yajña-Nârâyana-Śâstri at Gôribidnūr.

śrī-Gaṇēśāya namaḥ Śâradāyai namaḥ ॥

Harēr lilâ-varāhasya dāmshtṛâ-danḍas sa pâtu vah |

Hēmādri-kalaśâ yatra dhâtrī chhatra-śriyam dadhau ॥

svasti śrī vijayābhyudaya-Śâlivāhana-śaka-varushaṅgaḥ 1587 nē varushada  
 Viśvāvasu - samvatsara - Mârgaśira - bahuḷa - amāvâsyē - sūryôparâga - puṇya - kâla-  
 dallu śrīmad-râjâdhirâja râja-paramēśvara śrī-vīra-pratâpa śrī-vīra-Śrī-Raṅga-  
 Dēva-mahârâyar-aiyanavaru Chandragiri-durgadalli simhâsanârûḍharâgi sām-  
 râjyam gaiyuttâ yiralû śrīman-mahâ-nâyakâchâryarâda gaviy-aṅka-Bhîma  
 chaudêra chaudī Kēyûra Chaudappa-Vaḍeya-prapautra Timma-Nâyaka-Vaḍeya-  
 pautra Narasappa-Vaḍeya-putrarâda Immaḍi-Narasappa-Vaḍeyanavaru Bhâ-  
 radvâja-gôtra Âśvalâyana-sûtra Rik-śâkhâdhyâyigalâda Mallâ-jôisara prapautra  
 Liṅgâ-jôisara pautra Liṅgâ-jôisara putrarâda Chikkaiyanavarige dhārâ-dattav  
 âgi koṭṭa bhû-svâste-grâmagala kramav entendare sūryôparâga-puṇya-kâla-  
 dalli tamma pitṛigalige puṇya-lôkâvâpti âgabêku yendu koṭṭantha grâmagala  
 dâna-patra-kramav ent endare Penagonḍe-simhâsanakke saluva Koramurugaḷa-  
 nâda Karigiridurga-sthaḷad-oḷagaṇa Siddhâpura-grâma ondu Gûlûrige saluva  
 Sirivara-sthaḷad-oḷagaṇa Kâlênahallî-grâma ondu ubhayam grâma yeraḍarannu  
 Ke... Immaḍi-Narasappa-Vaḍeyanavaru Gûlûra Liṅgâ-jôisara kumâra Chik-  
 kaiyanavarige sarvamānyavâgi yî-grâmagalige saluva bhûmivolaḡe iddanthâ  
 jala-śilâ-akshinī-âgâmi-siddha-sâdhyagaḷ emba ashta-bhōga-svâmyavannu nimma  
 putra-pautra-pâramparyavu â-chandrârka-sthâyigalâgi sukhadalli iharu yendu  
 suvarṇôdaka-pūrvakavâgi koṭṭaddakke tâmbra-śâsana |

ahô Râghava-râjêndrâ sapta-kalpânujivinaḥ |

na śrīṇōmi na paśyāmi svayaṁ dattāpahāriṇaḥ ॥  
 Indiraḥ prichchhati chāṇḍālīm kim idaṁ pachyatē tvayā ।  
 śva-māmsaṁ surayā siktam kapālēna chitāgninā ॥  
 dēva-Brāhmaṇa-vṛittinām haraṇē niratāś cha yē ।  
 tēshām pāda-rajō-bhītyā charmaṇā pihitam mayā ॥

(usual final verses) śrī-Mahammâyî

## 4

At Hiri-Bidnūr (kasaba hobli), on a virakal in Kalludi-Narasappa's field.

svasti samadhigata-paṇcha-mahā-śabda Pallavānvaya śrī-prithivī-vallabha Palla-  
 va-kula-tilaka śrīman-Noḷambādhirāja Ayyapa-Dēvana maga Anṇiga-Bīra-Noḷam-  
 ba svasti samasta-bhuvana-vinuta Gaṅga-kula-tilaka rājanya-chūdāmaṇi Kōlāla-  
 pura-paramēśvara śrīmat-Piḷduvipatiya maga Nanniya-Gaṅgan-Anṇiy-empa-  
 gaṇḍa Bīra-Noḷambaṁ tāgi Śāntaran-oreyar attidoḍe Noḷambam muḷidu Gaṭav  
 elḍu Isavūra dāṭi. . . . . edeye āne. . . . . rada kālegadol Śāntarana taḷṭ iridu  
 taleyumaṁ oreyman oḍagonḍu āḷḍoṅ oppisi Gaṅga satta Bīra-Noḷamba me-  
 chchi Kilka-nāḍa Piriya-Bidirūra kalnaḍu goṭṭam Gaṅgana makkaḷa makkaḷ-  
 varegaṁ salgaṁ

## 5

At the same village, on a stone in the Chaudē-gauḍa's field.

svasti śrī Noḷambādhirāja prithivī-rājya. . . geye. . Tumaṇṇolaḡaṇa maṇṇidu  
 Bramadāya Rājamana padirkkolaḡ āḷ desege Guṇḍala-ūr āḷiyum okkalu salipo  
 (usual imprecatory phrases)

## 6

At Kallūḍi (same hobli), on a stone near the Gōrugatṭe, east of the village.

śrī āyur-ārōgya-dātāraṁ bhava-vaidyam jagad-gurum ।  
 ādhi-vyādhi-haram vandē para-śaktiyutam Śivam ॥  
 svasti śrī Śaka-varusha 1311 neya Vibhava-saṁvatsarada Âsvayuja-ba 10  
 Garuvâradalu pûrvva-paśchima-samudrâdhipati rājâdhirāja rāja-paramēśvara  
 śrī-vîra-Harihara-Râya-kumâra śrī-pratâpa-Bukka-Râyaru Pengunḍe-paṭṭana-  
 dalli sukha-rājyam geyuttalu ellâ-prajegaḷû sukhadali irabêkâgi jivaṅgaḷig ellâ  
 udakavê prâṇavâgi Penugonḍege Henneya-nadiyanû tarabêkendu śrī-vîra-pra-  
 tâpa-Bukka-Râya châvaḍi-olage daśa-vidyâ-chakravartti jala-sûtrada Siṅgâya-  
 bhaṭṭage nirûpava koṭṭa. . â-Siṅgâya-bhaṭṭanu â-kâluveyam Siruverada kerege  
 tandu â-kâluveya hesaranû Pratâpa-Bukka-Râya-maṇḍalada kâluveyâgi mādisi  
 śâsanavanû barasidanû ॥

33\*



yâvan Mêrur ddharâ yâvad yâvach chandrârkkā-maṇḍalê |  
 Pratâpa-Bukka-bhûpâla tâvad rājâ bhavânagha ||  
 jala-sûtra-svara-śâstrê rasa-vaidyê satya-bhâshâyâm |  
 Rudraya-Singari bhavataḥ sadṛiṣaḥ kô vâ mahitalê śûraḥ ||  
 śrī-Râmachandrâya namaḥ |  
 yasya kêsêshu jîmûtâ nadyas sarvâṅga-sandhishu |  
 kukshau samudrâś chatvâraḥ tasmai tōyâtmanê namaḥ ||  
 maṅgala mahâ śrī śrī śrī

## 7

At Hudûti village (Gôribidnûr hobli),

on the basement of the Garuḍa-kambha near the Âñjanêya temple.

.....ya namaḥ śubham astu || Śaka-varusha 1353 neya Sâdhâraṇa-sam-  
 vatsara-Bhâdrapada-śu 10 Śanivâra Hudûtiya kammâḷa Bommôjana maga  
 Śamôja nilisida Tirumala-dêvara kamba maṅgala mahâ

## 9

At Idagûru (Gôribidnûr hobli), on the top of the door of the Bhimêśvara temple.

śrī-Gaṇâdhipatayê namaḥ Śakâbhyudaya-śaka-varushaṅgaḷu 1330 neya Virôdhi-  
 samvatsara-Âśvîja-śu.....bâgila svârasânayana mādīdavaru Sanna-  
 Timma-vôjana ku.....mâra Śivamôja.....Viśvâmitra-pravara  
 Yajuś-śâ.....râja Râjêndra-Chôḷage ârâdhya-râda avara râjyada Kurubûra  
 Ayyagaḷa kûṭegaḷa darmma (rest illegible)

## 10

At the same village, on a beam of the roof of the veranda of the Râmêdêva temple.

śrī-guru-Gaṇâdhipatayê namaḥ || śrī-Râma svasti śrī vijayâbhyudaya-Śâlivâhana-  
 śaka-varushaṅgaḷu 1767 ne Viśvâvasu-nâma-samvatsara-Chaitra-śuddha-śrī-  
 Râma-navamî i-śubha-divasadalli Hiḍimbâpuri-grâmadolage / śrī-Râma-dêvarige  
 nûtanavâgi kâsî-kelasadinda 12 aṅkaṇa-dêvasthâna kaṭisuvabagye kelavu janaru  
 bhaktâdigala i-puṇya-kelasa-mâḍisidantâddu Śaka-varshaṅgaḷu 1769 ne Pla-  
 vaṅga-samvatsara-Phâlguna-bahuḷa 10 varige sampûrṇa

## 11

At the same village, on a stone near the Mallikârjuna temple.

.....mahâ-śabda Pallavânvaya srī-prithvî-vallabha Pallava-kula-tilakana....  
 .maga Vîra-Noḷamba prithvi-râjyam geyyuttire Irubudalaya..... (rest illegible)

## 13

At Velapi (Goribidnūr hobli), on a stone in the Dodda-bhāvi sthala.

svasti śrī Perumāla-Rāja....pu-Dēva śrī-ma..... Kallahāli-munūru  
āḷge Eṟeyammarasarā Bennattūr āḷge Bhūpūmu keṟeyu kaṭṭidode osedu koṭṭodu  
(back) hi. .kaḷani (usual imprecatory phrases)

## 14

At Chigaṭigere (Goribidnūr hobli), on the basement of the Garuḍa-kambha  
of the Narasiṃha temple.

śrī-Kaduri-Nārasimha-dēvara kambava nillisiddu Tāraṇa-saṃvatsara-Kārtika-  
ba 10 lu | ...rasaya ma....Basavi Rada...ḷa sēve maṅgaḷa mahā śrī śrī

## 15

At the same village, on a stone near Lakkamma's well.

Parābhava-saṃvatsara Bhādrapada-śu 5 lu śrīmatu Chigaṭigere Vodōrayyana  
heṇḍati Lakkamma kaṭṭista bhāvi śrī

## 16

At Hupisēnahalli (same hobli), on a pillar in the bharti-dinne east of the village.

svasti śrī jayābhyudaya-Śaka-varshaṃ 1255 neya Śrīmukha-saṃvatsarada Chai-  
tra-śu 3 Śu-vāradandū śrīmatu-pratāpa-chakravartti Hoyisaḷa-śrī-vīra-Ballāḷa-  
Dēvarasara pradhāna aḷiya-Māchiya-daṇāyakara kumāra Gaṅgi-Dēva-daṇāya-  
karu Penugonḍeya nelaviḍinalli (south face) sukha-saṅkathā-vinōdadiṃ rājyaṃ  
geyyuttam iddu Indeya Śāntiśvara-dēvara kumāra Bommi-dēva-voḍeyarige  
Haruhe-Hosūra-nāḍoḷagana Maṇuvakagoṇkanu Balālapuravāgi ā-chandrārkaṇi  
sarvamānyavāgi dhārā-pūrvakavāgi koṭṭeṇi maṅgaḷa mahā śrī śrī (usual final verse)

## 17

At the same place, on a second pillar.

śubham astu

namas tuṅga-etc. ||

svasti śrī jayābhyudaya-Śaka-varushaṅgaḷu 1354 Paridhāvi-saṃvatsarada Kār-  
tika-(south face) śu 1 śrīman-mahā-maṇḍaḷeśvara śrīman-mahā-rājādhirāja para-  
mēśvara śrī-vīra-Dēva-Rāya-mahārāyaru sthira-rājyaṃ geyutt iralu Balāḷa-  
purada nānā-jātiya maduveya (east face) suṅkavanu darmakke biṭṭar āgi yi-madu-  
veya suṅkavanu āru koṇḍare (usual imprecatory phrases) maṅgaḷa mahā śrī śrī



## 18

At Hālugaṇahalli (same hobli), on a stone north of the Chaudēśvari temple.

śubham astu Parābhava-saṁvatsarada Chaitra-śu 1 lu śrīmatu Nārāyaṇa-Gau-  
ḍana maga Hirī-Timmappanu virara kallu-guḍi kaṭṭista guḍi maṅgaḷa mahā śrī

## 19

At Chikka-Kuragôḍu (same hobli), on a stone near the Āṇjanēya temple.

svasti śrī jayābhyudaya-Śālivāhana-śaka-varusha sâ 1468 Viśvāvasu-saṁvatsara-  
da Chaitra-śu 10 śrīmatu Sadāśiva-Rāyarige puṇyav āgabêku yendu Kandā-  
chārada nāyaka Timmappa-ayanavaru Kurugôḍiya voḷagāg idda dēvadāya  
Brahma-dāya.....nu tamma tande-tāyige puṇyav āgabêk endu biṭṭeū endu  
hākida śāsana-mānyakke ār obbaru tappidaru (usual imprecatory phrases)

## 20

At Marupaḍagu (same hobli), on a stone lying in front of the village entrance.

Nandana-saṁvatsara-Chaitra-śuddha-pañchami śrī-rājādhirāja paramēśvara śrī-  
vira - pratāpa - Venkaṭapati - Rāya aliya ..... Marupaḍugu-grāmaṁ māgu  
(2 lines gone) ..hāraṁ...āyavaḷa ...tuḷike .....maḍuru anyāya.....  
.... (rest illegible)

## 21

At Gaṅgāsamudra (kasaba hobli), on a stone behind the chāvaḍi.

śubham astu svasti śrī jayābhyudaya-Śaka 1472 ne.....  
...śrī-vira-pratāpa śrī-Sadāśiva-Rāya-mahārāyaru prithvī-rājyaṁ gaiyutta  
(rest illegible)

## 22\*

At the same village, on brass plates in possession of Chikka-Saṇṇakempa.

Yittaḍi-śāsanaṁ ||

namas tuṅga-eto. ||

na dharmmād adhikaṁ, .....santi na samudbhavaḥ |

(6 lines are left out as they are quite unintelligible)

svasti śrī vijayābhyudaya-Śālivāhana-śaka-varushambulu 1212† neya Bhāva-  
saṁvatsaraṁ Chaitra-śudha 5 Budhavāraṁ śrī-vira-pratāpa-vira-Bukka-bhū-

\* This inscription is full of mistakes.

† So in the original.

pati-Râyalavâru | Dêva-Râyalavâru Guṇḍama-Râyalavâru | Konthala-dêṣam  
Mânakapaṭṇam purri dora Vulelu-Râya | vâni koḍukulu yêḍuguru  
andâlâlu yekinavâru | vâri.. Śaṅkugonḍa Timmana-gôḍu | Chinna-Timmana-  
gôḍu | Dâsana-gôḍu | Channa-Kêśava-gôḍu | Channana-gôḍu | Yirana-  
gôḍu | Nârâyana-gôḍu | Vuluvulôru-nâda-gôtram | pannenḍu-vêlu-baḷa-  
guṁ gurâlu 100 yinṭivi | yâbai-daṇḍu | nâlgu-avuda-yênugalu | yêḍu-guḍḷu  
âvulu | yêḍu-bhaṇḍlu vaka-bhaṇḍi-minda dravyam erugukoni Vijanâgram  
paṭṇâniki puyiri | râyula bhêṭi ayiri | Râyulu vârinî chûchi châla santôṣam  
paḍiri | vudhâraṇa chêsiri | baṇḍi vapagiṇchiri | Râyalavâru vâriki yinâmu |  
guraṁ | ebhatri | chaurilu | bîmu-penḍemu | avudha-yênugalu mûḍu | ....  
Virûpâksha-Sômêśvaruṇi guḍilô nalla-nilupa-râyi-śâsanam | Râyadattiyartham |  
nârepuyaramulaku apaṇa ayanu | malato vachi digiri | Śaṅkhunugonḍa Tim-  
mana-gauḍu | Baḍagala-nâḍi Narasapa | (others named) pannenḍu-âyagâṇḍlu |  
mala koṭṭi śânti chêsi Râyala kanama | Dêva-Râyalu apaṇa-tîsukoni | Vaḍe-  
Râmana-Bôyiḍu | Bhîmana-Bôyiḍu | bhaṇḍlu 30 koṭataram 12 aralu |  
charavu 1 kôṭalô Chaṅgarâya-svâmi-guḍi 1 Timapa-guḍi 1 Yiragâṇḍlu-guḍi 1  
Ganagiri-simhâsanam Tirumâlige Tirumalâchâryalavâriki tôḍukoni-vachi |  
nâlgu-simhâsanam | 70 yêḍu-saṁstânam doralunu tôḍuvachi | svampannâru-  
dêsa-gauḍalikam tôḍukoni vachi dêṣamukhi-dêṣapâṇḍyavulunu piluchukoni vachi |  
Ganagiri | Dhavagiri | Mumuḍi-paṭṇam Chikkapa-Gauni piluchikôni vachiri |  
Vupalagiri - paṭṇamu .. Peda-Kempa .. -Gauḍuni tôḍukoni vachi | pañchâṅgam  
Tipâ-bhaṭṭuvârinî tôḍukoni vachi | Karkâṭaka-lagnam niebhayim chêsi vûru-  
pêru Kuruḍi anê pêru peṭṭiri guru-svâmulavariki Timmana-gauḍu yichindhi  
guraṁ pâda-kâṇaka yiravai-varâlu | niṇḍa - vuḍagara (here follow details)  
kôṭatarâniki yêsinadi śâsanam râḷḷula.. gôḍumânyam chênîlo baduvulo  
śâsanam râyi 1 paṇḍenḍu âyagâṇḍlu vappitamu || vûriki bali-pila yichi-(back)  
navâḍu Dyâvana-gauḍu | bali-chelinavâḍu mādiga-Yara-Pâpaḍu | Bôgapa  
kaḍava Śaṅku..konḍa Timmana-gauḍu | vâni nagurulô vugrâṇamu-yinṭilô  
agui-mûlalô kaṇajamîlô yêsiyuṇḍêdi dravyam yêsiyuṇḍêdi kaḍâyilu yêḍu |  
bhaṅgâru-pratimalu yêḍu kañichu-koramuṭṭu yêḍu-baruvu | kaṇajam ....  
tyala-râyi | pannenḍu-âyigâṇḍluku mânyam kaṭakinda | dinna-mânyam |  
Brahma-mânyam | dêva-mânyam | baṭu-mânyam | gauni kûṭa-mânyam |  
grâmâniki muṭuvaḷi Râmaṭaṅkilu 10080 Lakshmîpati-varâlu | reṇḍuvêlu  
puttalikâsulu 10050 Buku-bhûpati-Râyalavâru | Guṇḍama-Râyalavâru |  
Ambôji-Râyalavâru | vîri apaṇachâtanu yittadi-śâsanam...yana Baḍagala-  
nâḍi-śîma Virachâri | anumatiṇchi yittadi-śâsanam Timmana-gauniki yichiri |  
putra-mitra-kaḷatrâḍulu samêtaṅḡanu anubhaviṇchukoni sukaṅgâ-vuṇḍamani  
yi-mugguru-râyalavâru yichiri (usual final phrases) dêṣamukhi-dêṣapâṇḍuvulu  
vapitamu Koṇḍavâḍi Koṇḍama-Nâyiḍu aṅki doraku Kuraḍi Channarâya-  
svâmi-guḍilô yichinadi śâsanamu || śrî-Râmu-gatti



## 23

At Mañchēnahalli (Mañchēnahalli hobli), on a copper plate in  
possession of Yajamāna-Timmana-bhaṭṭa.

(Nāgarī characters.)

namas tuṅga-ete. ॥

Harēr līlā-varāhasya daṁśṭrā-daṇḍas sa pātu vaḥ |

Hēm . . . kalaśā yatra dhātrī chhatra-śriyaṁ dadhau ॥

kalyāṇā . . . tad-dhāma pratyūha-timirāpāham |

yad gajō'py Agajōdbhūtam pañchāsyēnōpalālitam ॥

jayati kshīra-jaladhēr jātam savyēkshaṇam Harēḥ |

ālambanam chakōrāṇām amarāyushkaram mahah ॥

tasyāsīt tanayas tapōbhir atulair anvartha-nāmā Budhah |

pautras tasya Purūravā Budha-sutas tasy Âyur asyātmajah |

sañjajñē Nahushō Yayātir abhavat tasmāch cha Pūrus tataḥ |

tad-vamśē Bharatō babhūva nṛipatis tasyābhavachchhantanuḥ |

tat-putrō Vijayōbhimanyur udabhūt tasmāt Suhōtā nṛipah ॥

Nandas tasyāshtamō'bhūchchhibir iti narapaś tasya rājātha Likka-

kshmāpas tat-saptamaś Śrī-patir iti samabhūt Rāja-putrō narēndrah |

tasyāsīt Vijjalēndrō daśama iha nṛipō vīra-Hemāḷi-Rāyas

tasmād ēkō Murārau kṛita-natir udabhūt tasya Mâyāpurīśah ॥

tasyaikō'jani Sōma-Dēva-nṛipatis tasmāch cha rājñas sutō

vīrō Rāghava-Dēva-rāya-nṛipatiś śrī-Chinnamō bhūpatiḥ ॥

Âravīṭi-nagarī-vibhōr abhūt tasya Bukka-dharaṇipatis sutah |

yēna Sālava-Nṛisimha-rājyam apy ēdhamāna-mahasā khilīkṛitam ॥

tasya Gaurāmbikājānēs tanayō vinayōnnataḥ |

vidyā-nidhir viśēsha-jñō vīrō Vijaya-bhūpatiḥ ॥

dayā-nidhēr abhūt tasya dayitālaṅkṛitā guṇaih |

Śaurēr iva mahā-Lakshmiś Śaṅkarasyēva Pārvatī ॥

putra-ratnam tataś ślāghyam pūrva-janma-tapah-phalam |

Mādhavān Madanam Padmā Sēnāpīm Adrijā Śivāt ॥

Jayantam Amarādhiśāt Sachivālabhatātmajam |

Dēva-Rāyam mahīpālam dāritārāti-maṇḍalam ॥

vikramē Vikramādityam bhōgē Bhōjam ivāparam |

Rājarājam vitarāṇē rājānam yam prachakshatē ॥

Yaśasvinām agrasarasya yasya paṭṭābhishēkē nija-pārthivēndōḥ |

dānāmbu-pūrsair abhishichyamānā dēvi-padam bhūmir iyam bibharti ॥

rājādhirājas tējasvī śrī-rāja-paramēśvarah |

mūru-rāyara-gaṇḍākhyah para-rāya-bhayaṅkarah ॥

bhāshātīlaṅghi-bhūpāla-bhujaṅga-birudōnnataḥ |

śiṣṭa-saṁrakshaṇa-parō dusṭa-śārdūla-mardanaḥ ॥

aribha-gaṇḍa-bhēruṇḍō Hari-bhakti-sudhānidhiḥ |  
 pratyarthī-samidhō hutvā pratāpāgnau raṇāṅkaṇē |  
 prāptaś śrī-[vīra]-vijaya-lakshmī-pāṇi-grahōtsavam |  
 śrī-Tuṅgabhadrā-nikaṭē nagarē Vijayāhvayē |  
 pitryam śimbāsanam prāpya pālayan pṛithivīm imām |  
 puṇya-ślōkāgragaṇyō'sau Dēva-Rāyō mahīpatiḥ |  
 Tuṅgabhadrā-nadī-tirē Virūpākshasya sannidhau |  
 vēda-nētrāgni-bhū-samjñā-gaṇitē Śaka-vatsarē |  
 Chitrabhānan tu Vaiśākhē paurṇamyām Bhaumavāsarē |  
 śrīmad-Ghanagirēr dēśē Pinākinyāś cha pūrvakē |  
 Mañchēpally-antarvālītē naiṛityām samupasthitam |  
 Kōṭagānākhyā-śailasya paśchimē chaiva samsthitam |  
 Kōṭagārapalli-grāmasya vāyavyām samupasthitam |  
 Sādēpally-agrahārasya pūrvataś chaiva samsthitam |  
 grāmam tu Brahmapally-ākhyām sarva-sasyōpaśōbhitam |  
 dattavān dvija-varyāya vēda-vēdānta-vēdinē |  
 nijāśritāya viprāya Bhāradvāja-sa-gōtriṇē |  
 Bahvrichē Subbānāryāya Vēṅkaṭākhyā-prapautriṇē |  
 Rāmā-bhaṭṭārya-pautrāya Nāṇja-bhaṭṭārya-putriṇē |  
 śrī-Virūpāksha-su-prītyai Dēva-Rāyō mahīpatiḥ |  
 sa-hiraṇya-payō-dhārā-pūrvakam dattavān mudā |  
 nidhi-nikshēpa-pāshāṇa-siddha-sādhyā-samanvitam |  
 akshīṇy-āgāmi-samyuktam vipra-bhōgyam sa-bhūruham |  
 dānasyādhamanasyāpi vikrayasyāpi sammataḥ |  
 vāpī-kūpa-taṭākādi-jalāśaya-samanvitam |  
 sarvamānyam chatus-sīmā-samyutam cha samantataḥ |  
 dattavān dvija-varyāya Dēva-Rāyō mahīpatiḥ |  
 putra-pautrādibhiś chaiva bhōjyam ā-chandra-tārakam |  
 tad idam dharma-śīlasya Dēva-Rāyō mahā-prabhuḥ |  
 śāsanam pradadau nityam bhavēd ā-chandra-tārakam |  
 sīmānōsyāgrahārasya likhyantē dēśa-bhāṣayā |

(rest contains details of boundaries and usual final verses)

## 24

At Dyāvaratoṇḍapalli,

majare of Haḷēhaḷli (same hobli), on a rock in Bombagā's field.

śubham astu Haḷeyahaḷige pratināmavāda Yimmadinarasiṅgarāyapurada  
 kālupaḷi Varadanahaḷli



## 25

At Upparahalli (Mañchēnahalli hobli), on a stone at the village entrance.

śubham astu svasti śrī jayābhyudaya-Śālivāhana-śaka-varuṣaṅgaḷu 1506....  
 .... raṇa-saṁvatsarada Kārtika-śu 12 lu Śrī-Raṅga-Rāyaru Tirumaleya  
 Penagoṇḍeya.....ka-puravoḷage Upparahalliya-grāmavanu sarvamānya-  
 agrahāravāgi ā-chandrārka-sthāyiyāgi dhārey eradu koṭaru amṛitapaḍi  
 ..... tamma tande Hiriya-Bōrappa-gaūḍarigū tamma gurugaḷigū  
 puṇyav āgabēk endu sarva-namasya-agrahāravāgi dhārey eradu koṭeū (usual  
 final phrases) koṭṭa śilā-śāsana maṅgaḷa mahā śrī śrī

## 26

At the same village, on a stone near the Basavana kaṭṭe.

śubham astu svasti śrī vijayābhyudaya-Śālivāhana-śaka-varuṣaṅgaḷu sâ 1506  
 Sādhāraṇa-saṁvatsarada Kārtika-śu 12 lu ..... Tirumaleya Pena-  
 goṇḍeya.....ayanavarige Upparahalliya-grāma ..... agrahāravāgi  
 (rest illegible)

## 27

At the same village,

on a stone at the boundary of Basavanahalli and Chīlēnahalli.

Saumya-saṁvatsarada Vaiśākha-śu 15 lu śrīmad-rājādhirāja rāja-paramēśvara  
 śrī-vīra-pratāpa śrī-vīra-Veṅkaṭapati-Dēva-mahārāyara kāryakke kartarāda  
 Haḍapa-Veṅkaṭapa-Nāyaka-kumārārāda Haḍapa-Pāpi-Nāyaka-kārya-kartarāda  
 Giriyājapa Upparahalliya gaṇḍa Śi ..... vakahalliya  
 prajāgaḷu... (back) śāsanada vōlē-kramav ent endare yī-Basavanahalli paḍu-  
 valu Sudekuṇṭe keḷagaṇa holavanu Chīlēnahalli-gadde ८ I gaddēnu nīnage  
 mānyavāgi koṭev āda-kāraṇa nīnu putra-pautra (rest illegible)

## 28

At Miṇakanagurki (same hobli), on a rock in Patēl's karaga-field.

(Nāgarī characters.)

śubham astu svasti śrī.....Śālivāhana....1433 neya Prammōda-vatsarada  
 Āśvayuja-śuddha 15.....Rāhu-grahaṇa-puṇya-kāladalli śrīman-mahārājā-  
 dhirāja rāja-paramēśvara śrī-vīra-pratāpa-Kṛishṇa-Rāya-mahārāya prithvī-  
 rājyam geyuvadaralli śrī-Kṛishṇa-Rāya-mahārāya (4 lines effaced) mānyavāgi  
 dhārey eradu koṭa chatus-sīmā (rest effaced)

## 32

At Arakunda (same hobli), on a stone in front of the Âñjanéya temple.

śrīmatē Rāmānujāya namaḥ vêda-mârga-pratishṭhâchâry Âlvâr śrī-Tirumale-  
Penugonḍe-Narasimha - Tâtâchârya-ayyanavarige Râma-Râja - apanêli Soṇa-  
gaṇḍara sarvamânyada Arikunda śrī

## 34

At Kadiridēvarahaḷli (Tonḍēbhâvi hobli), on a stone in front of the  
Narasimhasvâmi temple.

Śrīmukha-saṁvatsarada Mâga-ṣu-pâḍyadalû śrīmatu Kova-Nâyakara Gayyapla-  
Nâyakaru Kadiri-dēvara guḍiya maṇṭapavanu kaṭisidanu

## 36

At Halkûru (Bommasandra hobli), on a wall of the Sômēśvara temple.

svasti śrī vijayâbhyudaya-Śâlivâhana-śaka-varusha 1445 nê Svabhânu-saṁvat-  
sarada Vaiśâka-ṣu 15 lu śrī-mahârâja-paramēśvara śrī-Kṛishṇa-Râya-mahârâ-  
yara ûligada Mâlapa-Nâyaka-ayanavarige dharmavâgi pradâni-Sarvarasaya-  
navaru Halukûra Sômēśvara-dēvarige pratipâlisi mâḷisida jîṇa-uddhârada  
kalu-vesada sêve ara . . . . . adhikâri Vanasayana ûligada Siddayanu

## 37

At the same village, on the door frame of the Sômēśvara temple.

śrī Alakûru śrī-Channa-Sômēśvara-svâmi-mandira-dharma-sthânamam Beṅga-  
lûru śrīmad-Vîra-Śaiva-Gubbi-Rudrâkhyâ-tanûja Tôṭadâryaḥ kârya-kartâ || Śâli-  
vâhana-śaka 1809 nê vartamâna-Sarvajitu-saṁvatsara-Vaiśâkha-mâsadalli nir-  
misidanu || san 1887 nê isvî ||

## 38

At the same village, on a stone attached to the Basavanna kaṭṭe.

śrī-Sômēśvara Śâlivâhana-śaka-varusha 1426 nê varushadalu Raktâkshi-saṁvat-  
sarada Kârtika-ṣu 15 Guru-sôma-grahana-punya-kâladalû Lakyada Lin . . Voḍe-  
yaru Sômēśvara-dēvara guḍi-gôpura-prâkâra-ratna-ûtsaha-paḍitara-aṅga-raṅga-  
vaibhavanu tri-sandhyâ-kâlada naivēdyakk ivaru voḍeyarige liṅgârchaneya  
Rudrâ . . avanu mâḍikonḍu Nañja-Râyage hêlalikkâgi â-Nañja-Râyānu vîra-pra-  
tâpa-Narasimha-Râyāyige hêlalâgi Sômēśvarage Halukûra sa-hiraṇyôḍaka-dâna-  
dhârâ-pûrvakavâgi â-chandrârka-sthâyiyâgi samarpisidaru | Sômēśvara (usual  
final verse)

34 \*



## 40

At Siṅganahalli (same hobli), on the Āñjanēya stone in the Gódehola.

Si.....saṁvatsarada Mārgasira-ba I Ādivāradandu.....pratāpa.....  
Hoysaṇa śrī-vīra-Ballāḷa-Dēvarasaru sukha-saṁkathā-vinōdadinṁ rājyaṁ geyyu-  
ttav iralu (stops here)

## 41

At Kāchamāchēnahalli (same hobli), on a stone in Survey No. 93.

svasti śrīman-mahā-maṇḍalēśvaraṁ Talekāḍu-Koṅgu-Naṅgali-Banavāsi-Halasige-  
Hānuṅgall-Uchchaṅgi-goṇḍa Hoysaḷa-vīra-Ballāḷa-Dēvara rājyada Śārvari-  
saṁvatsaradallu śrīman-mahā-pradhānaṁ śrī-karaṇada heggaḍe Yerayanṇanum  
daṇḍanāyaka Bila-Gōvindarasaruṁ Ummaḍiya bavarakke naḍadalli Pōchiya-  
Keriya-nāyakalu tale-gottu haḍada netra-ppaṭṭu Nāgāchāriya kereyanu Kūḍa-  
lūra mahājanaṅgaḷu nakara-nānā-dēśiya munde makkaḷu-makkaḷu tara.....  
ā-chandrārka-sthāyiyāgi koṭṭa bhūmiyan aḷidavaṅge (usual final phrases)

## 42

At Koṇḍāpura (same hobli), on a stone in Koḍla-Nāyaka's assessed land.

.....Virōdhi-nāma-saṁvatsarada Āśvīja-ṣu 10 lu Hosūra-sammatina  
dēśa-mukhi dēśapāṇḍe dēśi-karaṇi Sahigoṇḍa-Nāyakage baraṣi koṭṭa kāgada...  
kramav ent endare Hosūra simege saluva Erapanahaḷlige pratināmadhēyavā-  
da Koṇḍāpuravannu nūtanavāgi kōṭe kaṭṭisi praje tandu grāma tumbu-māḍisi  
vechcha aramane kipāyatu tiḷidu yī-grāma-baḷiya kaṭṭu-koḍagi-mānyavāgi  
maṇu 2½ holavannu nēmuke māḍi koṭṭu yiruvadarinda yī-grāmada kōṭe kaṭṭi-  
si.....māḍi yī-holavannu ninna putra-pavutra-pāramparyavāgi anubha-  
visikoṇḍu yiruvadu.....

## 43

At Dyāvarahalli (same hobli), on a stone in Veṅkaṭaramaṇappa's grove.

namas tuṅga-eto. ||

svasti śrī vijayābhyudaya-Śālivāhana-śaka-varuṣaṅgaḷu 1715 sandu vartamānav-  
āda Pramādīcha-saṁ-Mārgasira-ṣu 15.....Halukūru-jahagīrudāru Mīra-  
Ahammada-Sā-komāru Mīra-Husēna-Sā-rige rā || Mākāḷidurgada subhēdāru  
Mīra-Ali-Bēga-Sā baraṣi koṭṭa kaṭṭu-koḍagi-mānya Dēvarahalli-grāmakke vā-  
yavyakke nūtanavāgi kōṭe kaṭṭiśidarinda nimage maṇuvu-hāḷita bījavari ha  
(rest illegible)

## 44

At the same village, on a stone in the Venkatarāmanappa's assessed field.

Ilajaratu Tīpu-Sulatāna-Pāchāvaravara appaṇeyalu svasti śrī vijayābhyudaya-  
 Śālivāhana-śaka-varusha 1719 nē vartamānavāda Kālayukti-saṁvatsārada nija-  
 Śrāvaṇa-śuddha 5 yalu śrīmatu Mākālidurgada amaladāra (y)Ahumada Vusa-  
 māna-Sāhēbaravaru Halukūru-Mīra-Husēna-Sāhēbaravarige barasikoṭṭa kerē-  
 kaṭṭu-kodagi-śyāsana-kramav ent endare Mākālidurgada sīmege saluva Malada-  
 kere-hōbaḷi Dyāvarahaḷli-grāmada baḷiya hostāgi nīvu kaṭisi yiruva kerege  
 kaṭu-kodage-bage hajūru hukkuṁ . . ā-prakārakke nimage koḍisiyiruva bhūmi  
 yī-Dyāvarahaḷli-grāmakke uttaravāgi Timmanahaḷli-kerey-oḷagaṇa gadde-bhūmi  
 maṇuvu kha 1 . . . . . haḷli vupagrāma-Chandrahaḷli-baḷiya beddalu hola-  
 bhūmi (rest illegible)

## 45

At Keṅkere (same hobli),

on a stone at the entrance of the Lakshmi-Narasimha temple.

śubham astu svasti śrī jayābhyudaya-Śālivāhana-śaka-varushambulu ? 1556  
 agunēṭi Yuva-saṁvatsara-Pushya-ba 2 lu śrīman-mahārāya . . . . Dēva-Rāya .  
 . . . . . Vijayānagara (rest effaced)

## 46

At Hosūru (Hosūru hobli),

on copper plates in possession of Jaṭāvallabha, Paṭēl of Ramāpura.

[16] śrī-Gaṇādhīpatayē namaḥ || namas tuṅga-eto. ||  
 avyād avyāhataiśvarya-kāraṇō Vāraṇānanah |  
 varadas tīvra-timira-mihirō Hara-nandanah ||  
 śrīmān ādi-Varāhō yah śriyam diśatu bhūyasīm |  
 gādham ālīngitā yēna mēdinī mōdatē sadā ||  
 asti kaustubha-māṇikya-kāmadhēnu-sahōdaraḥ |  
 Rāmānujah kalānāthaḥ kshīra-sāgara-sambhavaḥ ||  
 uda[bhūd] anvayē tasya Yadu-nāmā mahīpatiḥ |  
 pālītā yat-kulīnēna Vāsudēvēna mēdinī ||  
 tat-kulē Bukka-nāmā yah kīrti-śauryya-vichakshaṇah |  
 \*Magāmbikābhavad rājñi Lakshmīr iva Harēr yathā ||  
 abhūt tasya kulē śrīmān abhaṅgura-guṇōdayah |  
 apāsta-duritā . . . Saṅgamō nāma bhūpatiḥ ||  
 Mālāmbikā bhavat patnī yasya rājñah śuchi-smitā  
 Damayantī Nalasyēva Indrasyēva yathā Śachī ||

\* So in the original.



âsan Hariharah Kampô Bukka-Râya-mahîpatih |  
 Mârapô Muddapaś chēti kumârās tasya bhûpatēh ||  
 pañchânâm madhyagas tēshâm prakhyâtô Bukka-bhûpatih |  
 prachanda-vikramô madhyē Pāṇḍavânâm ivârjunah ||  
 bhaṅgâh Kaliṅgâ mita-śaurya-vṛittēh  
 Vaṅgâ vibhinnâṅga-vighôrṇa-nêtrâh |  
 Ândhrâś cha randhrâṇi viśanti yasya  
 bâhûgra-khadgēna viśiryamânâh ||  
 Turushkâś śushka-vadanâh Pāṇḍya-bhûpâh palâyitâh |  
 sva-bhujârjita-vîryēna tasmin rājyaṁ praśâsati ||  
 Bukka-Râyô'bhavachchhrînân bhujârjita-parâkramah |  
 mēdinîva prajā yēna sva-putrân iva rakshitâh ||  
 rājâdhirâjas tē[IIa]jasvi yô rāja-paramēśvarah |  
 bhâshâ-laṅghita-bhûpâla-bhujâṅgama-vihaṅgamah ||  
 rāja-rāja-bhujâṅgô yah para-râya-bhayaṅkarah |  
 Hindurâya-Suratrâṇa ity êtair upaśôbbitah ||  
 Vidyâbhîdhâna-nagarî vijayônnati-śâlinî |  
 Vidyâranya-kṛitâ tasyâm ratna-simhâsanē sthitah ||  
 yasmîn shôḍaśa-dânânâm dharâyâm pariśôbbhitē |  
 dânambu-dhârâyâ tasya vardhatē dharma-pâdapah ||  
 alaṅkṛitē Śakasyâbdē \*rasa-bhû-nayanēndubhih |  
 Târaṇâbdē Chaitra-mâse navamyâm śukla-pakshakē ||  
 Pampâyâm Bhâskara-kshêtrē Virûpâkshasya sannidhau |  
 Âpastambâkhyâ-sûtrâya Bhâradvâjânvavâyinē ||  
 Yâjushânâm varēnyâya sakalâgama-vēdinē |  
 ashtâdaśa-purânânâm abhijñâtârtha-vēdinē || \*  
 ashta-bhâshâ-kavitva-srî-vânî-vijita-sampadē |  
 Sômâya Nâchanâmbôdhēh sômâyâmita-tējasē ||  
 Guttidurgâbbidhē rājyē Kôḍûrâkhyâ-mahîtalē |  
 Penna-mâgaṇi-vikhyâtē sarva-sasyôpaśobhitē ||  
 Kôḍûru-Nâgamallâkhyâ-dinnâbhyâm api paśchimaṁ |  
 grâmôttamâ . . . makûrôḥ prâchyâm diśi samanvitam ||  
 Ūruchintala-nâmnâś cha grâmâd dakshiṇa-samsthitam |  
 Vaṅgalûr-Kôḍutâlâbhyâm uttarâśâm upâśritam ||  
 Pinâkinî-tatē Peñchukaladinnâhvayam purâ |  
 Bukkarâyapurâkhyâtam pratinâmnâ cha śôbbitam ||  
 nidhi-nikshêpa-samyuktam jala-pâshana-samyutam |  
 akshîṇy-âgâmi-sahitam siddha-sâdhya-samanvitam ||  
 ashta-bhôgam idam sarvamânyam â-chandra-târakam |  
 sa-hiraṇya-payôdhârâ-pûrvakam dattavân mudâ ||

\* So in the original.



[illegible][illegible][illegible][illegible]



ॐ नमो भगवते वासुदेवाय ॥ १ ॥  
 श्रीकृष्णाय नमः ॥ २ ॥  
 श्रीगुरुभ्यो नमः ॥ ३ ॥  
 श्रीगणेशाय नमः ॥ ४ ॥  
 श्रीविष्णवे नमः ॥ ५ ॥  
 श्रीशिवाय नमः ॥ ६ ॥  
 श्रीब्रह्मणे नमः ॥ ७ ॥  
 श्रीमहादेवाय नमः ॥ ८ ॥  
 श्रीनारायणाय नमः ॥ ९ ॥  
 श्रीरामाय नमः ॥ १० ॥  
 श्रीकृष्णाय नमः ॥ ११ ॥  
 श्रीगुरुभ्यो नमः ॥ १२ ॥  
 श्रीगणेशाय नमः ॥ १३ ॥  
 श्रीविष्णवे नमः ॥ १४ ॥  
 श्रीशिवाय नमः ॥ १५ ॥  
 श्रीब्रह्मणे नमः ॥ १६ ॥  
 श्रीमहादेवाय नमः ॥ १७ ॥  
 श्रीनारायणाय नमः ॥ १८ ॥  
 श्रीरामाय नमः ॥ १९ ॥  
 श्रीकृष्णाय नमः ॥ २० ॥

[illegible][illegible][illegible]



śrīman-Nâchana-Sômâkhyâ-mahâ-kavi-varô'pyatha |  
 râjânam âśisham chaiva chirañjîvi bhavaty iti ||  
 svayam anvakarôd vṛittir daśôttara-śataṁ kavîḥ |  
 shaṭ-trimśad atra bhâgâḥ syuḥ yajamânâhvayâ tataḥ ||

(here follow names etc. of vṛittidâra and the details of their vṛittis)

idam akhila-Râja-śêkhara-madhukara-jhênkâra-gîta-mâhâtmyam |  
 śrīmad-Bukka-Râjendra-nṛipatêś śâsanam achalaika-pârijâtasya ||  
 Âtrêyanâṁ Yâjushî Kôtidêvâ-  
 râdhyâchâryasyâṅgajô Vâdha-mûrtiḥ |  
 chakrê samyak Śarva-śâstra-pravīṇaḥ  
 ślôkân êtân Mallanârâdhyâ-varyah ||  
 tvashṭrâ tachchhâsanam svâmi-śâsanêna vinirmitam |  
 śâsanâchârya-varyêṇa Nâgi-Dêvêna śilpinâ ||

(usual final verses)

śrī-Virûpâksha (in Kannada characters)

#### 47

At the same village, on copper plates in possession of Paṭêl Jaṭâvallabha.

[Ib] svastî jitam bhagavatâ gata-ghana-gaganâbhêna Padmanâbhêna śrīmaj-Jâhna-  
 vêya - kulâmala - vyômâvabhâsana - bhâskarah sva-khalgaika-prahâra - khaṇḍita-  
 mahâ-śilâ-stambha - labdha - bala - parâkramô dâruṇâri-gaṇa - vidâraṇôpalabdha-  
 vrapa-vibhûshaṇa-vibhûshitah Kâṇvâyana-sa-gôtraḥ śrīmat-Koṅgaṇi - varmma-  
 dharmma-mahâdhirâjaḥ tasya putraḥ pitur anvâgata-guṇa-yuktô vidyâ-vinaya-  
 vihita-vṛittah samyak-prajâ-pâlana-mâtrâdhigata-râjya-prayôjanô vidvat-kavi-  
 kâñchana-nikashôpalabhûtô nîti-śâstrasya vaktri-prayôktri-kuśalô Dattaka-sûtra-  
 vṛitêḥ prapêtâ śrīman Mâdhava-mahâdhirâjaḥ tat-putraḥ pitri-paitâ[IIa]maha-  
 guṇa-yuktô'nêka-châturddanta - yuddhâvâpta - chatur-udadhi-salilâsvâdita-yaśâḥ  
 śrīmad-Harivarmma-mahâdhirâjaḥ tat-putrô dvija-guru-dêvatâ-pûjana-parô Nâ-  
 râyaṇa-charaṇânudhyâtaḥ śrīman Vishṇugôpa-mahâdhirâjaḥ tat-putraḥ Tryam-  
 baka-charaṇâmbhôruha-rajag-pavitrikritôttamâṅgaḥ sva-bhujâ-bala-parâkrama-  
 kraya-kṛita-râjyah Kali - yuga - bala - pañkâvasanna - dharmma - vṛishôddharâṇa-  
 nitya-sannaddhaḥ śrīman Mâdhava-mahâdhirâjaḥ tat-putraḥ śrīmat-Kadamba-  
 kula-gagana-gabhaṣṭimâlinah Kṛishṇavarmma-mahâdhirâjasya priya-bhâginêyô  
 vidyâ-vinayâtiśaya-paripûritântarâtmâ niravagraha-pradhâna-śauryyô vidvatsu  
 prathama-ganyaḥ śrīman Koṅgaṇi-mahâdhirâjaḥ Avinîta-nâmâ tat-putrô vijim-  
 bhamâṇa-śakti-trayaḥ Audari-Âla[IIb]ttûr-Porulaṇṇe-Pennagarâdy-anêka-samara-  
 mukha - makha-huta - prabata - śûra - purusha - paśûpahâra - vighasa - vibastîkṛita-  
 Kṛitântâgnimukhaḥ Kirâtârjjuniya - pañchâdaśa - sargga - tîkâkârô Durvvinîta-  
 nâmadhêyah tasya putrô durddânta-vimardda-vimṛidita - viśvambharâdhipa-  
 mauḷi - mâlâ - makaranda - puñja - piñjarîkriyamâṇa - charaṇa - yugala-naḷinô Mu-



shkara - nâmadhêyah tasya putraḥ chaturddaśa - vidyâsthânâdhigata-vimala-  
matih viśêshatô'navasêshasya nîti-śâstrasya vaktri-prayôktri-kuśalô ripu-timira-  
nikara - nirâkaraṇôdaya - bhâskaraḥ Śrîvikrama - prathita - nâmadhêyah tasya  
putraḥ anêka-samara - sampâdita-vijṛimbhita-dvirada - radana - kuliśâbhighâta-  
vraṇa - saṁrûḍha - bhâsvad - vijaya - lakshana - lakshikṛita - viśâla - vakshas-sthala-  
sama[IIIa]dhigata-sakala-śâstrârthta-tatva - samârâdhita - tri-varggô niravadya-  
charita - pratidinam-abhivarddhamâna-prabhâvô Bhûvikrama-nâmadhêyah api  
cha |

nânâ-hêti-prahâra-pravighaṭita-bhaṭôrash-kavâtôthitâsṛig-  
dhârâsvâda-pramatta-dvipa-śata-charaṇa-kshôda-sammardda-bhîmê |  
saṅgrâmê Pallavêndram narapatim ajayad yô Vilandâbhîdhânê  
Râjâ Śrîvallabhâkhyas samara-śata-jayâvâpta-lakshmî-vilâsaḥ ||  
tasyânujô nata-narêndra-kirîta-kôṭi-  
ratnârkkâ-dîdhitî-virâjita-pâda-padmah |  
Lakshmyâ svayam vṛita-patir Nava-Kâma-nâmâ  
śishta-priyô'rigana-dâraṇa-gîta-kîrttiḥ ||

tasya Koṅgaṇi-mahârâjasya Śivamârâpara-nâmadhêyasya pautraḥ samavanata-  
samasta-sâmantha - makuta-taṭa-ghaṭita - bahala-ratna - vilasad - amara-dhanush-  
khaṇḍa-maṇḍita-charaṇa-nakha-maṇḍalô Nârâyaṇa-charaṇa-nihita-bhaktih śûra-  
pu[IIIb]rusha-turaga-nara-vâraṇa-ghaṭâ-saṅghaṭṭa-dârūṇa-samara-śirasi nihi-  
tâtma-kôpô Bhîma-kôpaḥ | prakata-rati-samaya-samanuvarttana-chatura-yuvatî-  
jana-lôka-dhûrttô loka-dhûrttaḥ su-durddharânêka - yuddha - mûrddha-labdha-  
vijaya-sampad âhita-gaja-ghaṭâ-kêsarî Râjakêsarî api cha ||

yô Gaṅgânvaya-nirmmalâmbara-tala-vyâbhâsana-prôllasan-  
mârttaṇḍô'ri-bhayaṅkaraḥ śubhakarâḥ san-mârgga-rakshâkaraḥ |  
saurâjyam samupêtya râja-samîtau râjan guṇair uttamaiḥ  
râjâ Śrîpurushaś chiram vijayatê râjanya-chûḍâmaniḥ ||  
Kâmô râmâsu châpê Daśaratha-tanayô vikramê Jâmadagnyaḥ  
prâjyaiśvaryê Balârir babu-mahasi raviś sva-prabhutvê Dhanêśaḥ |  
bhûyô vikhyâta-śaktis sphuṭataram akhila-prâṇa-bhâjâm vidhâtâ  
Dhâtrâ sṛishtaḥ prajânâm patir iti kavayô yam praśamsanti nityam ||

tê[IVa]na pratidina - pravṛitta - mahâ-dâna-janîta - puṇyâha - ghôsha-mukharita-  
mandirôdarêṇa Śrîpurusha - prathama - nâmadhêyêṇa Pṛithuvî-Koṅgaṇi-mahâ-  
râjaḥ || tēnēdam akhilam budbuda-chalam jîva-lôkam avalôkya chatur-aśity-  
uttarêshu shaṭ-chhatêshu Śaka-varshêshu samatitêshu Mânyapuram adhivasati  
vijaya-skandhâvârê Vaiśâkha-mâsi sôma-grahanê Viśâkhâ-nakshatrê Śukravârê  
Kâśyapa-gôtrâya Mâraśarmmanah putrâya Tôlûr-vvâstavyâya Mâdhavaśar-  
mmanê Vâjasanêya-vêda-vi[IVb]dê Elaiṇ-Gûḍalûr-mMaṇiyâchi-Gûḍalûr-pPaṇuvi-  
Śrîpuram iti chaturshu grâmêshu grâmanî prati-dvâdaśa-khaṇḍikâvapana-sam-  
mita-śâlyâdi-vapana-yôgyam bhûmi-tri-kuḍaba-sammitâvapana-mâtram grîha-

sthānam trimśa-kudāba-sammitam mūrpāl dvi-khaṇḍikā-vapana-sammitam  
tōṭa-kshētram trimśat-khaṇḍikā-vapana-sammitam priyaṅgav-ādi-vapana-yōgyam  
āraṇyam cha dattam ētat sarvvaṁ sarvva-parihārōpētam udaka-pūrvvaṁ  
\*dattaḥ | asya dānasya sākshiṇaḥ Shaṇṇavata-sahasra-vishaya-prakṛitayaḥ ||  
[Va]pi chātra Manu-gītās ślōkā (usual final verses) yō rakshati sa puṇyabhāg  
bhavati Viśvakarmamēṇa likhitam

## 48

On copper plates of the same village.

[I b] svasti śrī-Mānavya-sa-gōtrāṇām Hārītī-putrāṇām mātṛi-gaṇa-samvarddhi-  
tānām Svāmi-Mahāsēna-pādānudhyātānām ... Chalukyānām samṛiddhimad-rājya-  
paramparāyāta-vaṁśa-tilakō aśvamēdhāvabhṛitha-snāna-pavitṛikṛitōttamāṅgaḥ  
Polakēśīty-abhikhyāta-nāmadhēyō Raṇa-Vikrama-dvītīya-[II a] nāmadhēyaḥ tad-  
anantaram Harshavarddhana-jita-Satyāśrayam sva-priya-sutā sva-bhāshayā  
Ambērēty āvijñāpitas san Mahā-Māgha-pauruṇamāsyāyā Saṅgama-tīrthē sōma-  
grahanē sa-hiraṇya-sōdakam Ātrēya-gōtrēbhyō trayōdaśēbhyāḥ Kauśika-gōtrē-  
bhyāḥ pañchabhyāḥ Kāśyapa-gōtrēbhyāḥ tribhyāḥ Kauṇḍīya-gōtrē tri[bhyāḥ]  
[II b] Kauśika-gōtrēbhyas tribhyāḥ Sāvarnṇika-gōtrābhyām dvābhyām Bhāra-  
dvāja-gōtraḥ ēkaḥ Śaunaka-gōtraḥ ēkaḥ ētēbhyō mahā-Brāhmaṇēbhyāḥ vidita-  
vēda-vidbhyāḥ shaṭ-karma-niratēbhyāḥ ēka-trimśadbhyō Brāhmaṇēbhyāḥ  
Kaṇikal-vishayē sva-bhāshayā Periyāḷa-nāma-grāmanam dattam Manu-gīta-  
ślōkam udāharanti || (III a) (usual final verses)

## 49

At the same village, on a stone in the burial ground.

svasti śrī. . . . . pratāpa-chakravartti Hoyasaṇa śrī-vīra-Ballāḷa-Dēvarasaru Ho-  
saviḍinoḷu sukha-saṅkathā-vinōdadinṁ rājyam geyvuttam. . . . .

## 50

At the same village, on a pillar of the mosque in the fort.

(South face) svasti śrīmatu rājādhirāja rāja-paramēśvara śrī-vīra-pratāpa Dēva-  
Rāya-mahārāyaru sāmrajyādi (west face) svasti śrīmatu Krōdhana-samvatsarada  
Māgha-śuddha 5 Â śrīma-śrī-mahā-pṛa (stops here)

## 51

At Maḷalūru (same hobli), on the Basavaṇṇa-stone behind the Īśvara temple.

svasti śrīmatu pratāpa-chakravarti Hoyisaṇa-śrī-vīra-Ballāḷa-Dēvarasaru Dōra-  
samudrada neleviḍinoḷu sukha-saṅkathā-vinōdadinṁ rājyam geyuttam iddalli

\* So in the original.



śrīman-mahā-sāmantādhipatīy Appagalli Pālyeya-Nāyakana maga Kallaya-Nāyakanu tñ āluva Haryhe-Hosaūra-nāḍoḷage Maḷalūra sthālavanu chatus-sī  
(rest illegible)

## 52

At Mudigere (same hobli), on a stone right-side of the main entrance  
of the Chennakēśvara temple.

śubham astu svastī śrī vijayābhyudaya-Śālivāhana-śaka-varuṣhaṅgaḷu 1487 neya  
nāḍa . . Krōdhana-saṁvatsarada Kārtika-śuddha 15 lu sōmōparāga-kāladalli śrī-  
man-mahārājādhirāja rāja-paramēśvara śrī-vīra-pratāpa Sadāśiva-Rāya-mahā-  
rāyaru prithvī-sāmrājyaṁ gaiyutt iralu Sadāśiva-Rāya-mahārāyara nirūpadin-  
ḍalu Tirumala-Rājayyanavara appaṇeyiṇḍalū śrīman-mahā-Āvatiya-nāḍa prabhu  
Soṇapa-Gaṇḍa-ayyanavaru Sadāśiva-Rāya-mahārāyarigū Tirumala-Rājayyanava-  
rigū komārarigū akṣhayavāda puṇya āgabēk endu tamma mātā-pitṛigaḷigū akṣha-  
ya-puṇya-lōka-prāptiy āgabēk endu sōma-grahaṇa-puṇya-kāladalli chatuṛ-daśa-  
chhappannādhiśvaranāḍa Hosaūra-nāḍa Mudigereya śrī-Chenna-Kēśava-dēvara  
amṛita-paḍi-dīpārādhane-pāñchaparva-ratha-utsaha-muntāda sēve ā-chandrārka  
vāgi naḍiyabēk endu Mudigereya-grāmavanu sa - hiraṇyōḍaka - dāna - dhārā-  
pūrvakavāgi Chenna-Kēśava-dēvara śrī-pāḍakke samarpisidevu (usual final phrases)  
sthāna-mānya pūrva-mariyāde || ślōka (usual final verses)

## 53

At Guṇḍāpura (same hobli), on a rock in the Āñjanēya-guṭṭa east of the village,  
śrī Tiruveṅgaḷappa svastī śrī vijayābhyudaya-Śālivāhana-śaka-varuṣhaṅgaḷu  
1403 sanda Plava-saṁvatsarada Māgha-śu 4 Sōmavāradaḷu Penugonḍeya pra-  
dhāna Mallarasara umbaḷiya Kādalaūṇṇiya-grāmadaḷū bēṭey-avasaraḍalu chi-  
ttayisi Vaśiṣṭha-gōtrada Rik-śākheya . . . . . gaḷa maga adhikāri Nā-  
raṇa-dēvana kaiyalu koṇḍa . . . . . kalaśadi dīpa-māleya kalla-  
kambha khilavā . . . . . kuṇṭeya . . . . . dēvar-amṛita-paḍi-naivēdyake Mal-  
larasa-Voḍeyara kaiyyalū . . . . . dīpārāadhanega vondu-honna holanu sarva-  
mānyavāgi . . . . . Brāhmaṇa . . . . . gaḷu gaṇḍa - Sōmaya - Yānipa - gaṇḍa-  
muntāda gaṇḍa . . . . . garasa Basavaya yī-keṛeya pratināma Mallasamudra  
haḷḷi Narasāpa (rest illegible)

## 54

At Vaichagūr (same hobli), on a piece of stone in the Voḍasilamma temple in ruins.  
[Śiva]māra-Permānaḍi Jaya-saṁvatsa . . . . . umbaḷiyu . . . . .

## 55

At Kādalavēni (same hobli), on a stone lying at the outlet of the tank.

(Grantha and Tamil characters.)

svasti śrīman-mā-maṇḍalēśvara Tribhvana-malla Talaikkādu-konḍa bhujabala-  
Vira-Gamga Poyśala-Narasimha-Dēvar pri.....

## 56

On copper plates of the same village.

(This is the same as No. 2 of this taluq.)

## 57

At Dādināyakanapālya (Dādināyakanapālya hobli), on a stone  
standing near Viranagudi.

(Grantha and Tamil characters.)

svasti śrīmanu-mahā-maṇḍalēśvara Śōla-mārāja-katṭi Nuḷamba-Udaiyāditta-Dē-  
var prituvi-rājya-panṇānirka Virōdi-saṁvarsarattu Vīrape...pāṇarādittan Vali-  
kōlarādittan Paṇuvaipura-paramēśvaran Nandigiri-nātan Tuṭṭar-okkettu-gaṇḍan  
Irumaḍi-nāṭṭu Nugapaṭṭiyai Poyśala-Dēvar daṇḍanāyakka Viṭṭiyāṇan ūrai-kku-  
tti pōgānikka pi.bē tuḍarndu kuduraiyaiyu ālayum konṛān Šōmaraśar magan  
Šiṇjaraśan Šiṇjaraśar magan Echcharaśan svaggastan ānān Echcharaśar ma-  
gan Puḷḷadēvar jestabha-niṇuttinā

## 58

At Gulagaṇji (same hobli), on the right wall at the entrance  
of the Viśvēśvara temple.

svasti śrīman-mahā-śuddha-Šaivāgamāchāra-sampannarugaḷum appa Kaūśika-  
gōtra Viśvāmitra-pravara Šiva-gōchāra Yajuś-śākhe Bahudhāyana-sūtra...  
mukhara Rāja-Rājendra-Chōḷage ārādhyarāda Pūmmaṇa-ārādhyara makkaḷu  
Šivamūrti-ayyaḷu māḍisida śāsanāda Benakanavamma-appagaḷu Pūmmaṇa-  
ārādhyara (rest illegible)

## 59

On a rock in front of the same temple.

śrī-Gaṇādhīpatayē namaḥ |

namas tuṅga-etc. ||

svasti śrī Śakābhyudaya-Šaka-varshaṅgaḷu 1330 neya Sarvadhāri-saṁvatsarada  
Vaiśākha-śu 5 Gu śrī-vīra-Harihara-Rāyaru Kādlaḷāpuradali Gulagaṇjihaliya

35 \*



mahâjanaṅgaḷu Vaśishṭha-gôtrada Bhâskara-putra Lakshmaṇa-Appaṇa-Dêchaṇa-Chauḍabâryaru-muntâda yellarigeû Narasi..ha-dêvaru saha puṇyakkôsukara â-  
 ..Bârûra..ru vibhaktarâda baḷika svârjita-dhanadinda tatâka-dêvâlayaṅgaḷanu  
 mâḍisi Vâṇapâsiyinda bāṇa-līṅgavannu tarisi Viśvēśvara-Lakshmî-Nârâyaṇa-  
 dêvara pratishṭheyanu mâḍisi â-dêvarugaḷige tri-kâladalli śrî-gandha-dbûpa-  
 dipa-naivêdya-tâmbûla-muntâda shôḍaśôpachâraṅgaḷige koṭa dêvara mundana-  
 kshêtra (here follow details of gift) yendu stânadavaru sariyâgi hañchikombaru  
 Viśvēśvara-dêvara sthânavannu kayivâ....jaga Kuṇbûra chaturamaṅgalada  
 Râja-Râjêndra-Chôlage ârâdhyar âda Kaûśika-gôtrada Viśvâmitra-pravara Ya-  
 juṣ-śâkhe Bôdhâyaṇa-sûtra Śiva-gôcha...kadasuddali....châryarugaḷu  
 Pûmma....ayyagaḷa makkaḷu Śivamûrtti-ayyagaḷanû karisi koṭeû Lakshmî-  
 Nârâyaṇa-dêvara sthânavanû Kañchisamudrada Vaikhâṇasa Âtrêya-gôtrada..  
 .....Lakshmî-Nârâyaṇa-dêvarige Nalâri-dêvagaḷa makkaḷu Kêśavanâtha-  
 dêvagaḷige koṭeû yî-eradu-sthânadavarû sariyâgi.....tha-dêvarige ....  
 .....masugaḷu uladdakonḍu tri-kâladalliû dêvatâ-samârâdhane-  
 yannu mâḍikonḍu .....nâru-sêvegeyan iduvina sukhadali yiharu i-  
 dêvâlyagaḷanû mâḍida kalukutiga Tipâjana maga Muddôjage.....  
 .....Baireya-kuḷada gaddeyanû chandra-sûryyar ullannabara koṭeû  
 yî-dêvatâ-kshêtragalige.....nikarigeû (usual final phrases and verse) maṅgaḷa mahâ  
 śrî śrî

## 61

At Bommasandra (same hobli), on a stone near the Âñjanêya temple.

śubham astu svasti śrî jayâbhyudaya-Śâlivâhana-śaka-varuṣaṅgaḷu 1454 neya  
 Nandana-saṁvatsarada Śrâvaṇa-śuddha 11 Śu-dalu śrîmatu vîra-pratâpa  
 Achyuta-Dêva-mahârâyarige darmavâgi Râyasada-ayaṇavara makkaḷu Maras-  
 aiyaṇavaru Penugonḍeya Kêśava-dêvarige tamma ubhayavâgi madhyâhna-  
 arôghanakke pañcha-bhaksbya-paramâṇna-muntâda viśêsha.....Brâhmaṇa-  
 chatrakâgi.....Bommasamudravanu adakke saluva haḷligaḷu-muntâda  
 chatus-sîmenu dhârâ-pûrvakavâgi Penugonḍeya Kêśava-dêvarige â-chandrârka-  
 vâgi samarpisida.....vâharu (usual final phrases and verse)

## 62

At Kaḍabûru (same hobli), on a stone near the Virara-guḍi.

svasti śrîmanu Śaka-varuṣaṅgaḷu 1304 nê Dundubhi-saṁvatsarada Âśvîja-  
 śuddha 5 Śu śrîmatu Keṅkereya Tiparasaru Kaḍabûra jôtisha Vîra-paṇḍitarige  
 solige 13 aksha (rest illegible)

## 66

At Mārappanahalli (same hobli), on a rock.

Māchanṇa-gauḍa (others named) yī-nālvarige koṭa sâ-patra nîū namma kayya  
koṇḍa kudureya ga 65 honna patra hôyitâgi â-patra sâ-patra

## 67

At Voddênahalli (same hobli), on a stone near the Hanumanta temple.

(Nâgarî characters.)

śubham astu Voddênahallige pratinâṃavâda Râmachandrapurav emba sarva-  
mânyada agrahârada grâma-yajamânaru Koṇḍâ-dikshitaru

## 68

At Nagaragere (Nagaragere hobli),

on a stone at the main entrance of the Râmêśvara temple.

Râmanâthanê śaraṇu svasti śrî Śaka-varusha 1314 neya Âṅgîrasa-saṃvatsarada  
Mârgasira-śu 1 Guruvâra śrîmanu-mahâ-maṇḍalêśvaraṃ ari-râya-vibhâḍa  
bhâshege tappuva râyara gaṇḍa rājâdhirâja râja-paramêśvara śrî-vîra-pratâpa  
Harihara-Râyana kumâra pratâpa-Bukka-Râyanu Penugonḍeyalû nelevîḍinalu  
sukha-saṅkathâ-vinôdadinda râjyaṃ geyuta tamma mâva Malla-Oḍeyarige  
Nagaragereyanû...ṇḍeya vṛittiyâgi koṭṭeû â-Malla-Oḍeyaru tamma maneya  
.....nî Kâḍa-dêvarasarige koṭṭu yiddalli â-Kâḍa-dêvarasaru Râmaya-  
dêvara guḍiya sotheyanû â-Hiriyakereya teṅkaṇa-kaḍeya kalla-tâbanû mâḍisiḍa  
śâsanakke maṅgaḷa mahâ śrî

## 69

At the same village, on a stone near the Kôḍi-Îraḷa-guḍi.

(Imprecation) svasti śrî Mayindama Chôla-mahârâjanâ mane Maḷegûḷa .....  
ndana i...esageya paḍeduduke .....ra siddhi salvudu mûru-dêgu-  
lakka mûvattu-gôḷa-gaḷḍe Tâvara.....yarolage salvudu

## 70

On a stone at the same place.

svasti śrî Chandayyaṃ .....

## 71

At the same place, on a stone.

svasti śrî Mêdu-kula paramêśva..... paṭṭi paramavaru.. Erigalla Muttûruḷ  
.. Bhûpâditya...paṇṇaṇḍa .....



## 72

On a stone at the same place.

svasti śrī Chōla-mahârâjan-ayya Ayyana . . .

## 73

At the same place, on a stone.

svasti śrī Chōla-mahârâjaṅge Châteyaparasina . . kaṇḍa koṭṭa Râmaḍiya talâru  
Miṇḍapôdiya Piḷḷaya taled . . gâramum . .

## 74

On a stone at the same place.

śrī Kaṇṇakuḷi-arasara dala . . . . .

## 75

At the same place, on a stone.

svasti śrī Chōla-mahârâjana âḷ Dâdiyan Dâdiga Mahêndrarol . . nadi dala  
maṇṇu (rest illegible)

## 76

At the same village, on a virakal in a viraguḍi in Nâranappa's field.

svasti śrī Chōliga Muttarasa Ra . . . . di âṇunûṇum âle â-Chokk-olḍ embarâ śrī-  
Râmarâ Râmaḍi-nâḍu-mû-nûṇara Nâṇḍarasâ âle avara magan Donnâmâran  
Chorâda Nachchayannol taṭṭu pannirvvara daṇḍu . . . . .vôḍ aṭṭi Raṭṭivâḍiya  
besavettu edirum . . . . . turaga-samûhamâ pokku eridu . . . . . svargga  
pokku keḷe tējan

## 77

At the same village, on copper plates in possession of Samudrâlu-Bhâskara-bhaṭṭa.

(Nâgarī characters.)

(I b) namas tuṅga-ete. ॥

Harêr lilâ-varâhasyâ damshṭrâ-daṇḍas sa pâtu naḥ |

Hêmâdri-kalaśâ yatra dhâtrī chchhatra-śriyam dadhau ॥

Vṛishâdi-gaṇa-saṁsêvyah śrī-Vṛishâkapi-nandanah |

apâyêbhyô'dya naḥ pâyât vara-dô Dviradânanah ॥

svasti-dam̐ sarva-jagatâm astitvâvapa-khêlanam̐ |

nistulam̐ Śrisakham̐ nityam asti Brahmâhvayam̐ mabah ॥

bahu syâm iti tat-kâmên nâbhī-padmê Svabhûr abhût |

Ajâd Atri-muniṣ châtrêr Indur Indôr Budhō Budhât ॥  
 Purûravas tataṣ chÂyur Âyôr Nahusha-bhûdhavaḥ |  
 tasmâd Yayâtir êtasmât tu Turvasur abhût prabhuh ॥  
 bhûpatês tasya santânaḥ Kuru-dêṣêshu santataḥ |  
 tasmin jâtâ nṛipâḥ kê chit Kishkindhâyâm Raghûttamam ॥  
 Sugrivarâdhitam Sîtâ-Râmam nantum samâgatâḥ |  
 râmanîyakam âlôkya dêṣasyâsya tu tē nṛipâḥ ॥  
 uvâsânchakrirê Hêmakûṭa-prântôpavartanê |  
 Tuṅgabhadràpagâ-vâri-śamitântara-tâmasê ॥  
 tēshâm Tuḷava-vamṣâbdhi-chandrânâm śaurya-śâlinâm |  
 khyâtô Dilîpa-bhûpô'bhût ratnânâm iva Kaustubhaḥ ॥  
 tasmât tu Dêvakîjânêr jajña-Îṣvara-bhûpatiḥ |  
 a-trâsam a-guṇa-bhramṣam mauḷi-ratnam mahîbhujâm ॥  
 tasmâd Îṣvara-bhûpâlân Narasâvanipâlakah |  
 âvirâsît sarva-guṇârâmô Râma ivâparaḥ ॥  
 Vidyâranya-kṛitê pûrvam śrî-Vidyânagarî-varê |  
 ratna-simhâsanâsinô râjyam samyag apâlayat ॥  
 jîtvâ Gajapatiḥ Râyam birudam prâpa sâhasât |  
 Gajapaty-âkhya-Râyêbha-gaṇḍa-bhêrunḍa ity amuḥ ॥  
 pratâpôgram Turushkêndram yuddhê jîtvâ parâkramât |  
 dushta-râṇ-mṛiga-śârdûla ity-âdi-birudân agât ॥  
 Madhurâ-vallabham Mâna-bhûpam nirjitya samyugê |  
 karadikṛitavân Pânḍya-Chôḷa-Chêrâdi-bhûpatin ॥  
 kiñcha | Śrîraṅgê Hastîśailê Garuḍagiri-varê Kumbhaghônê Vṛishâdrau  
 Śrîśailê Râmasêtau mahati Hariharê Saṅgamê Nandi-tîrthê |  
 Gôkarṇê Kâlahastîṣvara-sadasi Virûpâksha-dêvâlayê yaṣ  
 chakrê dânanî yâni svayam amala-girash shôḍaśâhur mahânti ॥  
 tasmân Narasa-Râjêndrât Tippâjî-Nâgamâmbayôḥ |  
 kramâd vîra-Nṛisimhêndra-Kṛishṇa-Râyau babhûvatuḥ ॥  
 anyônyôpamayôs sarva-sad-guṇaughâ-samudrayôḥ |  
 (IIa) tayôr vîra-Nṛisimhêndraḥ pitryam simhâsanam śṛitah ॥  
 pâlayaty avanîm sarvâm prajā dharmêṇa rañjayan |  
 asau khalu ॥ nîtau Jîvaḥ sa Râmaḥ śaraṇa-kṛid-avanê vikramê Bâhulêyah  
 prâjyaiṣvaryê Balârîr draviṇa-vitaranê Karṇa êvâdri-dhairyah |  
 gâmbbîryê dugdha-sindhû ripu-hanana-vidhau Bhârgavô vâchi Śêshaḥ  
 saundaryê Pañchabânô jagati vijayatê sâhasê Vikramârkaḥ ॥  
 yasmin prayâtavati rôsha-vaśam mahîṣê  
 yânti kshanâd ahita-bhûpati-varya-saṅghâḥ |  
 ântrâvalî-valaya-bhîṣhaṇam antakasya  
 api cha ॥ vaktrâmbujam kshataja-kardama-durnirîkshyam ॥



Kâñchî-Śrîraṅga-Śēshâchala-Garuḍamahîbhṛin-mukhê punya-dēśē  
 Gôkarṇa-Śrînagēndrârūṇaśikhari-Virûpâksha-dēvâlayâdau |  
 brahmâṇḍa-svarṇa-mēru-tridaśa-taru-latâ-kâmadhēnvâdi-dânâny  
 âtânîr Nârasimha-kshitipatir asakṛit shôḍaśâpy âdarēṇa ||  
 nô Gaṅgâ-sarid-ôghatô na cha Śarâvaty-âdi-dhuny-ambutô  
 nô râkēndu-karâvamarśana-vaśâḍ vṛiddhim sadâpnôti yah |  
 śrîmad-vîra-Nṛisimha-Râya-kalita-tyâgâmbu-śaivâlinî-  
 purair ṛiddhim atîva yâti satatam srôtasvinî-vallabhah ||  
 yat-shôḍaśa-mahâ-dâna-vâri-pûriar mahitalê |  
 nadîmâtrikatâm prâptê varddhantê dharma-śâlayah ||  
 Aṅga-Vaṅga-Kaṭīṅgâdi-râjabhis sēvyatê cha yah |  
 châmarâdy-akhila-kshmâbhṛich-chhina-vyâpṛita-pâñibhiḥ ||  
 râjâdbhirâja-râja-śrîr yô râja-paramēśvarah |  
 bhâshâtilaṅghi-bhûpâla-bhujaṅga iti yaś śrutah ||  
 mûru-râyara-gaṇḍâkhyah para-râya-bhayaṅkarah |  
 Hindu-râya-Suratrâṇa ity-âdi-birudâṅkitah ||  
 sô'yam vîra-Nṛisimhēndraś chandra-vamśâbdhi-chandramâḥ |  
 sthira-bhâgyê Śakasyâbdê Krôdhanâhvaya-vatsarê ||  
 Nabhō-mâsê pûrṇimâyâm Śrôṇâyâm Ârkivâsarê |  
 śrîmal-Lakshmî-Nṛisimhasya pratishṭhâ-divasântarê ||  
 Tuṅgabhadra-nadi-tîrê Hēmakûtôpaśôbbhitê |  
 sarva-karma-samṛiddhyartham śrî-Virûpâksha-sannidhau ||  
 nânâ-gôtrôdbhavânâm cha nânâ-svâdhyâya-vêdinâm |  
 nânâ-sûtrânuvṛittânâm vidushâm naika-śarmanâm ||  
 Ghanaśailapurî-râjyê Bâtî-nagara-nîvṛiti |  
 Miḍigēśy-adri-valitê sarva-sasya-phalair yutê ||

(here follow boundaries)

Gaṅgullavâyî-nâmnâ su-grâmēṇâpi cha samyutam |  
 vâpî-kûpa-tatâkâdri-nirjharâdibhir anvitam ||  
 Nalabarḍēhallî-nâma-grâmam vidvan-manôharam |  
 Narasimhapuram chēti pratinâmnâ prakâśitam ||  
 sarvamânyam cha paritaś chatus-sîmâ-virâjitam |  
 nidhi-nikshēpa-pâshâṇa-siddha-sâdhya-jalâdibhiḥ ||  
 ashta-bhôgaiś cha samyuktam yuktam pushpa-phala-drumaiḥ |  
 putra-pautrâdibhir bhôjyam kramâd â-chandra-târakam ||  
 śrî-vîra-Narasimhēndrô mânanîyô mahâmanâḥ |  
 sa-hiranya-payôdbârâ-pûrvakam dattavân mudâ ||  
 grâmê pañcha-daśa-kshêtra-mîtê'sminn agrahârakê |  
 vṛitti-pratigrihitṛipâm vakshyê nâmâny anukramât ||

(here follow names of donees and details of gifts and their boundaries in the Karnâṭaka language) ya  
 êtam paripâlayati sa dâṭṛi-samâna-phala-bhâgî bhavati | yas tu lôbhân mōhâd

vâpaharati sa pañcha-mahâ-pâtaka-phalam anubhavati || tathaiva Manu-gîtâ-  
ślôkâh || (usual final verses)

śrî-vîra-Narasimhendra-śâsanâchchâsanam tv idam |

babhâna Narasimhâryô'likhat kârur Janârdanam ||

śrî-Virûpâksha (in Kannada characters)

## 78

At Sâdârlahalli (same hobli), on a stone near the Tirumala-dêva temple.

śubham astu | śrîman-mahâ-maṇḍalêśvara mēdinî-mîsara gaṇḍa Kāṭhâri-Sâḷuva`  
Sâḷuva-Immaḍi-Narasiṅga-Râya-mahârâyara bokkasada Dêvappa-Nâyakara mak-  
kaḷu Balanâtha Kaya-Naṇjinâtha-dîkshitarâ makkaḷu Nârasimha-dîkshitarige  
râyarige Narasiṅga..yakarige dharmavâgi Kempa.....haḷinû Narasâmbu  
....grahâraavanû mâḍi Kindana-vaḷalu Tuṅgabhadra-tîrada.....Vâra-  
nâsi-Bhîmêśvara-dêvara....dhâren eradu koṭa sarvamânyada ....

## 80

At Vâṭada-Hosaballi (same hobli), on a rock below the Divigê-beṭṭa.

śubham astu svasti śrî jayâbhyudaya-Śâlivâhana-śaka-varusha 1415 neya Pra-  
mâdîcha-saṁvatsarada Âśvayuja-šu 15 lû sômôparâga-grahâna-punya-kâladalû  
Vâṭada Kêśava-dêvaru Hanumanta-dêvara divya-śrî-pâda-padmaṅgaḷige śrîman-  
mahâ-maṇḍalêśvara mēdinî-mîsara gaṇḍa Kāṭhâri-Sâḷuva Sâḷuva-Immaḍi-Nâra-  
siṅga-Râya-mahârâyara ûḷigada Kasaveya-Nâyaka ...sta bhû-dâna-śâsana  
dêvara abhishêka-ratha-utsaha....râdhana-nayivêdyagaḷige Vâṭada voḷagana  
Nandiyakunṭeya sîmeyanu Immaḍi-Narasiṅga-Râya-mahârâyarige dharmav-  
âgi sômôparâga-punya-kâladalû koṭevâgi â-kunṭe alli huṭṭuva achchukaṭu  
kâḍârambha nîrârambha...gaḷanu naḍapi mikâda chhetraṁ sahita..  
..dharma ratha-utsaha-abhisêka-nayivêdya....tṭevâgi â-chandrârka-stâyi âgi  
naḍasôdu

## 81

At Channarâyanahalli (same hobli), on a stone near the Âñjanêya temple.

śubham astu svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varushaṅgaḷu? 1474 neya  
Paridhâvi-saṁvatsarada Kârtika-ba 1 Sômaṁvâradalu śrîman-mahârâjâdhirâja  
râja-paramêśvara śrî-vîra-pratâpa-śrî-Sadâśiva-Râyara nirûpadinda śrîman-  
mahâ-maṇḍalêśvara ....mahâ-arasu (rest illegible)

## 83

At Mudalôḍu (same hobli), on the Garuḍa-kambha near the Âñjanêya temple.

svasti śrîmatu Buma-gonḍana maga Yara-gaṇḍanu mâḍista dîpa-mâle-kamba  
maṅgaḷa mahâ śrî



## 84

On the same Garuḍa-kambha.

Īubham astu svasti śrī Śaka-varuṣaṅgaḷu 1344 sanda saṁvatsarada Chayitra-  
su 3 Gu śrīman-mahā.....śvara-dēvara divya-śrī-pāda-padmarādhaka Tim-  
marṣa-seṭara maga Beḍi-seṭiyara maga Bommi-seṭṭiyaru śrī-Vā.....dēvarige  
abhishēka.....māḍisida.....maṅgaḷa mahā śrī śrī śrī

## 85

At the same village, on a virakal near the Īśvara temple.

svasti śrī .....Appiṃya-seṭṭiya maka Nagajavamamana Palega  
Bīra-Noḷambana rājyadoḷe turuḡoḷe kādi satta

## 86

On a second virakal at the same place.

svasti śrī Śrī-seṭṭiyar-ana ....-Noḷamba.....Bīra-Noḷambana rājyadoḷu  
turuḡoḷe kādi sattu kâ.. kondava Noḷamba.... kalu

## 87

On a third virakal at the same place.

svasti śrī .....Vikkapa-gaṇḍa Bīra-Noḷambana rājyadoḷ.....



## BAGEPALLI TALUQ.

### 4

At Nañcharalu (Guḍabaṇḍi hobli), on a rock in the Nāgaṇṇa's field.

śubham astu svasti śrī jayābhyudaya-Śālivāhana-śaka-varushambulu 1459 aguneṭi Hēmaḷambi-saṁvatsarada Śrāvaṇa-śu 11 lu śrīman-mahārājādhirāja rāja-paramēśvara śrī-vīra-pratāpa-śrī-Achyuta-Rāya-mahārāyaḷu prithvī-rājyaṁ seyuṇḍugāne Achyutarāya Mallapaṇṇagāriki Bhāradvāja.....tyāyana su...  
 .....yulaina Bhaṇḍāraṁ Apparasaṁ...komāru Timmarasa.....  
 Rāyappaṇḡarunnu Koṇḍappaṇḡarunnu Rāmappaṇḡarunnu jana nalugurunu tamalōnu.....ichchina grāmaṁ dāna-patra .....Penugoṇḍa-rājyaṁ Kāra-kurike stalaṁ Buruḍakuṇṭe sīmalōnu māku Bhikshāva-Tippaṇṇayagārivalanu vāra prahitamugānu vachchinaṭuvaṇṭi varu.....Virūpākshapuram ani pratināmaṅgala Nandicharuv ane grāmamu (names and grant repeated three times) kraya...stimi ganuku yī-grāmamulō.....sīmalōni grīhārāma-kshētra-nidhi-nikshēpa-jala.....bul ane ashta-bhōga.....lū....sarvōtpattisamasta-baḷi-sahitamugānu strī-putra-dāyādi-jñāti-sāmantulu anumataṅgā...sarvā...kta-anasvaramugānu saḍya-perichchhēda...gānu kraya-dānaṁ....mi gāna mīru yī-grāmamu dānādhi-vinimaya-vikrayālu bhōgyam ayinaṭugāna anubhaviṇ...avāru.....oḍambaḍi yichina kraya-dāna-patraṁ yinduku sākshilu (names of witnesses) Baśa .yajñana sākshi śrī śrī

### 5

On the same stone.

svasti śrī jayābhyudaya-Śālivāhana-śaka-varushambulu 1459 aguneṭi.....  
 saṁvatsarada Śrāvaṇa-śu 3 lu śrīman-mahārājādhirāja rāja-paramēśvara śrī-vīra-pratāpa śrī-virĀchyuta-Dēva-Rāya-mahārāyaḷu prithvī-rājyaṁ seyuṇḍugā Penugoṇḍa sīmalōni Lēpākshi Virēśvaruniki Achyutarāya-Malapaṇṇa.....bhū-dāna-dharma-śāsana-kramam eṭṭanānu mā...Bhaṇḍāraṁ Apparasu koḍukulu Timmappa Rāyappa Koṇḍapa Rā.....nu māku kraya...  
 .....śāsanasthmaina Virūpākshapuram ane.....Nandicheruvu-grāmam Lēpākshi Virēśvaruniki Achutarāya-Mallappaṇṇagāru sahiranyōdaka-dāna-dhārā-pūrvvakaṅgānu yitsīmi ganuka.....lōni grīhārāma-kshētra-nidhi-nikshēpa-jala-pāshāṇa-akshiṇī-āgāmi-siddha-sādhyātu aneṭi ashta-bhōga-tējas-svāmyālunnu sarvōtpattisamasta-baḷi-sahitamugānu Lēpākshi Virēśvaru-

36\*





niki amṛita - paḍi-naivôdya - dipârâdhana . . . . aṅga-raṅga - vaibhavâlakunṅânu  
 Achyutarâya-Mallappannagâru â-svâmi Achyuta-mahârâyalaku puṇyaṅgânu  
 sadyaḥ-parichê . . . gânu â-chandrârka-sthâyigânu naḍache . . . . . baḍi yich-  
 china grâ . . . . dâna-dharma-śâsanam (usual final verses) yi-dharma-śâsanamu  
 yichchina Achyutarâya-Mallappannagâriki . . maṅgaḷa mahâ śrī

## 6

At the same village, on stones set up in Halligedde field.

(Grantha and Tamil characters.)

. . . . . ũjama-vilâgat . . . . . juvittaruḷi oṇḍiral-yânaiyum peṇḍir baṇḍâra-  
 mum nittila-nedun-gaḍal Uttira-Lâdamum veri-malar-ttîrtteri-punar-Kaṅgai-  
 yum alai-kaḍal-naḍuvuṭ-pala-kalañ-jelutti-chChaṅgirâma-vijaiyattuṅga-panmar  
 āgiya Kidârattaraśanai vârkam poru-kaḍar-kumba-kkariyodum agappaḍutt-  
 urimaiyir-piragiya peru-nedi-ppirakkamum ârtt-avan-agânaga-ppôr-ttolil-vâša-  
 lali Vichchâdira-tôraṇamum moytt-oḷi-punai maṇi-ppudavamun-gaṇa-maṇi-  
 kkadavamum niraḷijeyamun-ḍurai-nîr-pPannaiyum vanmalaiyûr . . . . . n-Malai-  
 yûrum âḷ-kaḍal-agal . . . . Mâyirudiṅgamun-galaṅgâ-val-vinai Ilaṅgâśôkamun-  
 gâppa . . ni . . . punal Mâ-pPapâlamun-gâvalam-pura . . . Mēvilipaṅgamum vilai-  
 ppaindûr-uḍai Valaippaindûrun-gidamâ-val-vinai Mâdamâliṅgamun-galâmudir-  
 kaḍundiral Il . . mudir-dêśamun-dēnakkavâr-poḷil Mâ-Nakkavâramun-dodukadar-  
 kâvaṇ-kaḍu-murattâramum mâ-pporu-taṇḍâr-koṇḍa Kô-pParakêśari-panmar âna  
 uḍaiyâr śrī-Râjēnta-Śôḷa-Dēvârku yāṇḍu 22 âvaḍu Nuḷambapâḍiy-âna Niga-  
 rili . . . . .

## 7

At the same place.

(Grantha and Tamil characters.)

. . . . . Śôḷa-maṇḍalattu-pPa . . . . . va-nâḍ-âna Râjēnta-Śô . . vaḷa-  
 nâṭṭu Irumaḍi-nâṭṭu-pPi . . kkûḍal panniraṇḍil . . Taśarippanman Kâṭṭamanena  
 ennuḍaiya kâṇiy-âna Taśari-êri-katti-ttûmb-ida Irumaḍi-nâḍu munuṇṇum  
 uḍaiya Irumaḍi-chChôḷa-râjar kuḍaṅgai viṭṭa nel-vilai-pûmi nâr-kaṇḍagam i-  
 nnilam nâr-kaṇḍagamum ivv-ûr Mâhadēvarkku-ttēvar-pôgam viṭṭa nel-vilai-  
 pûmi kaṇḍagamum idu alippân kapilaiyum Vâraṇavâšiyum alitta Brahma-  
 vatti-pperum-bâvattai-ppaḍuvân Gaṅgaiyidai-kKumariyadai-ppaṭṭâr ſeyda  
 Brahmavatti-pperum-bâvattai-ppaḍuvân ivan ſolla eḷudinēn Jayaṅgoṇḍa-Śôḷa-  
 maṇḍalattu-chChembûr-kkoṭṭattu-chChembûr-nâṭṭu-chChembûr āgiya Śuntara-  
 Śôḷa-nallûr vellâḷan Mugaiyûr-uḍaiyân Śevidan Śattisâttanena ivai en eḷuttu  
 śrī

## 8

At the same place.

(Grantha and Tamil characters.)

.....lanai vem.....vaṇḍ-urāi-śōlai.....puttiyum Iraṇaśū  
 .....ṇuga-ttākki-tti.....Dakkaṇa-Lāḍamu.....dan māv-ilind.....ral  
 Vaṅgā.....

## 10

At Tirumaṇi (same hobli), on a stone in the place called Naḍamagaḍḍe.

svasti śrī jayābhyudaya-Śālivāhana-śaka-varushambulu 1318 aguneṭi Dhātu-  
 samvatsara-Māga-śu 5 lu śrīman-mahā-maṇḍalēśvara rājādhirāja rāja-paramēś-  
 vara śrī-vira-Bukka-mahārāya-kumārṭti Virūpā-Dēvi-kumārṭti Jommā-Dēvi  
 Penugoṇḍa-rājyamandu Kārakuṇiki-staḷamulō .... chunna ā-Tirumaṇiyūri  
 mundaṭi .... kāluva ..ppanu yyāgiṇchi tama pradhāni Bomma-rāju  
 koḍuku Nāga-rājunnu tama pina.. Nāyi-nāyini koḍuku Māyi-nāyini...dariṇ-  
 chiri.....tovimpum anagānu vāru toliṭi-voju-koḍukulu Peda-Bayira.....nu  
 Pina-Bayirappōjunnu pilupiṇchi vāriki ā-kāluva guttagānichina.....Peda-  
 Nandisariyūri mundaṭi nūti diguva lōga .....kāluva tavi niṇḍu-chaṇu-  
 vuku parapanu Śiṅgayalu ga 130 māḍa.....Śiṅgaya tūmuna pandumu ma-  
 ḍinni guṇamunnu gaḍa.....sa kaṭiyālunnu peṭuvāramu niṇḍu-cheruvuku para-  
 parikunna.....Annadānamuchadinni modalunnu .....Yimaḍiyūra ....  
 baḍi niṇḍu-cheruvuku para-parigānavāriki .. uḍaliṁ ..vaṭum .... sīmi  
 ā-dasavandamu Śiṅgaya-pandumuma śrī-Tirumaṇiyūri mun..ṭi cheruvu venaka  
 piḍitim.... prīti .....lu kalantagāḷamunnu sarvamānyamugā  
 ā.....pōjugāriki jēlunu yī-maḍiki ye-vvarayinā (rest illegible)

## 11

On a rock south of Savarālagadde below the same tank.

śubham astu Âṅgira-samvatsaram Jēshta-ba 5 lu śrīman-mahārājādhirāja  
 śrī-Yimmaḍi-Kadamba-Rāya-Voḍayalu-ayyavāru Dinnapuri Chinnappa-raḍḍiki  
 yichehina kāpu-mānyapu śāsanam kramam elannanu mā-Tirumaṇi cheruvu  
 venaka ..... māstaḷam maḍi Śiṅgayi tūmuna..yi 2 .... maḍi.....kāpu-  
 mānyā Honaḷēṭiki kha  $\frac{1}{4}$  .. ā-maḍi sūrya-chandrādulugal-anta-kālam  
 ānubhaviṇchi....

## 14

At Bichagānahalli (same hobli), on a stone in the Channa-Kēśava temple.

śubham astu svasti śrī jayābhyudaya-Śālivāhana-śaka-varushambulu 1493 agu-  
 neṭi Âṅgirasa-samvatsaram Māgha-śuddha 7 lu śrīman-mahā-nāyakāchāryyala



...na Gabi-Nāyani-Basava-Nāyani-ayyavāri anumatini Garuḍa-Nāyani Dēvatā-Nāyanigāru Bichagānapalli Maṇḍem Channa-rāyaniki amṛita-paḍi Bôgalapalli-ki pratināmam ayina Chennasamudram ane grāmam dāra bôsi yistimi ganuka  
(usual final phrases)

## 15

At Dēvaraguḍipalli (Bāgepalli hobli), on the east basement of  
Gaḍidem Veṅkaṭaramaṇa-svāmi temple.

śubham astu

ētat surāsurādhiṣa-mauḷi-mâlâ-vilôlitaṁ ||

Gaḍida-Śrīnivāsasya dēva-dēvēṣa-śāsanam |

śrīman-mahâ-maṇḍalêṣvara rājâdhirâja rāja-paramêṣvara pūrva-dakṣhiṇa-paścima-samudrâdhipati śrī-vīra-Harihara-Râyara sâmrājya-vīra-simhâsanadali Teppada-Nâgaṇa-oḍeyara pratipâlanadali Teppada-Nâgaṇa-oḍeyara momma Tirumalanâthagaḷu tamage saluva Gaḍidadolaḡaṇa Tirumalapuradalli prasanna-vâda Tirumala-dēvara kalla-dêvâlayava mâḍid adakke koṭṭa dharmma-śāsanada kramav ent endade svasti śrī Śaka-varshaṅgaḷu 1314 neya Âṅgira-saṁvatsara-da Śrâvaṇa-ṣu 5 Budhavâradalu kalukuṭiga Nâyonde Kâmôja Bairôja jana-mûvarigeû koṭa Gaḍida teṅkaṇa-kaḍeya taru...-kaḷa Bommanakôṭeya chatu-sîmeyanû nidhi-nikshêpa-jala-pâshâṇa-akṣhiṇi-âgâmi-siddha-sâdhya-ashta-bhôga-têjas-svâmya | strī-putra-jñâti-sâmantâ-dâyâdâdyânumatavâgi śrī-Tiruveṅgaḷa-nâthana sannidhiyali sarvvamânyavâgi dhârâ-grîhîtavâgi koṭṭa dharmma-śāsa-na  
(usual final verse and phrases)

## 16

On the west basement of the same temple.

śubham astu svasti śrī Śaka-varshaṅgaḷu 1313 neya Prajôtpatti-saṁvatsarada Chaitra-ṣu 12 Guruvâradalu śrīman-mahârâjâdhirâja rāja-paramêṣvara śrī-vīra-Harihara-mahârâyara sakala-sâmrājya-vīra-simhâsana śrīman-mahâ-pradhâna-Maṅgappa-daṇṇâyakara rājya-pratipâlanadalu Teppada Nâgaṇagaḷa rājya-sthâpanadalli Gaḍidada Prasanna-Śrīnivâsa-pratishṭhâ-kâladali śrī-Tiruveṅgalanâtha-dēvara sannidhiyalu Teppada Nâgaṇagaḷa momma Gaḍidada Tirumalanâthanû dhârâ-pûruvakavâgi koṭṭa dharmma-śāsanada kramav ent endare Tiruveṅgalanâtha-dēvarige vêda-pârâyaṇava mâḍikoṇḍu tri-sandhyâ-kâladalu mantra-pushpavan ikkikoṇḍu Tirumala-dēvara sannidhiyalû Tirumalapurav endu agraḥârava kaṭikoṇḍu yibanthâ dēva-Brâhmarige koṭṭa vṛittigaḷa vivara Gaḍidada Mûlasthâna Sômaya-dēvarige khaṇḍitavâgi gade maṇuvina mûgaḷa-gade holanu mûgaḷa śrī-Tiruveṅgalanâtha-dēvara śrîkâriyake vṛitti 2 Varadarâja-dēvara amṛita-paḍige vṛitti 1 | (here follow details of vṛittidâras)

antu vṛitti 22 akshâradalu vṛitti yipata-eraḍake koṭṭa kshêtrada vivara namage  
saluva Gaḍidada-grâmada voḷagaṇa Malapagalakuṇṭa â-kunṭe keḷagaṇa Ta-  
mmaḍikuṇṭa â-vubhaya-kunṭa yaraḍu | . . yaraḍake saluva chatus-sîme-vivara  
(here follow details of boundaries and usual final verses and phrases)

## 17

At Maṅgasandra (same hobli), on a rock south of the Āṇjanêya temple.

śubham astu Hêmaḷambi-saṁvatsara-Phâlguna-śudha-pauruami-nâḍu vâja-  
pêya-sarvatômukha-prativasanta-yâjulayina Sarvakratu-Sômanâtha - dikshîtulu  
sarvapriṣṭhâptôryâmaṁ yûpa-stambhaṁ

śrî-Tiruveṅgaḷanâtha

## 18

On the same rock.

śubham astu | Maṅgasamudraṁ Oḍḍapalli sahâ agrahâraṁ śilâ-śâsanamu  
Kâśyapa-gôtraṁ Rîku-śâkhâdhyâyulaina Dêvaru-sômayâjula koḍukulaina  
vâjapêya-sarvatômukha-prativasanta-yâjulayina Sarvakratu-Sômanâtha-dikshi-  
tulu sêsina agrahâramu nûṭa-iruvai-vṛittula gaṇa-saṅkhyâ

śrî-Tiruveṅgaḷanâtha

## 19

At the same village, on a rock north of the northern wasteweer.

Maṅgasamudra-agrahârada vaḷa . . . Narasiṅga-Dêvaru mādistarū

## 20

At Yellampalli (same hobli),

on a rock in front of the Īśvara temple south of the village.

śrîmad-vijayâbhyudaya-Śâlivâhana-śaka-varusha 1527 saluvam . . . niya . . .  
. . . . . Viśvâvasu-saṁvatsara-Mârgasira-śu . . . . .  
pratâpa-śrî-Veṅkaṭapati-Râya ratnamaya-simhâsana . . . . . maṇḍu  
stâ . . . mu kappakke . . . . . Ellampallelôna . . . . . Yimmaḍi-  
Kadirappa-Nâyanigâru . . . . . Kadirappa . . . . . staḷavâ . . . . . kadalu . .  
sanaṁ kramamu . . . . . Ellampalli . . . sannu lêḍ aniyi . . . . . śâsanam  
(usual final phrases) ani yichina dharma-śâsanam â-chandrârka-stâyigânu yi . . . .  
maṅgaḷa mahâ śrî



## 21

At Kârakûru (same hobli),

on a stone lying in paṭēl Bâbireḍḍi's inām field to the south.

(Grantha and Tamil characters.)

..... Šōlaka ..... dat ..... 1 Šōla-maṇḍalattil ..... nagam  
muttirale..... kōlāl ainûru kuḷi kaṇḍaga..... padi.. kaṇ.. ga-kaḷani...  
..... ni sam..... ttilē Brâhmaṇari..... nam Šiva..... nn-âna  
.... dhama irakinân Gaṅgai-karaiyil kurâl-pašuvai..... pâpattilē pōvân

## 22

At Bâlaraddihalli (same hobli),

on a rock on the hill near the south wastewear of the tank.

svasti śrī vijayâbhyudaya-Šâlivâhana-śaka-varshambulu 1658 aguneṭi Naḷa-  
nâma-saṁ | Mârgasira-ba 5 Sthiravâsaramandu śrīman-mahâ-nâyakâchâryyu-  
laina Guramma-Nâyani Kadirappa-Nâyani Nârasimha-Nâyanigâru Lâyamaṇṭâ-  
pana kumâruḍu Venkaṭapatiki vrâyiñchi yichchina ... tatâka-nirmâna-  
nirṇaya-šilâ-śâsanam mâ-nâyaṅkosaku lôpalai Penumala-sthalamlôni Bâli-  
reḍḍipalle paikalô navīnamugâ charuvu kaṭṭiñchinâvu ganuka yī-charuvu-  
kinda achchukaṭṭu tērina maḍi yī-sa..... padu sâlu.. hola paryyan-  
taṁ sarva-bhuktaṁgâ naḍipiñchagalavâramu pimmaṭa Nâgâchari sagaṁ  
mīku sagaṁ yī-prakâraṁ śâśvitamugâ naḍipistâmu nâ.... putra-pautra-  
pâraparyantara anubhaviñchukoni sukhâna vuṇḍēdi yī-Bâlareḍḍipalle-  
sthalam reḍḍi-Šakkannaku nūtanamugâni kurpa-chēsi-yichchinâraṁ-gâvuna  
yinduku mānyaṁ chēnu śalav ichchinâmu śâśvatamugâ anubhaviñchi chēyiñchu  
... Jvâle-Narasimha-svâmi..... darma ani vrâyiñchi yichchina  
šilâ-śâsanamu

## 23

On a rock near Kuṇṭlûrappa's cave (same hobli).

svasti śrī vijayâbhyudaya-Šâlivâhana-śaka-varushambulu 1746 Târaṇa-saṁ-  
vatsara-Vaiśâkha-ba 12 lu śrīmatu Bâgepalle-sthalam kammara Gaṅgappa  
Bâlamma-kumâruḍu Kuṇṭlûrappagâriki yī-sthalam reḍḍu karaṇâlu saha vrâsi  
yichchina dâna-patra-kramam êm annanu | yī-Gaḍidamu-koṇḍalo gavi kaṭṭiñ-  
china gavilô Yīśvara-pratiṣṭha chēyiñchi chai-vrâlutô yichi vanântaraṁ  
veyiñchukonī.... koni puṇya..... hôbaḷi-vaḷitamaina Bâgepalle charuvu  
kindanu achchukaṭṭu maḍilo reḍḍivâri.....

## 25

At Pedda-Tumukēpalli (same hobli), on a stone near the village entrance.

śubham astu svasti śrī jayābhyudaya-Śālivāhana-śaka-varushambulu 1455  
aguneṭi Vijaya-saṁvatsara-Bhādrapada-śu 12 Â śrīmatu śrīmad-rājādhirāja  
rāja-paramēśvara śrī-vīra-pratāpa-Achyuta-Rāya-mahārāyalu prithvī-rājyaṁ  
cheyuchu uṇḍagānu Gaḍidānaku pratināmamaina Kṛishṇarāyasamudra-agra-  
hāraṁ śrī-Tiruveṅgaḷanāthuni divya-śrī-charaṇālaku Bhāradvāja-gōtra Kātyā-  
yana-sūtraṁ Ruku-Yajuś-śākhādhyāyulaina Chandāraṁ Tippiarasayyagāri  
koḍukulu Koṇḍamarasugāru daṇḍaṁ beṭṭi samarppiṇchina bhū-dāna-patra-  
kramam eṭṭlannanu Achyuta-Rāya-mahārāyalu māku nāyaṅkatanānaku pālīn-  
china Chēlūri chāvaḍiki challe Buraḍakuṇṭa-sīmalōni Koyikuriki-sthaḷaṁ  
Sādali valitaṁ Gaḍida-sthaḷamandali Tumikipalli-grāmaṁ mā Pina-Timma-  
Nāyavāriki puṇyamugānu . . . . . (back) . . . . . dvādaśi-puṇya-kālamandu Gaḍi-  
daṁ śrī-Tiruveṅgaḷanāthuniki Bhāradvāja-gōtraṁ Kātyāyana-sūtra Ruku-  
Yajuś-śākhādhyāyulayina Kṛishṇapparasuvāri gāra-koḍukulu Koṇḍamarasugāru  
tamma Kṛishṇappaku puṇya . . . . . Tirumalapura . . . . .  
. . . . .

## 28

At Gūlūr (Gūlūr hobli), on a stone near the barber Naṇja's house.

svasti śrī vijayābhyudaya-Śālivāhana-śaka-varushambulu 1575 aguneṭi Vijaya-  
saṁvatsaraṁ Chaitra-śu 3 Śukra-lu śrīman-mahā-nāyaṅkāchāryulayina Gumma-  
Nāyani Kadirapa-Nāyani Vasanta-Nāyanigārunu Guyalūri raḍi-karaṇālunnu  
Guyalūri Magāḷa Nārapa-Chinapagāriki yichina śāsanaṁ mīru ache apanaṁ  
. . putra-pautra-pāramparyantraṁ sarvamānyaṅgānu ā-chandrārkaṅgā . . . . .  
. . vāram ani vēsina śāsanaṁ

## 30

At the same village, on a stone in Donti Narasayya's field west of the village.

śubham astu svasti śrī jayābhyudaya-Śālivāhana-śaka-varushaṅgaḷu 1466 neya  
Krōdhi-saṁvatsarada Kārttika-śu 1 Śukravāradalu śrīman-mahārājādhirāja  
rāja-paramēśvara śrī-vīra-pratāpa-Sadāśiva-Rāyara nirūpadinda śrīman-mahā-  
maṇḍalēśvara Rāma-Rājayya . . . . . Dēva-mahā-arasugaḷū . . . . . ge koṭa śāsana  
pūrva . . namage kāṇike baḍigeyanū . . . . . na . . tamage biṭṭu sarvamānyavāgi  
śāsana . . . . . (usual final phrases) . . . . . nimage koṭa sarvamānyada śāsana

śrī-Virūpāksha



## 31

At Nallabâlammanakunte (same hobli), on a rock called  
Hanumantarâyanagundu, north of the village.

śrīmad-akṣiḥāṇḍakōṭi-Brahmāṇḍa-nāyakulaina śrī-Parusha-Veṅkaṭeśvara-svāmi  
taḷigha-dīpârâdhana-nityôtsavaku pakshôtsava-mâsôtsava-archaka-sthiti-moda-  
laina kainkaryamulakai svasti śrī vijayâbhyudaya-Śâlivâhana-śaka-varshambu-  
lu 1659 agunaneti Paingala-nâma-samvatsara-Mâgha-šu 15 lu śrīmad-yajanâdi-  
shaṭ-karma-niratulaina Parâśara-gôtrulaina Bôdhâyana-sûtrulaina Yajuś-śâkhâ-  
dhyâyulaina Pâncharâtrâgama-śâstra-praviṇulaina Tirachânûri Tiruveṅgalâchâ-  
ryulavâri pautrulaina Râmâchâryula putrulaina Kṛishṇamâchâryulavâriki śrī-  
man-mabâ-nāyakâchâryulaina Achyuta-gôtra-pavitrulaina Nârâyana-śûtrulaina  
Dhanuś-śâkhâdhyâyulaina Gummi-Nâyani Timma-Nâyanivâri pautrulaina  
Kadirappa-Nâyani putrulaina Nârasimha-Nâya...ru mâ-nâyânkânku challe  
Guyalûri-sthalamlo challe . . Pôtuladoddi-grâmamunu chelle kâḍârambha-nîr-  
ârambha - sakala - suvarṇpâdâyamulunnu prâku yî-grâmânnu Moruṭupalle  
cheruvu kinda naḍiche yanimidi-tûmula maḍi gâka nûtanamugâ yiddumu antu  
pandumunnû yî-grâmaṁ sarvamânyamugâ naḍipiṇchutu Râmanidurgam mîdi  
Râpuvavârilô kûḍâ nishkarsha-parichi vrâyiṇchina śilâ-śâsanam (usual final phrases)  
śrī-Nârasimha

## 32

At Mâdappagârapalli (same hobli), on a copper plate in possession  
of Vaḍigi-Redḍi Raṅgappa.

śrī-Râma

namas tuṅga-etc. ||

svasti śrī vijayâbhyudaya-Śâlivâhana-śaka-varshambulu 1690 aguneti Virôdhî-  
nâma-samvatsara-Mâgha-šu 5 lu Yitikedurggam tâluku jahagîrudârudu Yisu-  
mâla-sâhêbulavâri Tâlu-Vumma-sâhêbalavâru reḍḍi-karaṇâlu Vaḍige-Redḍi  
Channayyaku vrâyiṇchi yichchina daśavanda-śâsana-kramam eṭlannanu Mâr-  
gânikuṇṭla-valitamaina majarâ Mâdappagâripalle daggara nîvu chêtinuṇchi  
rûkalu vechham chēsi kuṇṭa 1 bâvulu 3 saha durastu cheyiṇchinandu ayina  
âyikaṭṭu nîrârambham-jamînulô kuṇṭa-kinda reḍḍi-karaṇâla yinâmatilo paigâ  
niḷava bhûmi kham 3 yanimidi-tûmulinṭiki châturbhâgam maḍi mâni-bhâviki  
tûrpu miṭa genime âbâdu chêsukôni yêṭilôni maḍi 2 yidumu-maḍi nîku daśa-  
vandaṁ nishkarusha chēsi yichchinâmu ganuka yî-maḍinni yidi gâka kâḍâram-  
bham-jamînulo reḍḍi-karaṇâlu-vagairâ ayigâṇḍla yinâmati-chênulu paigâ sa-  
rakâru-jamînulo vûruvenaka chēnu sâguvaḷi mânyânni nîrârambham 2 yî-  
chēnu saha nî-putra-pautra-pâramparyantaram anubhaviṇchukoni grâmam  
âbâdu chêsukoni sukkâna vundêdi ani vrâyiṇchi (back) na daśavandaṁ śâsanamu  
Sarâbbu Peddanna vēšina tâmbra-śâsanamu

## 33

At Dēvikunte (same hobli),

on a rock to the left of the path to Akkammanadone on Ittigirāya-durga.

Šaka-varuša 1328 Veya-saṁvatsara-Āśvīja-šu 10 Guruvāradalu Dēva-Rāya-Vodeyaru stira-rājyadalu Lakhumannagaḷu Yiṭigekōtēn āluvali Kannari-Dēvana Malapagaḷu kaṭisida Lakhumannagaḷa bāgilu done-sōpānake maṅgaḷa mahā śrī

## 35

At Itikaladurga (same hobli), on a rock below Sultān's battery.

svasti samasta-bhu . . bhuvana . . kāraruṁ ēkāṅga-vīraruṁ . . . . . samasta-toḷa-gūḍuvaruṁ chandrādityaram kāśaḷaṁ māḍuvaruṁ nakshatra-māleyaṁ sāle muḍivāruṁ siḍilaṁ poḍe-seṇḍu toḍevaruṁ saptārṇṇavaṅgaḷan iṇṇuvaruṁ kuḷa-parvataṅgaḷaṁ mīruvaruṁ Māriya bārada bhavaṁ barisuvaruṁ Javana niṭṭu . . . . . mittuvaṁ hiḍivaruṁ viṇḍiya nettiya soḍivaruṁ Kuḷikāragana . . beṅkoḷvaruṁ sakala-lōkaika-bhīkararuṁ śrī-Rudrara sākāraruṁ appa Nandi Nandi-Mahākālapadante Vīrabhadra-pramukha-pramatha-gaṇaṅgaḷuṁ mattaṁ bhakta-jana-pāda-śēkhararuṁ pūta-bhaṭa . . . sēkhararuṁ prati-paksha-bhēdanaruṁ pratibhe-sampādanaruṁ vīra-bratigaḷāgi bhujāṅga-bhūshaṇaṁ toḍeda jaladhi tam-majjanakk ilivaruṁ maravādaḍe danaṅgaḷaṁ toḇavaruṁ karuḷa-māleyaṁ suttuvaruṁ rapa-nivā . . . taṁ varuṁ siraman taridu pūjiparuṁ tōḷa bīṇeyaṁ bhājisuvāruṁ Kali-yuga-Rāvaṇa . . . . . ya vidrāvitaruṁ appa asaṅkhyāta-gaṇaṅgaḷa śrī-pāda-padmārādhakanuṁ puṇya-nidāna-sādhakanuṁ || svasti . . . śrīman-mahā-pradhānam sarvvādhikāri mahā-pasāyitaṁ parama-viśvāsi . . . sri-Laṅka . . . voḍeya . . . Hiriya-Laṅka . . . . . khyāta-bēṇṭekāraṁ . . paṭṭa-sāhaṇādhīpat . . Irugaṇa-Dēva-karakāra Chenna-Sadāśiva-dēvara dibya-śrī-pāda-padmārādhakaru para-bala-sādhakaṁ paṇjara bāva āditya-peṇḍeyaṁ Mārabo . . . yya bara . . . . .

## 36

At Māragānakunte (same hobli), on a copper plate in possession of  
Krishṇamma, wife of Śānabhōga Kṛishṇappa.

namas tuṅga-etc. || Harēr līlā-etc. ||

svasti śrī vijayābhyudaya-Śālivāhana-śaka-varshambulu 1675 agunaneti Śrī-mukha-nāma-saṁ | Chaitra-śudha 5 lu śrīman-mahā-Hāvati-nāda prabhuvulaina mahārāja-śrī-Chana-Baire-Gavunivāri putrulaina Muddu-Nārāyaṇasvāmivāri putrulaina Raṅgappayya-Gavunivār anē mēmu Āpastamba-sūtrulaina Yajuś-śākhādhyāyulaina Kaṇva-sa-gōtrōdbhavulaina Tammaṇṇayyagāri putrulaina Veṅkatapatayyagāri putrulaina Chalamayyagār ane mīku vrāyīṇchi yichchina

37 \*



bhû-dâna-dharma-śâsana-kramam eṭlannanu mîru bahu-dinamulanuñchi mam-  
munu âśrayiñchi anna-stiti châlâd ani cheppukuñtû vuntîri ganuka adê-prakâ-  
raṅgâ mâku putrôtsava-kâlamandu anêka-Brâhmanulaku shôḍaśa-mahâ-dânâlu  
chêse kâlamandu mîru jñâpakam chêsinanduna Vudayabhânuchakravartti-dur-  
ggânaku pratinâmamaina mâ-Yitîkidurggânaku challeḍi kasapâ Mârugânikuñtla  
valitamaina majarâ Honnampalle Gôpatipêṭa polamu Anupakuñṭa kiṇḍa nîr-  
ârambham-bhûmi yî-polamlo vunde chinta-tôpu saha mâ-divâninaku tîsukoni  
niḷichina Honnampalle mîku sa-hiranyôdaka-dâna-dhârâ-pûrvakaṅgâ mâ-yishta-  
dêvatâ-pritiga yichchinâramu ganuka yî-palleku chelle bhûmi (boundaries and  
other details) mî-putra-pautra-pârampanyaṅgâ palle anubhaviñchukoni sukhâna  
undêḍi || nagiri-karîṇikamunnu mîku nishkarasha-chêsi dâna-pûrvakaṅgâ  
yichchinâramu ganuka mâ-Durggam-tâlûka aṭhavaṇa-kandâchâram bokkasam  
lekkhalu saha vrâsukoni nirvâñchanagâ vundêḍi ani vrâyiñchi yichchina bhû-  
dâna-dharma-śâsanamu || (usual final verses) śrî-Lakshmi-Nârâyana-svâmî ||

## 37

At the same village, on a stone in front of the Veṅkaṭaramanasvâmî temple.

śubham astu svasti śrî jayâbhyudaya-Śâlivâhana-śaka-varshambulu 1461 agu-  
neṭi Vikâri-samvatsara-Kârtika-śu 12 lu śrîmatu svasti śrî-chaturdaśa-bhuva-  
nâdhiśvara sṛiṅgâra-vârânnidhi akhilânḍa-kôṭi-Brahmânḍa-nâyaka dēva-dēvô-  
ttamulayina Mâragânikuñṭa Tiruveṅgaḷanâtha-dēvuniki śrîman-mahârâjâdhi-  
râja râja-paramêśvara śrî-vîra-pratâpa śrî-Achyuta-Dēva-mahârâyâlu prithvî-  
râjyam seyachuṇḍagânu Bhaṇḍâram Aparasaya-kumâru Timmarasayya-Koṇḍa-  
ppayavâru tama nâyakatanaku chele Penagoṇḍaku tûrppu Guyyalûri-sîma-  
lônu Mâragânakuñṭalo grâmam chatuṣ-sîmalônu ayina kâlvalu saha.....  
na-dvâdaśi-punya-kâlamandu Achyuta-Dēva-mahârâyâluḷu punyaṅgânu kuñṭa-  
lô Tiruveṅgaḷanâtha-dēvuniki êka-bhōgaṅgânu amṛita-paḍi âragimpulu aṅgâ-  
ṅga-mâśôchavâlaku dhâra pōsi yistimi (grant repeated three times) nidhi-nikshêpa-  
jala-pâshâna-akshîṇi-âgâmi-siddha-sâdyambulu aguneṭi ashta-bhōga-tējas-svâmya  
..lunnu êka-bhōgaṅgânu dēvuni amṛita-paḍi âragimpalu aṅga-raṅga-vaibha-  
vâlakunnu tri-vâchânu siddham paricha...gânu â-chandrârka-stâyigânu  
anubhaviñ ..mani yichina dharma-śâsanam (usual final phrases)

## 38

On the jârubaṇḍe in the field of Haider-Sâbi, west of the same temple.

śubham astu svasti śrî jayâbhyudaya-Śâlivâhana-śaka-varshambulu 1514 agu-  
neṭi Khara-samvatsaram Mâgha-śu 7 lu śrîmad-râjâdhirâja râja-paramêśvara  
śrî-vîra-pratâpa-śrî-Veṅkaṭa-Dēva-mahârâyâlugâru Mandi-Nâyani Vasanta-Nâya-  
kalu vinnapam śâyagânu Śrî-Raṅga-Râyâlavârîki punyaṅgânu Hari-punya-

tithi-nâdu Penugonḍa Tirumala-Tâtâchâryyal-ayyavâriki Mâragânikuṇṭa ane yî-grâmaṁ sarvamânya-agrahâraṅgânu dhâra pâsi yichchi vêyiñchina šilâ-šâsanam (usual final phrases)

## 40

At Vokkavârapalli (same hobli), on a rock south of Gavilagunḍu.

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varshambulu 1539 aguneṭi Piṅgaḷa-saṁvatsaram Bhâdrapada-ba 10 lu šrîmad-râjâdhirâja râja-paramêšvara šrî-vîra-pratâpa šrî-Râmachandra-Râya-Dêva-mahârâyal-ayavâru pritivî-râjyam seyuch unḍagânu šrîman-mahâ-Âvati-nâdu-prabhu Yimmaḍi-Havaḷi Bayirê-Gauni-ayyavâru Mâragânikuṇṭla Chinnapa-Reḍiki yichina goḍagu-vumbaḷi-grâma-šâsana-kramam eṭlannanu mâ-yêlubaḍiki chele Mâragânikuṇṭaku chele Goḍagu-chintapale-grâmaṁ Bayiravuni...ḍu sahaḡanu nî-vumbaḷigânu yinduku chele chatu-sîma chênu maḍinni vumbaḷigânunnu...mânya.....kaṅgânu putra-pautra-pâraparyaṅgânu â-chandrârka-stâyigânu anubhavi.....yinduku chatu.....(on a side)...gânu anubhôgalunnu anubhaviñchagalavâḍavu (usual final phrases) ani yichina vumbaḷi-šâsanam šrî maṅgaḷa mahâ šrî jaya

## 41

At Pôtênahalli (same hobli), on a stone near the Chaudêšvari temple.

šrî šubham astu | namas tuṅga-etc. ||

šrî svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varshambulu 1458 aguneṭi Durmukhi-saṁvatsara-Âshâḍha-šu 1 lu šrîman-mahârâjâdhirâja râja-paramêšvara šrî-vîra-pratâpa šrî-vîra-Achyuta-Dêva-mahârâya...jya.....cheya.....ṅgânu.....palle Nañja-Gavunigâriki šâsuta.....kānu vija-Vîrêšvara-šrî-Bana.....šrîman-mahânâyanâ-châryalaina Lakki-Nâyaka-Kṛishṇappa-Nâyaka...ṅga Pañchamêšvarani gâñchi.....nena šrî-Achyuta-Dêva-mahârâyalu.....

## 42

At Dêvikunṭe (same hobli), on a rock on Kuyarâluguṭṭa.

šubham astu svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varshambulu 1694 aguneṭi Khara-nâma-saṁvatsara-Âšvîja-ba 3 lu Vudayabhânudurggam polimêra hadu nirṇayam chêsinaḍi vivaram Chintalakunṭaku âgnêya-mûla Kolarâti-guṭṭana pašchima-mukhaṅgâ vuṇḍe nala-baṇḍa sûrya-chandra-bimbamulu vrâsinadi pratima-šâsanam akkaḍinuñchi Chintalakunṭa kinda reṇḍu vaṅkalu kalasina stalaṁ modalu chêsukoni pašchima-guṭṭanu Peddagunṭa šâsanam yî-kunṭaku tûrpuna kaṭṭu-kâluva sarahadduna Svayambhu-gunḍuku šâsanam



akkadinuñchi vuttaram Chakkaniguttaku paśchima-bhâgâna amada-râllaku  
śâsanam yî-paḍamaraku vidikkuna Nallagunṭiki śâsanamu

## 43

At the same village,

on a pillar near the north gate of the fort on Itigirayanadurgga.

svasti śrî Jaya-samvatsarada Śrâvana-ba 8 Ma Maddikereya Âśâḍada Nâgara-  
sara maga Nidugalla karāṇika Rêchappagaḷa tamma Sôvappagaḷa maga Mala-  
panu Yiṭigakôtêli Kannara-Dêvana Malappagaḷa sēnabôvan âgiddu vîra-pari-  
vârake dharmav endu mâḍista Mahâ-Lakshumi-guḍi-dîpa-mâle-kambhake  
maṅgaḷa mahâ śrî śrî

## 44

At Gâjalapalli belonging to

Pichchalavâripalli (same hobli), on a rock on the mound.

avighnam astu śubham astu svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-  
varshambulu 1696 aguneṭi Vijaya-nâma-samvatsara-Jêshṭa-ba 5 lu śrî.....  
Mu..ru râvu tâluku Vudayagiri Vummari-sâhēbulavâru..... Mârugâni-  
kunṭla Subbi-Redḍi Venkaṭanarasugâru Pichchalaredḍivâripalle-grâmâna  
Durgam-Pâpanna Kolakunṭa Timmi-Redḍigâriki vrâyiñchina silâ-śâsana-  
kramam eṭlannanu yî-palle.... chēse tiru.....nam.....ka yindu-  
ku dasavanda-mânyam kha.....sâsanâniki tûrpu vaṅka-gaḍḍana  
..... â-chandrârkaṅgâ putra-pautra-vâramparyāṅgâ anubhaviñchu-  
konî sukhâna vundēdi (usual final phrases) paṇḍendu âyagāṇḍla oppitamu

## 45

At Pôkamâkalapalli (same hobli), on a rock near Pañchāṅgi-Subbayya's wet land.

avighnam astu śubham astu || svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-  
varshambulu 1697 aguneṭi Manmatha-nâma-samvatsara-Âsvîja-babula 10 lu  
....Ajam-Vummara..bi killedâr kille Vudayabhânudurgam Vusamâna-  
Khâna subēdâr ghoḷini sakhata Śrîmanta-Râja-śrî-Murâriji Hindu-Râvu Ghôra-  
paḍe sēnâpati-sâhēbulavâru kasaba Mâragânikunṭla-tâlûku majarâ Pôkamâkala-  
kunṭapalle dâsari.....u.....chakkara Mâriyappa....vrâyichebi yichchina  
dasavanda-śâsana....m eṭlannanu....challe.....bhâvulu.....dasavanda  
kâvali.....sahagâ....chchi manivi chēsukonṭivi ganuka.....dasavandam  
yichchina.....

## 46

At Koṇḍamvâripalli (Billûr hobli), on a stone below the tank bund.

svasti śrī vijayâbhyudaya-Śaka-varshambu 1340\* yagu Jaya-saṁvatsara-Vaiśākha-śu 10 lu śrīman-mahānāyaṅkāchārya Vâlappa Bommi-Nāyaḍunnu Siṅgama-Nāyaḍunnu Peda-Chinnama-Nāyaḍunnu yēkamugāni Koḍumadukunnu Bālamaddu Koḍamaddukunnu yichchina bāsha-patra-kramam eṭlannanu Koṇḍamāru.....guḍi chōṭanu Gaṅgasamudraṁ ..... cheruvu-gaḍi-sammandhaṁ achchukaṭṭa kaṁsala.....vāḍunnu yenta.....nānu..... pandommidinni rāchavāriki bālunnu yistimi ..... palamulunnu .... vak-oka-pālu miga-galadi.....(back) reḍu pālu rāchavāriki voka-pāla lekhanu ko.....vāram āyavāyālu..mīru.....vāru dasavandaṁ maḍiki na 2 yidumu...maḍi

## 48, 49

(Same as No. 46 above.)

## 50

At the same village, on two stones near Gōsināyanakaṭṭe.

(I) śrī-Rāma svasti śrī vijayâbhyudaya-Śālivāhana-śaka-varushambulu 1682 aguneti Vikrama-saṁvatsara-Āśvija-śu 15 lu śrīman-mahā-nāyaṅkāchāryulayina Gummi-Nāyani Nārasiṁha-Nāyanivāri Vasanta-Nāyanigāru ganakaṁ Venkāṭapaku vrāyiṅchi yichchina chāvāṭu-śāsanaṁ mī-tandri Chinnana Tummalaṅvāri kāryaṁlō mṛitamāya ganuka....Chākivela-grā (back) maṁlō chelle Koṇḍamārupallelō naḍiche kāḍārambha-nīrārambha-....la suvarṇāḍāyā...lavu yichchināmu ganuka mī-putra-pautra-pārampariyantaṁ ā-chandrārka-stāyigā anubhaviṅchukoni mā...tappaka koluvu koluchukoni sukhāna (II) vuṇḍēdi yinduku.....luvulu koluvu prāku-prakāraṁ .....mānyālu (back) pūrva-maryādā..bēḍigelu.....yinduku sākshulu Hari-Harādulu (on the upper portion of the 1st stone)

## 52

At Chākavēlu (same hobli),

on a rock near the tamarind tree below the Brāhmaṇana-kere.

śrī Durmati-saṁ ; Vaiśākha-ba 7 lu śrīman-mahā-nāyaṅkāchāryulayina Timmi-Nāyani Kadirappa-Nāyani Nārasiṁha-Nāyanayavāri kārya-kartalayina Daḷavāyi Nārasiṁhannagāru Vustikāyala Bayitātaku vrāyiṅchi yichina chāvāṭa-śāsana-kramam eṭlannanu mī-tandri Borravāḍu .....chachipōya-ganuka vāni koluvugānu....chēnu .....maḍi selav ichchināmu mī-putra-pautra-pārampariyantaṁ anubhaviṅchukoni sukhāna vuṇḍēdi yī-

\* So in the original: but it is quite wrong.



koluvuku kâṇike koḍigelu pani lēdu sarvamānyamugâ naḍi. . . . . yinduku sâkshulu Hari-Harâdulu

## 53

At the same village, on a pillar in Doḍḍavaṅke.

śrī Durmati-saṁvatsara-Vayiśākha-ba 7 lu śrīman-mahâ-nāyaṅkâchâryulayina Gummi-Nāyani Kadirappa-Nāyani-Nârasimha-Nāyanayyavâri kârya-kartalayina | râja-śrī-Daḷavâyi Narasimhannagâru Vustikâyala Bayitâtaku vrâyiṅchi yichchina châvâtu-śâsanamu mî-taṇḍri . . .vâri kâryamulô chachipôya ganuka yitamâni maḍagu (on the other side) na maḍi 1 Baliyapallenu chēnu ga ½ śalav ichchinâramu mî-putra-pautra-pârampariyantamu anubhaviṅchu-koni sukhâna vuṇḍēdi yî-koluvuku kâṇike koḍigelu pani lēdu sarvamānyamugâ naḍipiṅchagalavâramu yinduku sâkshulu Hari-Harâdulu

## 54

At Buddalavâripalle (same hobli),  
on a rock near Buddala-Râmaraddi's inâmati wet land.

śubham astu śrī-Râma || svasti śrī vijayâbhyudaya-Śâlivâhana-śaka-varshambulu 1682 aguneṭi Vikrama-saṁvatsara-Bhâdra-šu 10 lu || râ || Vasanta-Nāyanivâru Buddala-Timmayaku vrâyiṅchi yichchina châvâtu-śâsana-kramam eṭlannanu mî-taṇḍri Bâli-reḍi Tummalavâri kâryaṅlo mṛitamâya ganuka anduku châvâtu..Buddalavâripalenu guṇṭa kinda yarra chēnu 1 tûmeḍu Yarramaradikunṭa kinda maḍi mânia bhâvi maḍi 1 tûmeḍu sarvamānyamugâ seluvu yichinâmu ganuka mî-putra-pautra-pâramparyam anubhaviṅchu-koni sukhâna vuṇḍēdi sâkshulu Hari-Harâdulu

## 55

At the same village, on a rock in Râmayya's inâmati land.

śrī || Vikrama-saṁ | Bhâdrapada-šu 10 lu śrīman-mahâ-nāyaṅkâchâryulayina Gummi-Nāyani Nârasimha-Nāyani Vasanta-Nāyanigâru Buddala-Timmayaku vrâyiṅchina châ (on the left side) vâtu-śâ. . . . .mî-taṇḍri Bâla-reḍi Buddalavâripalle chēnu 1 tûmeḍu. . . . .anubhaviṅchukoni sukhâna vuṇḍēdi

## 56

At Koṭṭampalli (same hobli), on a stone near Chinnakadari-kunṭe.

śrī-Râma svasti śrī vijayâbhyudaya-Śâlivâhana-śaka-varshambulu 1682 aguneṭi Vikrama-saṁ | Kârttika-šu 10 lu || râ || Vasanta-Nāyanigâru Pichchali-Muni-gâniki śalav ichchina châvâtu-śâsanamu mî-taṇḍri China-Pâpaya Tummalavâri kâryaṅlo mṛitam âya ganuka anduku kaṭaḍa (back) Koṭṭampalle jonnu-chēnu

☞ 1 Chinakadirayakuṇṭalōnu maḍi ☞ 1 tūmuḍunu pāramparyam anubha-  
viñchukoni sukhāna vuṇḍēdi yinduku sākshulu Hari-Harādulu

## 57

At Goḍḍampalli attached to

Kadarannakôte (same hobli), on a rock in Mārappa's ināmati field.

Pramādīcha-saṁvatsara-Āśvija-ba 10 lu Pālasamudram Yarraya Tummalaṁvāri  
kāryamlōnu sanipōyaganuka ādi-nimityaṅgānu Gaḍampalle Sida...yichina  
nettara-gūṭi-mānyam...ntāna-mānyālu pūrvam...

## 62

At bécharak Yarraguḍi (same hobli), on a stone to the north-east.

svasty anēka-samara-saṅghaṭṭaṇōpalabdha-jaya-lakshmī-samāliṅgita-vakshas-  
sthalam gaṇḍa-Tripētra śrī-Vaidumaba-mahārāja Kīru-dore maryyāde āge  
prithivī-rājyam geyye Nalambāni-mahārājarā Muṇumalkivina kālegaduḷe  
mrosavoyarā koṇḍeyara pratigaṇḍa Nāvagan utsa...li tōruv-ālvon iridade  
gaṇḍam maṇumakkaḷ aṇiyan āneyam kuḍurey andolevin-uḍi yerid eḷdett eragive  
kunta vāsayaḍanta || Vaidumbava kaidullaṅ intu kālāndu mrosavoyar...kkale  
mahārājar Tummali toruvā savva-parihāram goṭṭar ill ide.....  
baharu ||

## 64

At the same village, on a rock near the suṅkada-kaṭṭe.

(Telugu characters.)

svasti śrī vijayābhyudaya-Śālivāhana-śaka-varushambulu 1666 agunaneti Rudhi-  
rōdgāri-nāma-saṁ | Bhādrapada-śu 15 lu śrīmatu-Guṁmināyanipāḷyam-tāllūku  
Sāhana-Pāpannagāri putralayina daḷavāyi-Narasimhannagāriki svasti samasta-  
nija-sāmanta-mālikā-praśasti-sahitulayina Bhīmanam...Pāgoṇḍa Pedda-Baḷāpu-  
ram China-Baḷāpuram Koṇḍigiri Guḍibaṇḍa Kaivaram Kōlāla Puṅganūru Ma-  
daḷapalle Gurramkoṇḍa Rāchaviḍu Biraṅgi Kottakōṭa Tummala Kadirapanā-  
yanipāḷyam modalayina chatur-dikkula viḍilayina chilaru-dēśaṁvāru vrāyiñ-  
chi-yichchina magam śāsanam gāvatila saṁka vi-dēśaṁvāri nandi...dammaḍālu-  
...māmi gōpatilaku chelladani paṭinanduku mīru dēśam paṭi sābhimānam  
vuñchi dēśa pa...vompināru ganuka samasta mana dēśaṁvārū santōshāya-  
ta-chitulai yika magam nirṇayam chēsina-vivaram sthāḷa-mānyamulaku sara-  
vargānaku gone 1 ki ☞ 9 vantu yī-saṁ gone 1 ki ☞ 7 vantu...naḍipiñcha-  
galavāramu (usual imprecatory phrases) yiṭani vrāyiñchina magam śāsanam śrīr  
astu



## 66

At the same village, on a beam of the Gauramma temple.

(Telugu characters.)

śrī-Rāma svasti śrī vijayābhyudaya-Śālivāhana śaka-varushambulu ? 1673 aguna-  
neṭi Prajōtpatti-saṁvatsara-Kārtika-śuddha 1 lu śrī-Āṇjanēya-svāmi-dēvasthānam  
kaṭṭiñchinavāru Peddibhaṭṭu Veṅkaṭa-jōssulu yi-dēvasthānānaku naḍichē mān-  
yāla vivaramu kāṇake suṅkhaki śāsanam koṭiñchināmu teliyavalasinadi ||  
bhakti.....

## 68

At the same village, on a rock near the gāḷi-dope.

(Telugu characters.)

śrī-Rāma svasti śrī vijayābhyudaya-Śālivāhana-śaka-varushambulu 1684 aguna-  
neṭi Chitrabhānu-saṁvatsara-Āśvīja-śu 10 lu śrīman-mahā-nāyināchāryu-  
layina mahārāja-śrī Gummi-Nāyani Nārasimha-Nāyanivāri dharma-hitu-patni-  
ayina Rāmakka-ammayagāri putrulayina Vasantappa-Nāyanigāri mēnamāma  
Yirikula-vaṁśōdhārakulaina Appannāthagāri dharma-patni-ayina Kadiramma-  
garbhābdhi-chandrōdayalayna Daḷavāyi Subbappagāru Kalyāṇagiriyanu ā-chan-  
drārka-sthāyigā vundavalen ani peṭiñchina Kāśi-pani-kumbhi-vāka japaśāla-  
satram kōṭa kottakamulu

## 69

At Pātakōte (same hobli), on a rock north of the Hiranya-dēvasthāna.

(Telugu characters.)

svasti śrī vijayābhyudaya-Śālivāhana-śaka-varushambulu 1547 neṭi Krōdhana-  
saṁvatsara-Kārtika-bahula-amāvāśya-kaḍa-Kārtika-punya-kālamandu . . .  
Prasanna-Nandiśvara-svāmiki Gummi-Nāyaka . . . . Kadirapa-Nāyani Nāra-  
simha-Nāya . . . . vāru vīri talli Kadiramma-ammagāru . . . . . Balijapalle  
svāmiki taḷige . . . . . mudralu . . . . . ā-chandrārka-sthāyigā . . . sarvamānya . . .  
 . . . . . ku Śivārpitaṅgā yi . . . . . ma mī. putra-pāramparyyantaram naḍapiñcha-  
galavāramu ani vrāyiñchi yichchina śīla-śāsanam

## 70

At Bestarahalli (same hobli), copy of a copper inscription.\*

śrī-Gaṇādhīpatayē namaḥ |  
āmnāya-sandarbha-kalā-kaviṇḍram Anaṅga-garvāpaha-phāla-nētram |  
ardhāṅga-bhāgād avarōdhavantam āśāsmahē'bhīṣṭa-phalāya dēvam || 1 ||  
prāchīna-vāk-sādhaka-pōtri-pōtam parō-rajō-mānasa-padma-hamsam |  
Mandēhavārīndu-butāśa-nētram vandāmahē Vāraṇarājavaktram || 2 ||

\* Supplied by the people.

daṁśhṭrāmayaṁ yasya tu kaitakâgram dadhâti sarvâṁ avanîṁ apûrvâṁ |  
sa yêsha dēvas sumanôbhivandyaṣ saṁâtanah pâtu patiḥ kiṭinâm || 3 ||

śarad-ghana-chehhâya-nikâya-kâyâṁ

saśânka-lêkhôllasitâlakâgrâm |

Šukâdi-sēvyâm šuka-lâlayitrîṁ

viṇâvatîṁ naumî vachô'dhidēvîṁ || 4 ||

vaṁśâmburâśêḥ kula-tantur Indur Harasya kôṭira-vataṁsa-ratnaṁ |

adakshinâm chakshur Adbôkshajasya vichakshaṇâs sampratichakshatê yaṁ || 5 ||

tasmâd udiyâya Budhâbhidhânô

vismâpanîya-śva-mahâ-prabhâvaḥ |

yaṁ bôdharûpâmrîta-sindhu-bandhuṁ

prachakshatê santatam êva santaḥ || 6 ||

tam anvayaṁ kaśchid alaṁchakâra samânvayô bhû-valayasya gôptâ |

Purûravâḥ puṁkhita-râga-vṛityâ Pushpêshu-rûpaḥ śva-vaśôrvaśîkah || 7 ||

asmâd abhûd Âyur iti pratîtaḥ pratyarthinâm bhûpatir arthinâm cha |

saṁgrâma-bhûmau samakâlam êva sampâdayâmâsa mahâpadaṁ yaḥ || 8 ||

ajâyatâsmân Nahushâbhidhânô bhuja-balâd yô bhuvam abdhi-kâñchîṁ |

narâdhipair namya-padaś śaśâsa na kêvalam nâkasadâm cha râjyaṁ || 9 ||

nayâtiriktôpy ahitô... tasmâd Yayâti-nâmâ nṛipatiḥ pratîtaḥ |

dayâdhikô dânava-śâsanô vâ striyâ sa prēmê saba Dêvayânyâ || 10 ||

chatus-samudrâdhipatês sutô'bhût tataś chatuś-shasṭi-kaḷâ-pravîṇaḥ |

nâmnâ Yaduḥ kô'pi narâdhipêndrô dhâmnâ prathâtîta-bhuja-pratâpaḥ || 11 ||

tad-vaṁśa-muktâmaṇayô babbhūvuś chaturvidhângais sahitâ mahîpâḥ |

Yadôḥ pratâpâhimabhânunâstâ pratîpa-dâra-smita-chandrikâsit || 12 ||

têshâm kulê kaśchana Bukka-nâmâ tējô-durâpaś samabhûn mahîpâḥ |

Magâmbikâ tasya babbhūva râjñî mēdiny-udanvat-tanayâdhivinnâ || 13 ||

tasyâbhavat Saṁgama-nâmadhēyas Sarasvatî-gîta-bhujâpadânaḥ |

śauryê yam âhuḥ kila Kârtavîryam dhairyê Himâdrîṁ mahasiha sūryaṁ || 14 ||

Mânâmbikâ tasya babbhūva patnî Mahêśvarasyêva Mahîdhra-kanyâ |

Vidarbha-putrîva Nalasya Viṣṇôr Lakshmîr ivēndrasya Pulômajêva || 15 ||

tênôdapâdyanta sutâ mahishyâm tasyâm praśasyâkrîtinâ nṛipêṇa |

pañchâhita-kshmâpati-kuñjarânâm pañchânanâḥ Pañchaśarâbhirûpâḥ || 16 ||

Harihara-Râya-Kampâ-dharaṇîpati-Bukka-mahî-

parivṛidha-Mâra-bhûramaṇa-Mudda-nṛipâḥ khalu tē |

anagha-guṇêshu tēshu nava-khaṇḍa-mahîśvaratâm

abhajata pûrvajas sa [hi] Yudhisṭhiravan mahasâ || 17 ||

sô'yaṁ vijityâkhiḷa-dig-vibhângau

Sutrâma-dhâmânga-Kaḷînga-pûrvaiḥ |

upâsyamânaḥ kshitipaiś cha sarvâm

urvîṁ aśât Kuñjarakôṇa-puryâm || 18 ||



kadâchid uttîrya sa Tuṅgabhadrām  
 kshamâdhipâlô mṛigayâbhilâshât |  
 âsâdya saṁnyais saha tîram asyâs  
 tad-dakshinam kânanam ikshatê sma || 19 ||  
 tasmin vanê kañchana sâramêyam  
 sadamśanaikâgra-radâgram ugram |  
 sa Saṅgamêśâbdhi-śasi śaśam cha  
 visismayê vîkshya viśâm adhiśaḥ || 20 ||  
 kshônîpâlô Harihara-patiś śrî-Virûpâksha-dêvam  
 Pampâ-dêvî-sahacharam amuṁ vîkshya bhaktyâ pranunnaḥ |  
 samvin-mûrtim mahita-tapasam tasya dēvâlayântar  
 Vidyâranyam yatim abhajata śrî-Mahêśānam anyam || 21 ||  
 pranamy tasyântika-simni bhaktyâ  
 tapômayam jñâna-kaḷâ-nidhānam |  
 vṛttântam aty-adbhuta-hêtum ênam  
 vijñâpayāmâsa viśêsha-vêdî || 22 ||  
 tri-kâla-vijñâna-nidhir yatîndrô  
 vihasya kiñchit tam uvâcha dhîram |  
 râjan mahârâja-kulâsikârha-  
 simêyam atyanta-balaika-mûlam || 23 ||  
 Vidyâbhidhânām Alakânavadyām  
 atrîvanînâtha purim vidadhyâḥ |  
 purim nava-dvâravatim upêtya  
 Purandara-śrîs sakalām cha prithvim || 24 ||  
 vîra-śrîyô yuddha-samâhritâyâ  
 vihâra-bhûma...tām upaiti |  
 bhuje bhujaṅgêndra-samê bibhartu  
 bhavân iti kshamâpatim âdidêśa || 25 ||  
 tadâ Hariharêśvaras sa virachayya tachchhâsanam  
 nṛipâsanam upâgataḥ śrita-sitâtapatrôjvalaḥ |  
 vidhâya khala shôḍaśa-pratinidhîni dānāny ahô  
 vyarôchata viśâla-simni nagarê hi Vidyâbhidhê || 26 ||  
 ashta-pañcha-yugaḷaika-saṅkhyayâ  
 samyutê Śaka-nṛipasya vatsarê |  
 Dhâtri-Mâdhava-valaksha-saptamîshv  
 ahni saty-anagha-lagna-tâarakê || 27 ||  
 phâlâbhishêkôtsavataḥ purastât  
 Pampâ-Virûpâksha-Mahêśvarasya |  
 chakrê . . Âkhaṇḍala-vikrama-śrîś  
 sat-pâtrasâd bhûpatir agra-bârân || 28 ||

śrīmad-Bharadvāja-kulôdbhavāya purôgamâyâkhiḷa-Bahvrichânām |  
 Âslāyanam sūtram upâśritāya samastu-śâstra-smṛiti-pâragāya || 29 ||  
 vêdânta-vêdyāya dayâkarāya nityânna-dânê cha vichakshaṇāya |  
 Arêkerêndrāya cha Bhâskarāya sutāya Pampâ-Virupāksha-nâmnah || 30 ||  
 bhû-dâna-yôgyāya mahîsurāya dvijôttamâyâmita-têjasê'smai |  
 \*Ghanaśaila-puri-namani rājyakê Yakûriti nîvṛiti bhâji |  
 Koṇḍakâmalā-Vallûri-simani śrī-Tummadâmala stala-namni || 31 ||

(here follow boundaries)

ârâma-vâpî-sahitam tatâkam â-chandra-târârkam atîva-bhôgyam |  
 grâmôttamam Yâraguḍiti nâmnâ vikhyâtim âśritya virâjamânam || 35 ||  
 Vidyâbbidâranya-puram praśastam purâkhyayâ nûtanayânavadyam |  
 nidhâna-nikshêpa-jalôpalâkshîny-âgâmi-siddhair atha sâdhya-yuktaiḥ |  
 samanvitam santatam ashta-bhôgaiḥ sasyôttarârâma-tatâka-yuktaḥ || 36 ||  
 śubhodayê rājya-mahâbhishêka-kriyâ-dinê Harihara-Râya-bhûpatiḥ |  
 dadau mudâ sasya-phalais samanvitam chirāya tasmai saha vâri dhârāyâ || 37 ||  
 samasta-dêvâsura-pûjitasya nirasta-lôka-traya-nêtra-dhâmnah |  
 svayambhuvaḥ pâda-sarôja-bhriṅgas śrī-Śailanâthasya Mahêśvarasya || 38 ||  
 pra-Bhâskarêṇa Chchiravârapalliṁ pûjâ-vidhânāya Sudhâmśu-maulêḥ |  
 idam akhîla rāja-śêkhara-madhukara-jhêṅkâra-gîta-mahâtmyam |  
 śrīmad-Hariharêndra-nṛipatês śâsanam achalaika-pârijâtasya || 39 ||  
 tyashtrâ tachchhâsanam svâmi-śâsanêna vinirmitam |  
 śâsanâchârya-varyêṇa Nâga-dêvêna silpinâ | 40 |  
 asyâgrahâra-varyasya chatu-sîmâ-vinirṇayah |  
 sarvêshâm sukha-bôdhāya likhyatê dēśa-bhâshayâ || 41 ||

(here follow details of boundaries in Telugu, and usual final verses)

śrī-Virûpāksha

## 71

At Mittêmarri (Mittêmarri hobli),  
 on a copper plate in possession of Gaṇṭlanna, son of Bommi-reḍḍi.

(Telugu characters)

śrī-Râmâ Dhātu-sam || Bhâdrapada-śu 10 lu śrīman-mahâ-nâyakâchâryulayina  
 Gummi-Nâyani Narasimha-Nâyani komâra Kadirappa-Nâyanigâru Mittêmarri  
 Mēkala-Bommugâniki vrâyiñchi yichchina dasavnadam vappa Mittêmarri  
 sthalaṁlônu Liṅgânu-vaḍu sithilamayî vundagâ nûtanamugâ vistâramayina  
 pani chēyistivi ganuka anduna achchu-têlina maḍi dasavandam châtur-bhâgam  
 śalav ichchinâmu ni-putra-pautra-pâramparyauṅgâ anubhaviñchukoni sukhâna  
 vundēdi kâvali bôdigelu hortu

\* So in the original. Verses are numbered as per original copy.



## 72

At the same village, on a stone near the village gate.

śrī-Nārasimhāya namaḥ śrī jayābyudaya-Śālivāhana-śaka-varushambu 1455  
 agunēti Vijaya-saṁvatsara Āśvīja-ba 7 lu svasti śrī caturbhuvanādhiśvar-  
 unḍayina śrīngāra-vārāmnidhi akhilāṇḍa-kōṭi-brahmāṇḍa-nāyakunḍayina dēva-  
 dēvōttamunḍayina śrī-Karāli-Narasihva-dē. . . Timmarasayyavāru mā nāyaṅka-  
 tanānuku chele. . ru-rājyāmlōni pūrvāna chele grāmāla. . . . . akhilaman unḍa-  
 gānu | svasti śrīman-mahārājādhirāja rāja-paramēśvara śrī-vīra-pratāpa Achyu-  
 ta-Rāya-mahārāya. . . . . Pallekunṭe-grāma. . . . . ache sthālamlo. . . ā-gramā-  
 lu. . . . . grāmālakunnu. . . . . kālūvalu. . . . . mahārāyala. . . . . gānu ī-grāmalo  
 . . . puṇyāṅgā. . . dēvuniki samarpistimi (rest effaced)

## 73

At the same village on a  
 copper plate in possession of Virabhadrayya, brother of Naṅjunḍappa.

Virōdhikṛitu - saṁvatsara - Jēshṭha - ba 10 llū Gummi-Nāyani Kadurappa-  
 Nāyani Nārasimha - Nāyanigāru Kunṭlūri Bhairavēśvara - svāmi archikaḍu  
 Muddayakku vrāyiṅchi yichchina tāmra-śāsanaṁ Bāgēpalli-stalāna yī-dēvu-  
 niki naḍachē mānyamulakku chālā bādu yicheche kāṅku bēdigelakku āru-  
 vela rāṇpa mātō dēvasthānamlō manvi chēsiri ganaka manniṅchi sarva-mānya-  
 mugā śalav ichchināram yindakku yavvaru āchchēdiṅchinā mēmē tappinā yī  
 dēvuni talige prasādamlō visham beṭṭina pāpāna bōduru yindakku Hari-  
 Harādulu sākshilu

## 74

At Pālyakere (Chēlūr hobli),  
 on copper plates in the possession of Archaka Kōḍaṇḍa-Rāmāchār.

(Ia) śrī-Rāmā | svasti śrī- vijayābhyudaya-Śālivāhana-śaka-varshambulu 1607  
 agunēti Raktākshi-saṁvatsara Kārttika-śu 12 puṇya-kālamandu śrīmad-akhilāṇ-  
 ḍakōṭi-brahmāṇḍa-nāyakulaina purāṇa - purushōttamulaina Chitigānapalle śrī-  
 Janārdana-svāmi-divya-śrī-pāda-padmaṁbulaku śrīman-mahā-nāyakāchāryula-  
 yina Gu(Ib)mmi-Nāyani Kadirappa-Nāyani Peda-Vasanta-Nāyanigāru samarpiṅ-  
 china nitya-kaiṅkarya-bhū-dāna-dharma-śāsana-kramam eṭṭannanu Pālecheruvu  
 Koṇḍukkoṇḍa Chēlūru Cheṅchalipaṭṭu grāmāla pola-merla-cheluvim gatiṅchi-  
 valayava mana śāsanamulu ēpiṅchi mī-pāda-padmaṁbulaku samarpiṁstimi  
 ganuka mī polamlō viśēshiṅchi palle cheruvulu (IIa) kuṇṭalu bāvulu nirmiṅchu-  
 koni nitya-kaiṅkarya. . -chchulu mahōtsavamulu avadhariṅchi vēṅchēśi vuṇḍēdi  
 sarva - mānyamugānu naḍepiṅchagalavāru iṭani samarpiṅchina bhū-dāna-  
 dharma-śāsanaṁ nālugu-stalālavāriki kariṇikalu pani lēdu (usual final verses)

## 75

At the same village,  
on a stone lying in front of the Veṅkaṭarama-svāmi temple.

Śālivāhana-śaka-varuṣam̐bu 1538 agunēti Naḷa-saṁvatsara Phālguna-ṣu 15 lu  
śrīmad-rājādhirāja rāja-paramēśvara śrī-vīra-pratāpa śrī-vīra-Rāma-Dēva-mahā-  
rāyalayyavāru prithvi. . . chēyachuṇḍagānu śrīman-mahā-nāyakāchāryyalaina  
śrīmanu . . . Gummi-Nāyani Kadirappa-Nāyani Kṛṣṇappa-Nāyani. . . ya kārīya-  
kartalaina Chāktivēla. . . . . gāru chēpiṇchina dharmā-śāsanam̐ Tirumalapuri-  
cheruvu agraḥāram̐ chēyagā. . . tālālō. . . Channarāya-śrī-Tiruveṅgaḷa. . . gari  
modalaina dēvatā-mānyala. . . bījavari. . . kuṇṭalu. . . . . nyaṅgā miku chēpi-  
stimi. . . lanuvi . . . . .

## 76

At Nimmakāyalapalli (same hobli), on the Appana-kunṭe rock, west of the village.  
Kilaka-saṁvatsara Māga-śudda 10 Va Sāraṅga-Dēva-Rāṇiyara maga Lakhappa-  
rāhuttagāru yī-cheru kaṭṭiṇchirī yī-charuvuku pēru Lakhasamudramu ani  
pēru peṭiri yī pērana biluvanivāru (imprecatory phrases)

## 77

At Veṅkaṭapura (same hobli), on a virakal in Būdidiguḍḍa south of the village.  
svasti śrī Pallava-mārāja prithivī-rājyam̐ geye Chentalapallina ūreki Dēvin-  
namma . . . . Chentakapulla Nāchikāra. . . . chi sattu bū. . .

## 78

At Hosahūḍya (same hobli), on a rock near the Kottakunṭe wasteweir.  
śrī-Gaṇādhīpatayē namaḥ | svasti śrī jayābhyudaya-Śālivāhana-śaka-varuṣam-  
bulu ? 1642 aganēti Vikāri-saṁvatsaram̐ Chaitra-ṣu 10 lu Kṛṣṇasāgaram̐  
charuvukinda kāpulu Gummināyakapālyamlō Sām̐ba . . . ya yichchina . . .  
cheruvulō tōṭa gutta 10 ga 1½ . . . katikam̐ mattalō . . . śubham̐ maṅgaḷam̐  
. . . . . (south side). . . tōṭa padibalu cheruvu. . . . .

## 79

At the same village, on a rock near the north sluice of Guḍibaḍḍeya Gavakunṭē.

(Grantha and Tamil characters.)

. . . . . Śellura-Gaṅgadēn magan Ka. . . lidēn Kaśava-p. . . . . magan ma-  
gan Māraśiṅgan Māraśiṅgalame. . . . . tti itta. . . maṇḍalika. . . . . ṇḍi-dēvan(y)aḍiyān  
ma. . . ṅgaṇa kaṭṭina ēri kiḷ dēvadānam̐ pattu-kkuḷagam̐ ittai aḷippān Geṅgai-  
karaiyil kurāl-paśuvai kuttina pāvattil paḍuvar



## 80

At the same place.

(Grantha and Tamil characters.)

.....Kašava-p....yan maga Marašingān Šōmaiyya kuta..ku Kam-  
banu oru kaḷani..

## 81

At the same place.

(Grantha and Tamil characters.)

.....ṇar kayyâ..śa..ta....ppadiu.....rurâgiyattil..ppa...  
.....ppāṇḍi magan Ganga-dêvan



## CHINTAMANI TALUQ.

### 1

At Muṅganahaḷli (Muṅganahaḷli hobli), on Yeṇḍavalu-baṇḍe.

śrī Rāmā svasti śrī vijayābhyudaya-Śālivāhana-śaka-varuṣhambulu 1697 agunaneṭi Manmatha-saṁvatsara Vaiśākha-śu 12 lu śrīman-mahā-nāyaṅkāchāryulaina Kottapāḷyaṁ Venkaṭapa-Nāyini Raṅgappa-Nāyivinivāru Raṅga-Nāyini daḷavāyi Appa-Nāyiḍu Muṅgānipalli-karaṇaṁ Nārāyaṇappa Narasappa Jonnagaḍla-Nāgaṇṇa Pabiki-Nārāyaṇa Mugili-Dāsaṇṇa Kesarla-Annaya Gôpālu-raḍḍivāri-Māḍappa Timme-Timmayya Ketta-Chinnayya Puṅganūri-Gummaya Garige-Bayyana Jaḷannagaram-Bayyana Kāṭipalli-Siṅganna Bôrâ-Muranna Kuruba-Malaya Timma-Guḍanna Yera-Chinnaya china-Kāma-raḍḍi Kāmanna Ruṇa-bîra-gauḍu Chokkaṇani-Bayyana Paḍiraḍḍi-Apaya Māchiraḍḍi-Rāmayya modalainavāriki vrāyiṅch ichina charuvula dasavanda śilā-śāsana-kramamu-etlan-nanu mā-nāyaṅkāna... i Muṅgānapalli-daggara nūtanaṅgā kotta-cheruvu Ara-kuṇṭa-pani nūtanaṅgā chayiṅchināru ganuka kalechana ādyantamu yenta-muḍiti ...nagariki raṇḍu-pālu dasavandānaku pāla-vagaṭi vubhayaṁ mūḍu-pāla-prakāraṁ [ mī-mā-putra-pautra-pāramparyantaram [ â-chandrārka-stāyigā naḍapagalavāram ani vrāyiṅchina śilā-śāsanamu yinduku sākshi sūrya-chan-drādulu yī-prakāramunaku vubhayatralalô yavaru tappinā mā-yilu-vēḷpu-Khâdra-Nṛisimha-svāmi -pādāravindamulaku tappinaṭḷu Koṇḍayagāri Timma-pālleya Kadiripati karta

### 2

At the same village,

on a stone at Kôṇônatette on the boundary of the Mysore State.

Siḷagaṭadindā yellege Kṛishṇarāja-haridāri 9 Muṅgānipalliku tōpuku polimāru Gurraṁkoṇḍa-tālûku Bâchapalli [ sarabada gaḍiki Krôdana-nāma sam | Bhâdrapada ba 5

### 3

At the same village, below the tank bund.

(Grantha and Tamil characters.)

svasti śrī Bhujabala-vira-Nārāyaṇa-kKo.....ku.....ḍa....laga-nāya-dēvar.....pramāṇa.....paḍi.....na.....maṅ-ko.....ta..mā.....yil.....ttamāmanâ....vâ....ta....tina....var pa..adu māṇa...ṇa...ra...Mutṭūril Tamman-ēriyum ad-



ark-aḍaitta nañjai puñjai nâr-pâ...laiyum.....ga-kaḷani pattu-kkuḷagam  
 niṅgiy-uḷḷa nilam aḍaṅgalum dhamma-dānam āga Mudaliyâr Aiyyar..Alagar  
 Šellappiḷḷai-nāyan uḷḷittâr padinoru-pêrukku panniraṇḍarai-ppaṅg-āga udakam-  
 paṇṇi chandrâditya-va..šella-kkaḍuttôm i-ddhammattukku lamghanam-ninai-  
 ttâr.....narakat....viḷakkaḍavar....pâlana.....nât.....pâla.....  
 .....

## 4

At Bôdiguṇḍlahallî (same hobli), on Yeṇḍâpalu-bande, east of the village.

śrî-Râmâ Nandana-saṁvatsara-Šrâvaṇa-šu 2 lu śrîman-mahâ-nâyaṅkâchâryya-  
 layina Kotapâḷeṁ Veṅkaṭapa-Nâyani Raṅgapa-Nâyinigâru Koṇḍamarla Yerra-  
 paku vrâyiñchi yichinadi nitya mâ-saṁsthânam nimittam kaṣṭapaḍi nir-  
 vâkam chaisinâvu ganaka Bôdiguṇḍapalle yinâmuḡâ šelavichinâram ganuka mâ-  
 mi-putra-pautra-pâramparyantaram anubhaviñchukoni sukhâna vuṇḍavalani  
 vrâyiñchina-šâsanamu sthâna-mânyâlu pûrvam-maryâda...śrî-Kṛishṇappa-Nâ-  
 yinivâri vappitamû

## 7

At the same place, on a rock near Pâtradone at the southern foot.

(Grantha and Tamil characters.)

svasti śrî Irattapâḍi-koṇḍa Šôḷa-maṇḍalattu Mēlai-Mârâjapâḍi Koygaikurâi-nâ-  
 tṭu Mâdamaṅgalattukku kâṇiyâḷan Koṅgiraiyan Šôma-dēvan âna Kulôttuṅga-  
 Šôḷa-Mâdamaṅgalam-uḍaiyân i-kkâlum i...rai kôṭṭai kaṇḍ-irundân

## 8

At the same place, near Kaluvalu-done in the west.

(Grantha and Tamil characters.)

svasti śrî Irattapâḍi-koṇḍa Šôḷa-maṇḍalattu Mēlai-Mârâjapâḍi Koygaikurâi-  
 nâṭṭu Mâdamaṅgalattukku kâṇi-uḍaiya Koṅgiraiyan âna Vi.....gâmuṇḍan  
 vaṁsattil Vîma-dēvan âna Kulôttuṅga-Šôḷa-Mâdamaṅgalam-uḍaiyân i-kkâlum  
 i-mmalaiyir-kôṭṭai paṅgaṇḍu māḷigai-eḍuttu irundân

## 9

At the same place, near Nettaru-done.

(Grantha and Tamil characters.)

svasti śrî Irattapâḍi-koṇḍa Šôḷa-maṇḍalattu Kaḷavâra-nâṭṭu kâṇiyâḷan Koṅgi-  
 raiyan Kaḷavara-nâḍ-âlvân virudamâ....ṇdarkôlan Mēlai-Mârâjapâḍi-kKoygai-  
 kkurâi-nâṭṭu Mâdamaṅgalattukku virudakâran.....râja..Vaidumba-  
 gâmuṇḍan eṇṇu tiru-nâmamum Mâdamaṅgalaḡ-gâṇiyum.....piḍikkum vi-

ruḍu ellām piḍikkavum ippaḍi ellām nīr-vārtu-ppē...ruḍaiyanā Mādamaṅga-  
lattukku-kkāṇiyālanā...-kKōṅḡiraiyan Vaidumba-gāmuṇḍan irundān in....  
.....kan Aita....gāmuṇḍa.....gāmuṇ...magan Arumōḷi-gāmuṇḍan  
.....gan Vikkirama-Śōḷa-gāmuṇḍanum,v-ēri-kaṇḍu tūmbu....vittān ivan  
magan Gaṅgaikoṇḍa-Śōḷa-Mādamaṅgalam-uḍaiyān Pū...ḍaiy-ēri-kaṇḍu tūmbu  
iḍuvittu pū...ḍai kaṇḍān ivan magan Gaṅgaikoṇḍa-Śōḷa-Mādamaṅgalam-uḍai-  
yān Puttēri-kaṇḍu tūmbu iḍuvittān ivan magan...mādēvan āna Kulōttuṅga-  
Śōḷa-Mādamaṅgalam-uḍaiyān tan pērāl Vimakaṭṭ-enṇu kaṭṭuvittu tūmbu....  
...vittu....tā.....tēriyum Nāvalēriyūṇ-gaṇḍu tūmbu iḍuvittu Viṃanērikkū  
eḍir-kāl...ṇḍu i-mmalai...l kōṭṭaiyūṇ-ḍiru-kkōyilūṇ-gaṇḍu tīrttamum iḍukku v.  
....ḍu ivaiy-ellām tannāle.....kai eḍutti...ndān Viṃadēvan āna Ku-  
lōttuṅga-Śōḷa-Mādamaṅgalam-uḍaiyān.....

## 10

Near the same done at the lower part.

(Grantha and Tamil characters.)

svasti śrī Iratṭapāḍi-koṇḍa Śōḷa-Maṇḍalattu Mēlai-Mārājapāḍi Koygaikkurāi-  
nāṭṭu Mādamaṅgalam Mā-Bīma-gāmuṇḍan vaṇsattil Viṃadēvan āna Kulōttuṅ-  
ga-Śōḷa-Mādamaṅgalam-uḍaiyān... i-mma.....ḍai pāṅgaṇḍu mā.....  
.....kku i.....Viṃadēvan āna kKulōttuṅga-śōḷa-Mādamaṅga.....  
....

## 11

At Nāgarājahosahaḷḷi (same hobli), on Yeṇḍāpalu-baṇḍe.

śubham astu śrī-Kirikōṭa...lōniki...Pramōḍūta-saṃvatsara.....nāyaṇ-  
kāchārya.....Vōba-Nāyini Rāmā-Nāyiniṇṇi Kṛishṇappa.....Rājupalli  
yichina Kōḍikallu-sīmalōṇi...ā-chandrārka-stāyi prītigānu Raghupati-sanni-  
dhānalo.....(usual imprecatory phrases) .....mahā śrī śrī śrī

## 12

At Kēḍugallu (same hobli), on a rock behind the Narasiṃha temple in ruins.

śubham astu Vibhava-saṃvatsara-Māgha-śu 15 śrīman-mahā-maṇḍalēśvara  
rājādhirāja rāja-paramēśvara śrī-vīra-pratāpa.....Rāya-mahārāya...śrī-  
man-mahā-pradhāna Raṇapaṇṇa-daṇāya...nīm śrīman-mahā-maṇḍalēśvara  
mīsara-gaṇḍa Kaṭhāri-Sāḷuva...mahārājulunnu Peddaya-Dēva-mahārājula  
bala...daya dēva-māsālu...mā-nāyakaku...mīlo mmāku chi...Kōḍagallu-grā-  
mamu tat-saṃvastara-Kārtika-śu 1 ā....Kadiri-Nārasimha-dēvaraku sūryya-  
grahana-puṇya-kālanilo Gupa-rājukunnu Peddayaku mahārājulukunnu tama  
...puṇyamu ā-chandrārka-sthā.....sarva-svāmyavalunnu sa.....(usual  
final verse) Anumanapalli Māvukerānu



## 13

At Māvukere (same hobli), on Tōkabaṇḍe to the west.

(Grantha and Tamil characters.)

svasti śrīmat-Sadāśivādīsa..guru-va....ntanmāka avichhinna-śuddha-Śaiva  
 .....śvara-Chōḷa-Pāṇḍya.....kula-gurukkaḷ āna śrīmat-Rājākkal-  
 nāyanārku svasti śrī.....bala-vīra-Nārāyaṇa Koykaikuru-nāṭṭu ma..likan  
 sāmataral...nāna..śānu.....Mādamaṅgala-ppaṇṇil Māva..  
 yum Māraśakaśavan-paḷḷiyum āga ūrin....nṣey punṣey nār-pāl-ellaiyum...  
 .....nikki sarvamāniya.....rarku..Māda.....kuḍuttēn Irājākkal  
 sāmānyōyam dharma-sētu nṛipāṇām kālē kālē pālaniyō bhavatbhiḥ sarvān  
 ōtān bhāvinah pārthivēndrān bhūyō bhūyō yāchatē Rāmabhadraḥ ||

## 14

At Bōḍampalli (same hobli), on a rock near the Burronakunṭe wasteweer.

śrī-Rāma svasti śrī vijayābhyudaya-Śālivāhana-śaka-varushambulu 1668 agunēṭi  
 Prabhava-saṁvatsara-Chaitra-ba 10 lu śrīman-mahā-Āvati-nāḍa-prabhu-Veṅka-  
 ṭa-Nārāyaṇapa-gavunivāri kārya-kartalayina Sindunimalla-Ilanimi-Nāyani Kō-  
 nama-Nāyanigāru karaṇaṁ Rāmadāsu Toḷe-Śītaya Channaya Timmadāsari Ye-  
 dula-Mureṇna Timma Timmaya guraṁ-Bayanna Timme-Guḍena Bōḍa-Mureṇna  
 mā-komāruḍu chinna-Appe-Nāyiḍu Tōra-Bayiragāḍu yī-mudalaguvāriki vrāyiṇchi  
 yichchina-charuvu dasavanda silā-śasana-kramam eṭṭennanu mā-nāyaṁ Kōna-  
 kunṭali Bōḍampale-stalaṁlo peda-charuvu kanya kalaśi vundagā yī-dinaṁ  
 mundari ... mēlāraṁ pani chēyiṇchunani mī-vaśāna yichchina nirṇayaṁ ga  
 100 nūṛaki prāku maḍilo vuttamaṁ naḍama Bommarāja kha ½ maḍi nūtanāṅ-  
 gā achchutire maḍi sari-pālu dasavandaṁ naḍapagalavāramu Vibhava-saṁvat-  
 sara-Kārttika-śu 5 lu charu-gaṇḍi pōyinanduna pani-chēyichchina nirṇayamu ga  
 50 varahaluku prāku maḍilo bo kha ¼ maḍi vubhaya Bomma kha ¾ paḍiyai u...mu  
 maḍi dasavandaṁ mi-mā-putra-pautra-pārampariyantaṁ ā-chandrārka-stāyigā  
 naḍapagalavāram ani vrāyiṇchi yichchina śilā-śāsanamu yinduku sākshulu  
 sūrya-chandrādulu yinduku (usual final phrases) stāna-mānyālu pūrva-mariyādā  
 Animi-Nāyani Appe-Nāyanigāru Manmatha-saṁvatsara-Āshāḍha-śu 3 lu Muṇ-  
 gānipalle karaṇamu Nārāyaṇapagāriki mā-pedala kadaram...tugānu..  
 ... maḍi mānyaṁ yichchināraṁ-ganuga putra-pautra-pārampariyantaṁ na-  
 ḍapagalavāramū pāḷḷu 10 ki vivaramu chinna-Ape-Nāyini pālu 1 Rāmadāsu-  
 pālu 1 Śītaya Channaya pā 1 Timmadāsuri munna pā 1 Timma Timmaya pālu 1  
 Bōḍa-Māranna pā 1 gurram-Murreṇna pā 2 Geṅgaguḍina pālu 1 tōṭa-bayani  
 pā 1

## 15

At the same village, on a stone fixed into the aśvattha-jagaṭi-kaṭṭe in front.

(Grantha and Tamil characters.)

svasti śrī Bhujabala-vīra-Nārāyaṇa-kKoygaikkuru-nāṭṭu maṇḍalikan āna Dēvā-  
ṇḍi-cheḥīyanena Śakābtam 1214 Kaliyuga-varisham 4393 idan mēṭ-chellānin-  
ṇa Nantana-varushattu Āni-māda..n-ti..di.....paḷḷi malai-mēl uḍaiyār Mu-  
ttiśvaram-uḍaiya-nāyanārkkku tānapatīy-āna Sadāśiva-dēvaṅku ivv-ūr pulattil  
Śiva-purattu ēri-kīḷil paḷḷam ēri-kaṭṭi ivv-ēri nīr pāynda nilam aḍaṅgalum  
chandrāditta-varai maḍa-ppuram āga udaka-pūrvam āga dharma-dānam-āga-  
kkuḍuttōm śrī sāmānyōyam dharma-sētu nṛipāṇām kâlê kâlê pālaniyō bhavat-  
bhih sarvān êtān bhāvinaḥ pārthivēntrān bhūyō bhūyō yāchatê..Rāmabhadraḥ |  
yāchêha..tu vō rājā..bhāvina.....śvarān pālaniya dvija-kshêtra  
dānāt śrēyōnupālānam || ākki vaittēn aṟattin poruḷ idanāl idanai-kkāda.lurru-  
kkaḍam-pūṇḍavan tāḷ-iraṇḍum talai.....ētti vaittēn avvōr-kālatt-uḷarumm  
adaikkalamē sva-dattam para-dattam vā yō harêta vasundhara shashṭi-varsha-  
sahasrāṇi viśṭhāyām jāyatê krimiḥ inta dharmattukku aḷivu-šeydavan Geṁgai-  
kkaraiyil kavilai-ppašuvai.....ṇṇeydavan pukka narakam-pugakkaḍavan..  
.....

## 18

At the same village, in Palimārukayya's field.

(Grantha and Tamil characters.)

svasti śrī Bhujabala-vīra-Nārāyaṇa-kKoygaikkuru-nāṭṭu maṇḍalikan āna  
Rāghava-dēvarena Bhāradvāja-gōtrattu-chChellappaḷḷaikkku Muḍa....la Muttā-  
kkan ēriyil mudal.....mba..māḍuvedi.....nṛum āga....ḍina.....  
l-āga mu-kkaṇḍagamum ūr-arugu kaḍi iraṇḍāl kollai kaṇḍagamum dhamma-  
dānam-āga-kkuḍuttōm śrī Māhēśvara.....kurāl-pašu-  
vai-kkonṇa pāpatti.l pugakkaḍavan yāchêha.....vō rājā bhāvina.....  
.....śvarān pālaniya dvija-kshêtram dānāt śrēyōnupālānam su-dattām para-  
dattām vā yō....vasundha..śashṭharvarsha-sahasrā..viśṭhāyām jāyatê....

## 19

At Guṇḍigere (Irugampalli hobli),  
on a stone lying near the outlet of the Palukunṭe tank.

(Grantha and Tamil characters.)

.....91 še.lāninṇa Vikṛiti-saṁvatsa..ttu Kāṭigai-māsa.....til  
mahā-janamgaḷukku Še..samudram āna Vīra-Nārāyaṇa-chechaturvēdi-maṅga-  
lat...kk-aḍaitta naṇjai puṇjai nār-pāl-ellaikkulḷu uḍaga-pūrvaka.....



....sāmānyōyam dhamma-sētu nṛipāṇām kâlê kâlê pālanīyô bhavatbhih  
sarvân êtân bhāvinaḥ pârthivêndrân bhûyô bhûyô yâchatê Rāmabhadraḥ śuōkam  
....kai ma...m eppēṛpaṭṭa,...m sarvamâ.....

## 20

At the same village, on a stone  
lying near the ruined Īśvara temple to the south of the old fort.

(Grantha and Tamil characters.)

svasti śrī vīra-Nārāya .....rkkaṇḍa.....gaikkuru.....ṇḍalika...  
...vanena.....tsaram.....ṇṇu mé.....ga dhārma-  
dāna.....vi....n i.....shellak.....yachaiham.....rājâ bhâ  
.....vēśva.....yadvi.....

## 22

At Yagavakôte (same hobli), on a rock in front of the Viranârāyaṇa temple.

śubham astu Plavaṅga-saṁvatsara Chaitra-śu ..lu śrīman-mahâ-nāyaṅkā-  
châryalayina Mukoṇḍa Kadiri-Vôbaḷi-Nāyaniki Kadarepa-Nāyanigâru tama..  
yalu baṭa-rājyaṁ prajelu yichina-dharma-śâsanam Mukoṇḍa ...valana  
rokha-dānyalu tîsukônani..châḍi.....nīti tappu..śāgalavâram yimara....  
kara naḍichêvâru.....laba yichinavâru yiduku sākshyalu sandya chandra..  
....bhaviṣi..koṇḍa bapparu

## 24

At the same village, on a stone on the bund of Šeṭṭi-kunṭe.

śubham astu | śrīmatu-Šālivāhana-śaka-varushambulu 1400 agunēti Viḷambi-  
saṁvatsara Āshâḍa-śu 11 Gu Nārapa-Nāyani-China-Laki-Nāyanigâru Mukoṇḍa  
Tiruveṅgaḍanāthani amṛitapaḍiki â-chandrârka-stâyigānu Seṭṭikoṇḍa samar-  
pistini

## 28

Copy of a śâsana from Miṇḍagal-jôḍidâr.

namas tuṅga-ete. ||

Harêr lilâ-Varâhasya daṁshṭrâ-daṇḍas sa pâtu vaḥ |

Hêmâdri-kalaśâ yatra dhâtrî chhatra-śriyam dadhau || 1 ||

kalyāṇâyâstu tad-dhâma pratyûha-timirâpahan |

yad-gajô'py Agajôdbhûtam Hariṇâpi cha pûjyatê || 2 ||

asti Śrīpatinâ dēvair mathyamānân mahāmbudhêḥ |

navanîtam ivôdbhûtaś chandras sarva-tamôpahaḥ || 3 ||  
 tasyâśît tanayas tapôbhir atulair anvartha-nâmâ Budhaḥ |  
 puṇyair asya Purûravâ bhuja-balad Âyur dvishâm nighnataḥ || 4 ||  
 tasyâsîn Nahushas sutô'sya tanayaḥ khyâtô Yayâtir nṛipah |  
 jâtas tasya tu Turvasur Vasu-nibhas śrî- Dêvayânî-patêḥ || 5 ||  
 tad-vamśê Dêvakîjânir didîpê Timma-bhûpatih |  
 mânavêndrêshu sarvêshu Yadôḥ Kṛishṇa ivâbhavat || 6 ||  
 tatô'sya dêvyôḥ Kausalyâ-Sumitrâ-nibhayôr bhṛîṣam |  
 abhûtâm Timma-bhûjânês tasmât Pañtirathâd iva || 7 ||  
 vîrau vinayinau Râma-Lakshmaṇâv iva nandanau |  
 bhrâtarau śrî-Nṛisimbêndra-Kṛishṇa-Râya-mahîpatî || 8 ||  
 Raṅga-kshitîndrâchyuta-Dêva-Râyau rakshâ-dhurîṇâv iva Râma-Kṛishṇau |  
 Râmâmbikâyâm Narasa-kshitîndrâd ubhâv abhûtâm uragêndra-sârau || 9 ||  
 vîraś śrî-Nârasimhas sa Vijayanagarê ratna-simhâsanasthaḥ  
 kîrtyâ nîtyâ nirasyan Nṛiga-Naḷa-Nahushân apy avanyâm dburîṇah |  
 â-Sêtôr â-Sumêrôr avanisura-nutaś chaivam â chôdayâdrêr  
 madhyê yad-râjyam êtat kshitîsura-vibudhais stûyamânaś śaśâsa || 10 ||  
 nânâ-dânâny akârshît Kanaka-sadasi yah śrî-Virûpâksba-dêva-  
 sthânê śrî-Kâlahastîsitur api nagarê Vêṅkatâdrau cha Kâñchyâm |  
 Śrîsailê Śôṇasailê mahati Hariharê'bôbalê Saṅgamê cha  
 Śrîraṅgê Kumbhakôṇê mahati cha sa-Mahâ-Nanditîrthê pavitrê || 11 ||  
 Gôkarnê Râma-sétau jagati tad-itarêshv apy aśêshêshu puṇya-  
 kshêtrêshv ârabdha-nânâ-vidha-bahula-mahâ-dâna-vâri-pravâhaiḥ |  
 yasyôdañchat-turaṅga-prakarâ-khura-rajâś-śushyad-ambhôdhi-magna-  
 kshmâbhrîṭ-paksha-chchhidôdyattara-Kuliśadharôtkañṭhitâ kunṭhitâbhût||12||\*  
 svarṇa-kshmâm yô hiraṇyâśva-ratham api Tulâpûrusham gô-sahasram  
 hêmâśvam hêma-garbham kanaka-kari-ratham pañcha-lâṅgaly atânît ||  
 prâjyam praśâsya nirvighnam râjyam dyâm iva śâsitum |  
 tasmin guṇini vikhyâtê kshitîndrê cha divam gatê || 13 ||  
 tatô'py avârya-vîrya-śrî-Kṛishṇa-Râya-khîtîśvaraḥ |  
 a-trâsam a-guṇa-bhramśam mauḷi-ratnam mahîbhujâm || 14 ||  
 sarasâd udabhût tasmân Narasâvanipâlakah |  
 Dêvakî-nandanât Kâmô Dêvakî-nandanâd iva || 15 ||  
 vividha-sukṛitôddâmê Râmêśvara-pramukhê muhur  
 mudita-hṛidaya-sthânê sthânê vyadhatta yathâvidhi |  
 budha-parivṛitô nânâ-dânâni yô bhuvi shôḍaśa  
 tri-bhuvana-janôdgitam sphîtam yaśah punaruktayan || 16 ||  
 Kâvêrim âśu badhvâ bahula-jala-rayâm yô vilanḡhyaiva śatrum  
 jivagrâham gṛihîtvâ samiti bhuja-balât tam cha râjyam tadîyam |

\* Two lines are gone here; and verses are numbered as in the original.



kṛtvā Śrīraṅga-pūrvam tad api nija-vasē paṭṭanam yō babhāsē  
 kīrti-stambham nikhāya tri-bhuvana-sujana-stūyamānāpadānaḥ || 17 ||  
 . . Chōlam cha Pāṇḍyam tad api cha Madhurā-vallabham māna-bhūṣam  
 śauryōdagam Turuskam Gajapati-nṛipatim pañcha jtvā tad-anyān || 18 || \*  
 ā-Gaṅgā-tīra-Laṅkāntām śriyam Kṛṣṇa-mahīpatih |  
 bibharti maṇi-kēyūra-nirviśēṣam mahim bhujē || 19 ||  
 kīrtiyā yasya samantataḥ prasṛitayā viśvam rūchaikyam vrajēd  
 ity āśaṅkya purā Purārir abhavat Phālēkshaṇaḥ prāyaśaḥ |  
 Padmākshō'pi chatur-bhujō'jani chatur-vaktrō'bhavat Padmabhūḥ  
 Kālī khaḍgam adhād Ramā cha kamalam vīṇām cha Vāṇī karē || 20 ||  
 śatrūṇām vāsam ētē dadata iti ruṣhā kin nu saptāmburāśin  
 nānā-sēnā-turaṅga-truṭita-vasudharā-dhūlikā-pālikābhiḥ |  
 samśōshya svairam ētat pratinidhi-jaladhi-śrēṇikām yō vidhattē  
 Brahmāṇḍa-svarṇa-Mēru-pramukha-nija-mahā-dāna-tōyair amēyaiḥ || 21 ||  
 stutyaudāryas sudhībhis sa Vijayanagarē ratna-simhāsanasthaḥ  
 kṣmāpālān Kṛṣṇa-Rāya-kṣhitipatir adharikṛitya nityā Nṛigādīn |  
 ā-pūrvādrēr atbāstāchalam avadhi-dharā-rakṣaṇē dakṣha-śauryād  
 ā-Sētōr 'arthi-sārtha-śriyam iha bahulīkṛitya kīrtiyā babhāsē || 22 ||  
 kṛitavati-sura-lōkam Kṛṣṇa-Rāyē nitāntam  
 tadanu tad-anujanmā punya-karmāchyutēndrah |  
 akhīlam avani-lōkam pālayan rāja-nityā  
 vilasati Hari-chētā vidvad-ishta-prādātā || 23 ||  
 ambhōdhis sa nipīyamāna-salilō'gastyēna pītōjjhitas  
 taptō Rāghava-sāyakāgni-sikhayā santapyamānas sadā |  
 antasthair Badavā-mukhānala-sikhā-santāpa-śushkō dhṛivam  
 yad-dānāmbu-ghanāmbudhir virachitaḥ pūrṇas samujjrimbhatē || 24 ||  
 samajani narapālas satya-dharma-praviṣṭō  
 Vijayanagara-rājā ratna-simhāsanasthaḥ |  
 Nṛiga-Nala-Nahushādīn nīchayan rāja-nityā  
 nirupama-bhuja-vīryaudārya-bhūr Achyutēndrah || 25 ||  
 ōshadhipaty-upamāyita-gaṇḍas tōṣhaṇa-rūpa-jitāsamakāṇḍaḥ |  
 bhāshege tappuva rāyara gaṇḍaḥ pōṣhaṇa-nirbhara-bhū-nava-khaṇḍaḥ || 26 ||  
 rājādhirāja-birudō Rājarāja-samunnataḥ |  
 Svārāja-rājamāna-śrī raja-śrī-paramēśvaraḥ || 27 ||  
 mūru-rāyara gaṇḍāṅkō Mēru-laṅghya-yaśō-bharaḥ |  
 śaraṇāgata-mandārah para-rāya-bhayaṅkaraḥ || 28 ||  
 karadīkṛita-bhūpālāḥ para-dāra-sahōdaraḥ |  
 Hindū-Rāya-Suratrāṇō Yadu-vaṁśa-śikhāmaṇiḥ || 29 ||  
 gajaugha-gaṇḍabhēruṇḍō Hari-bhakti-sudhānidhiḥ |

\* Two lines are gone here ; and verses are numbered as in the original.

vardhamâna-vadânya-šrîr ardhanârî-naṭeśvaraḥ || 30 ||  
 ity-âdi-birudair vandi-tatyâ nityam abhishtutaḥ |  
 Kâmbhôja-Bhôja-Kâlinga-Karahâtâdi-pârthivaiḥ || 31 ||  
 sôvidalla-padam prâptaiḥ sandarśita-nṛipâpathaḥ |  
 sô'yaṁ nîti-viśâradas surataru-spardhâḷu-viśrâṇanaḥ  
 sarvôrvîṣa-nutaḥ sadâchyuta-mahârâyaḥ kshamâ-nâyakaḥ || 32 ||  
 \*bâhâdrîndu-gajâgni-yukta-gaṇitêbhikhyê Šakê bhû |  
 Šâlîvâhanakê manôhara-sadâchâraika-śevyê bhuvi ||  
 šaila-bâṇa-samudrêndu-vatsarê Šaka-gaṇyakê |  
 Jaya-saṁvatsarê mâsi Šrâvaṇê paurṇamî-dinê || 33 ||  
 Tuṅgabhadrâ-nadî-tîrê sarva-pâpa-barê varê |  
 sômôparâga-samayê Viṭhalêśvara-sannidhau || 34 ||  
 Haritânvaya-pâthôdhi-hariṇâṁkâtiśâyinê |  
 yajanâdi-su-shaṭ-karma-niratâya mahâtmanê || 35 ||  
 vibhîṭâśeṣa-vêdânta-pratiśṭhâchârya-mauḷayê |  
 vikhyâtôbhaya-vêdântâchâryâya śubha-dhîmatê || 36 ||  
 Šrîbhâshya-vêda-siddhânta-chintâ-sarasa-chêtasê |  
 nṛipêndra-makuṭî-ratna-nîrâjita-nijâṅghrayê || 37 ||  
 nirṇîta-nikhilârthâya nigamâgama-vêdinê |  
 nîti-śâstra-viśêṣhârtha-nîrajôllâsa-bhânavê || 38 ||  
 nityâṇṇa-dâna-santushta-nikhila-dvija-saṁsadê |  
 Nâḷikanâbhi-pâdâbja-kêḷî-bharita-chêtasê || 39 ||  
 Šêshâya-nara-vêshâya Bali-śâsana-mûrtayê |  
 Šrîbhaṭṭa-Chikkayâchârya-vipaśchid-anujanmanê || 40 ||  
 śrîmatê Peddayâchârya-sindhu-śiṭaḷa-bhânavê |  
 Chikkayâchârya-varyâya chintâratnâya dhîmatâṁ || 41 ||  
 grâmasya sîma-maryâdâ likhyatê dêśa-nâmaabhiḥ |  
 Penagoṇḍa-mahârâjyê Kôlâla-pura-śîmani || 42 ||  
 Ânigallu-sthaḷê jâtaṁ śilâ-śâsana-saṁyutaṁ |  
 Kantyârllapallikâyaś cha prâchîṁ diśam upâśritaṁ || 43 ||  
 Guṭṭûrôr agni-dig-bhâgê Yaglupallyâś cha dakṣiṇê |  
 Yirugampallyâś cha Nairṛityâṁ diśi sîmântam âśritaṁ || 44 ||  
 Mûgalamarriti-vikhyâta-dêśa-sîmânta-saṁsthitaṁ |  
 sva-dêśa-madhya-vâhinyâḥ Pâpaghnyâḥ paśchimê taṭê || 45 ||  
 Digavapallîti vikhyâtaṁ puram ity aparâjitaṁ |  
 Miṇḍagallv iti vikhyâtaṁ śilâ-śâsana-saṁyutaṁ || 46 ||  
 sarva-mânyaṁ chatus-śîmâ-saṁyutaṁ cha samantataḥ |  
 nidhi-nikshêpa-pâshâṇa-siddha-sâdhya-jalânvitaṁ || 47 ||  
 akṣhîṇâgâmi-saṁyuktam êka-bhôgyaṁ sa-bhûruhaṁ |

\* So in the copy.



vâpi-kûpa-tatâkaiś cha lasad-grâmaiś cha saṁyutam ॥ 48 ॥  
 putra-pautrâdibhir bhôgyam kramâd â-chandra-târakam |  
 dânnâdhi-vikrayânâṁ cha yôgyam vinimayôchitam ॥ 49 ॥  
 Gumma-Nâyaka-saṁsthâna-simha-pîthâdhivâsinâ |  
 Kṛishṇa-Nâyaka-ratnêna sahitasya mahâtmanah ॥ 50 ॥  
 Pâpâlîvyâkarî-vamśa-pârâvâra-sudhânîdhêh |  
 Tarigoṇḍapurî-râjyê jaya-sâmrâjya-śâlinah ॥ 51 ॥  
 sat-kîrti-pûritâjâṇḍa-bhâṇḍasyâkhaṇḍa-chêtasah |  
 Râma-Nâyaka-bhûjânêr vijñaptim anupâlayan ॥ 52 ॥  
 parîtaḥ prayatais suigdbhair purôhita-purôgamair |  
 vividhair vibudhaiś śrôtra-pathikair adhikair girâ ॥ 53 ॥  
 sadâchyuta-mahârâyô mânaniyô manasvinâm |  
 sa-hiraṇyôdaka-dhârânu-pûrvakam dattavân mudâ ॥ 54 ॥  
 sarasa-sad-Achyuta-Râya-kshîtîpati-varyasya-kîrti-dhuryasya |  
 śâsana . . . -śarâsanam idam Dâśarathêr amita-môdamâna-matêh ॥ 55 ॥  
 mṛidu-padam iti tâmra-śâsanârtham sahitam athâchyuta-Râya-śasanêna |  
 abhaṇad anugraṇam vachô-mahimnâ sarasatarêṇa patiḥ Svayambhûh ॥ 56 ॥  
 tadâchyuta-mahârâya-śasanâd Vîraṇâtmaajah |  
 tvashtâ śrî-Vîraṇâchâryô vyalikhach cha śilâ-talê ॥ 57 ॥

(usual final verses)

### 30

At Diguvapalli, attached to the

same village, on a stone to the west of the Sômêśvara temple.

svasti śrî-Śaka-varisha 970 neya Sarbbajitu-saṁvatsaradal śrîmat-Vîra-Pâṇḍi-  
 yana taleyum Sêramana Sâleyum koṇḍa Kôv-Irâjakêsaripadmarâna Uḍeyâr  
 śrî-Râjâdhirâja-dêvargge yâṇḍu mûvattaneya śrîmat-daṇḍanâyakam Appimayyan  
 appa orkkettu-gaṇḍa gaṇḍa-Nârâyana Chôḷana siṅgha Râjêndra-Chôḷa-Brahma-  
 mârâyar Mârâjavâdi-êḷu-sâsiravan âḷutta Vallûra-bîḍinal sukha-saṅghâta-  
 vinôdadin āḷuttire Muṇḍuganamaḷeya Muddarasara maga Bairayyan appa Râ-  
 jêndra-Chôḷa-Pompala-mârâyara Koyyakore-nâḍa Miṇḍugallal Pallavakatt endu  
 hosa-kereya kattiṣi tûban ikkisi bhûmiyam tîḷdi Sômêśvara-dêvara dēgulava  
 alivam sôḍisi soteyan ikkisal Appimayyanappa Râjêndra-Chôḷa-Brahma-mârâ-  
 yar î-yûra.Sômêśvara-dêvargge Pallavagaṭṭina tûmbina modalal Chôḷana-siṅgam  
 koḷagadal kaṇḍugam galḍeyum baḍagaṇa Pompalakattendu kereyam katti  
 tûmban ikkisi â-kereyal ai-goḷagam galḍeyum nandâ-divigege î-yûra gāṇam  
 onduṁ bhaṭârige pattu-koḷagam galḍeyuvam Sômêśvara-dêvargge arasar damma-  
 dattiyâge biṭṭar î-dammavan alidavar kavileyum Bâṇarâsiyuvan alida pâpakke  
 pôpar

.

## 31

On a stone under a tamarind tree to the north of the same temple.

svasti śrī ī-yūrin oḍeya Rājendra-Chôla-Pompala-mârâyar saggaye daḍivar-âḷa  
Chelva-gaṇḍa... taleyam kaḍiyisi satta ivaṅge koḍage kaṇḍuga salvudû

## 32

At Chinnappareḍḍipalli béchirak (same hobli), on a stone near Dévirappa's tope.

svasti śrī vijayâbhyudaya-Śâlivâhana-śaka-varushambalu 1468 veyinni nânûṭ-aruvai-yenimid ayina Parâbhava-saṁvatsara-Vayiśâka-ba 3 Budavârâni śrīmatu nâyakâchârya Kâḍârini Nâmbaya-Nâyinivâru Jayarâjapu... karaṇa-Gôvin-dayaku yichina (rest illegible)

## 34

At Nekkundi (Chintâmani hobli), on the basement of the Sômêśvara temple.

svasti Śaka-nṛipa-Kâlâtita-saṁvatsara-śataṅgaḷ eṇṭu-nûra elpatta aydaneya Râkshasa-saṁvatsaram pravarttise uttarâyanada saṅkrântiyandu gâmuṇḍa Sômi-dêva bhôgigaḷgu nichcha-nivêdyakkam soḍarggam Irugasamudradol ay-gaṇḍugam kaḷani dêva-bhôgaḷum dêvargg ellam mûraṇṭeyum soḍarum eraḍu-poḷtum saṅka... geyda kâsiyan uṭṭu tri-puṇḍaman iṭṭu panniraṇḍu gidduge goṭṭu stitigaḷol pûjegaṭṭuvom eraḍu-parvvadolam paṭṭam gaṭṭidêve yandu paṇamam kegege hâram goṭṭar arasara tereyam biṭṭu parihâram goṭṭodu ivarggam puyyal-sâluman iḱkavu kere viṭṭigeyda ī-mêreyam sale geyyadevag ondu paṇam daṇḍam diṇuvar ī-mêreyam daṇḍavam Bâraṇâsiyan alidaṁ parivesam biṭṭam dēvarolḡ â-biṭṭiyam geydam maṅgaḷam

## 36

At the same village, on a virakal at Dimbala-gaḍḍe.

svasti samadhigata-paṇcha-mahâ-śabda Pallavânvaya / śrī-pritivi-vallabha Pallava-kula-tilaka śrīmat-Noḷambâdhirâja pritivi-râjyam geye Kundayyam Nekkundi-nâḍâḷe Koṅgereya... gavuṇḍana maga Kovareya...goḷe palaran iṇḍu svarggâlaya pokkan avaṅge arasa...umbhaḷi koṭṭandu aygoḷa kaḷani... (usual final phrases)

## 37

At Hiranyapalli (same hobli), on Régade-baṇḍe to the west.

(Grantha and Tamil characters.)

svasti śrī Nâlêrkkandān Vîra-Ragava...tti koṇḍa Periyaṇṇapalli naṇjai puṇjâi nâr-pâl-ellaiyum Bimêśuram-uḍaiyârkkku viṭṭem

40 \*



## 38

At the same place.

(Grantha and Tamil characters.)

unnadam padam unyatyai bhūtyai bhūyā . . mam padam . pāksha jatādi . . stava  
 śrī . . bhāvanē śva-dattām para-dattām vā yō harēta vasundharā śashti-varusha-  
 sahasrāṇi vishtāyān-jāyatē kṛimi || svasti śrī Kaliyuga-varusham nālā . . . ttu-  
 munnūrru-tonnūrrū idil . . . . . na Śakābdam āyiratt-irunūrr- orupa . tonru  
 idan mēṇ-chellāniṇṇa Virōdi-varushattu Kanni-nāyarṇu apara-pakshattu  
 Saptamiyum Budan-kiḷamaiyum peṇṇa Rō . . ni nā . svasti śrīmanu-mahā-  
 maṇḍaliśvara . . bhujabala-vīra-Nārāyaṇa Aiy . . n-aṅkakkāran Koygaikkuru-  
 nāttu-maṇḍalikan Nālérkkaṇḍan Irāgava-dēvanena Nigarili-Šōḷa-maṇḍalattu-  
 kKaivāratu uḍaiyār Bhīmīśvaram-uḍaiya-nāyanārkku . . . kku nanṇ-āga Nālēr-  
 kkaṇḍan śandiy-āga pūjai-śevvadāga iraiy-iliy-āga udaka-pūrvam-āga udakam-  
 paṇṇi kuḍutta ūrāvadu nān Tānda-nāṭṭil Ambaḍakkiyil . . . ūgaṇ-pperumāḷan  
 Tiruchchirrambala-nāla-nāyan Brahmarayarudan yuddham-paṇṇi jaya . . tilē  
 Vik . . varusham Nala . . . ttai-kkoṇḍu āṇḍu varudi Muruṇśevalai-paṇṇum vanapu  
 . . . . . tara vīra-Rāmanā . . dēvanē . . . . . śeyvār Nāya . . . . . rum Ambaḍakki-paṇṇum  
 kuḍuttu irāyasamun-da . . nda . . nām ippaḍi nām āṇḍu varuguṇa ūrgaḷil Peri-  
 yaṇṇapaḷli naṇjey puṇṇjai nāṇ-pāl-ellaiyum mēnōkkina maṇamun-gīnōkkina  
 kiṇaṇum idukku aḍaitta periy-ēriyil munbu šelluṇ-gaḷani padinaiṇ-gaṇḍaga-  
 mum chandrāditta-varai šella udakam-paṇṇi kuḍuttēn ippaḍikku śāsanamum  
 naṭṭu kuḍuttēn ittai māṇṇinavan Gamgai-kkaraiyilē pañcha-mahā-pādakaṅga-  
 ḷum paṇṇi tan tāyḱku tātē . . maṇālāgakkāḍavan śrī-Māhēśvarar rakshai

## 39

At Uluvāḍi (same hobli), on the eastern wall of the Gōpinātha temple.

(1st stone) śubham astu svasti śrī jayābda-Śaka-varusha \*1351 neya Sarvajitu-  
 samvatsarada Kārtika-šu 1 lu śrīman-mahārājādhirāja rāja-paramēśvara  
 pūrva-pāścima-uttara-dakṣiṇa-chatus-samudrādhiśvara śrī-vīra-pratāpa Dēva-  
 Rāya-mahārāyaru pṛithivī-rājyam māḍuttiralu Muḷuvāya-chāvaḍeya Manneya  
 śrīman-mahā-nāyaṅkāchāryara Magaḍeya Siṅgaya-Nāyakara makkaḷu Vōbayya-  
 Nāyakaru Hūḷeyabāḷa Gōpinātha-dēvara amṛitapaḍige namma nāyakatanakke  
 saluva (2nd stone) Goṇḍanabaḷliya kālugaḷi-Vōbasamudravanū ā-stānika Maud-  
 galya-gōtrada Akaṅkaniyara maga Kadarinātharige nāḍa-gauḍa Timmaṇṇa  
 Katipaya Mārachayanavaru muntāgi ā-chandrārka-stāyiyāgi dhārā-pūrvvaka-  
 vāgi koṭṭevāgi (usual final phrases)

\* So in the original: Sarvajitu = 1329; 1351 = Saumya.

## 40

On the northern wall.

Šôbhakṛitu-saṁvatsarada Mârgaśira-šu 5 lu śrīmatu-Gôpînâtha-dēvarige Vô-baya-Nâyakaru mâḍida-damma-sêve dēvarige archanâ-vittiyâgi Kadarinâtage namma Kâkattiya sîmeya staḷa Nekundeya chatus-sîmeya gadde â-baḍagaṇa hola 1 kha 1 $\frac{3}{4}$  nandâ-dîpakke Mâlîkunṭeya teṅkaṇa-kôḍiya Siṅgeya-Nâyakara banada vottina hâ..nanû koṭṭeu sante-âya moṭṭe-yaṇṇe mâsati biṭṭeu namma haligana dēva-goḷagavanu salsuveu.....dēvarige ū-dôṭakke Sabbume-Nâyakara tamma.....gadeya-teṅkaṇa Amara-Dâsana tōṭavanu koṭeü

## 42

At the same village, on the mukhasara of Raṅgê-Gauḍa's stone-maṇṭapa.

śrī-Râjagôpâla-svâmi Śâlivâhana-śakâbdâḥ 1735 agunēti Śrīmukha-saṁvatsara Vaiśâkha-ba 6 Śukravâradalu Gubbi Subêdârru Bôre-Gavuḍaravara dharma

## 43

At Kurubûru (same hobli), on a stone in the inâṁ field  
of the Sômêśvara temple, south-east of tank-bund.

svasti Śaka-nṛipa-kâlâtita-sambatsara-ṣataṅgaḷ \*eṇṭu-nûra-ayvatta-mûṇaneya Raudriy-emba-sambatsaram pravarttisuttire || svasti samadhigata-paṇcha-mahâ-ṣabda Pallavânvaya śrī-prithivî-vallabha Pallava-kula-tilaka śrīmat-Bira-Noḷambâdhirâjar sukhânurâgadiṁ duṣṭa-niggraha-viśiṣṭa-paripâḷanam geydu prithivî-râjyam geyyuttire Kâṇvâyana-gôṭtrâ. Komâramaṅgalam-oḍeya Nâgamayyana magam Kaṇṇayyanum Śaṅkarayyanum Kuṛumbûra mahâjanam nûr-eṇbarggam padinaydu-gadyâṇa ponna koṭṭar nittya-stiti ondu-parivaḍi Kuṛumbûra gutṭeyol âr iḷdoḍam chandrâdittiyarkkaḷ uḷḷinam salvud âr ittôr iduv idakke sâkshi nara-śâsanam nûr-eṇbare ivarggaḷa ubhaya-sammatade bareḍom kabbada Nâgamayya i-dharmmaman aḷido Vâraṇâsiyan aḷidoṁ

## 44

At the same place.

svasti samadhigata-paṇcha-mahâ-ṣabdam Pallavânvaya śrī-prithivî-vallabha Pallava-kula-tilaka śrīmat-Bira-Noḷambâdhirâjar sukhânurâgadiṁ duṣṭa-niggraha-viśiṣṭa-paripâḷanam geydu prithivî-râjyam geyyuttire Śaka-nṛipa-kâlâtita-sambatsara-ṣataṅgaḷ \*eṇṭu-nûra ayvatta-mûṇaneya Raudriy emba sambatsara pravarttise Mârggaśira-mâsada śukla-pakshada tadigeyu Bṛihaspativâramum Rêvatî-nakshattramum âge Kômâramaṅgalam-oḍeya Nâga-

\* So in the original: Śaka 853 expired = Khara; Raudri = 883.



mayyana magam Chandayyanum Siriyaṇṇanum Kuṇumbûra mahâjana nûṛ-eṇ-  
bargge ponna koṭṭar nichcha-stiti ondu-parivaḍiyam chandrâdityarkkaḷ ulli-  
nam naḍayisuvor iduv idarkke sâkshi nara-śâsanam nûṛ-eṇbare ivarggaḷa ubhaya-  
sammata baredo Nâgamayya (back) idan alidom Vâraṇâsiyan alidôm || śrî

## 45

At the same village, on the basement of the Basavêśvara temple.

(Grantha and Tamil characters.)

svasti śrî Śakâbdam 1218 ſeṇṇa nâl ſârubhuna-chchakravartti Hôṣaḷa-śrî-vîra-  
Viṣvanâ-Dêvaṛku yâṇḍu 3 âvaḍu Dummuki-varushattu Tai-mâdam patta  
Mukkana Kâḍuvetṭi Pallavâdittan Kuṇumbûr Kîlaraṣar magan Śîpati-nâyan-  
ena Vijayamâdiśvaram-uḍaiyârku ivv-ûṛ kil-paḷḷi âna Kattigaipaḷḷi dēva-dānam-  
âga viṭṭēn Sipati-nâyanena ſantirâditta-varai ſellakkadavaḍu idukku laṅga-  
nam-peṣinârkkku-ppaṇṇinâr Gaṅgai-kkaraiyil kurâr-paṣuvin Brahmâhattiyil  
viḷuvâr

## 46

At the same village, on a stone lying in front of the Sômêśvara temple.

(Grantha and Tamil characters.)

svasti śrî Kuṇumbûril Vijayamâdiśvaram-uḍaiyârku Mudaliyâr śrî-Nâraṣiṅga-  
Poyṣaḷa-Brahmâdhirâjar aruḷichecheyalpaḍi perkkadi Ilaiyan cluttu i-dharma-  
ttaiy-irakkinân Gaṅgai-kkaraiyil kurâl-paṣuvai konṇa pâvattil pôvar.....  
lṽâr magan Œet .dēvarum viṭṭa dēvadâṇaṅ-gollai panniru-kaṇḍagam ivv-ûril  
kâṇiyâḷar Śiva-Brâhmaṇar Nediyaḷvârum Nambiya .rundâlvârum ivargal  
vaṣam viṭṭēn perkkadi I .ſeṭṭi-dēva...ippaḍikku aṇivēn Kuṇumbûr maṇḍalikan-  
ena perumâ Irugâlvâ.....niyânena

## 47

At the same temple, on a stone lying below the hoṅge tree to the south.

(Grantha and Tamil characters.)

śrî Pûrva-dêṣamum Gaṅgaiyum Kaḍâramuṇi-gonḍa Kô-pParakêṣarippammar  
âna uḍaiyâr Râjēnta-Œôḷa-Dêvaṛku yâṇḍu 11 âvaḍu Kuṇumbûr.....  
gâmuṇḍan...kanaril.....

## 48

At Ânûr (same hobli), on the sluice of the tank.

svasti śrî Âncûra Kṛitagûrasara magam Prasurasara mâdisida tûmbu ||

## 49

At the same village, on a stone south of the Sômêśvara temple.

svasti Šaka - nṛipa - kâlâtita - samvatsara - śataṅga! eṇṭu-nûra - eḷpa-mûraneya  
 \* Virôdhiy-emba sambatsara - pravarttisuttire svasti samadhigata-paṇcha-mahâ-  
 śabda Pallavânvaya śrî-prithivî-vallabha Pallava-Râma palarode gaṇḍan éka-  
 vâkya śrîmad-Iṛiva-Noḷambâdhirâja duṣṭa-nigraham viśiṣṭa-paripâlanam  
 geydu prithivî-râjyam gayuttire Râjamayyana maga Bhîmayya Bhîmêśvarakke  
 dēva-bhōga Noḷambanu Tiruvayyanu Âneûroḷ koṭṭa dēva-bhōga kaṇḍuga  
 gaḷḍeyu padirkoḷam pâḷu chandrâdityarkaḷ uḷḷinam salvodâg ittor i-dharmman  
 aḷido kavileyum Vâraṇâsiyan aḷidom ida baredo . . . . . Gôṇachittara Kandayya

## 50

At the same village, on a stone in Vâjara Subba Râya's field, north of the village.

svasti śrî Âneûra Kandayya âytara Java Pallavoḷ-gaṇḍa Pallavâditya Iṛiva-  
 Noḷambam bhâge ay-goḷa kaḷani pannasu biṭṭo Bijaitamaṅgalada aynum . . châri  
 besageyda . . .

## 52

At the same village, in front of the Īśvara temple.

(Grantha and Tamil characters.)

svasti śrî Dêvagâmbâ-vara-prasâda śrî-Kâñchîpura-paramêśvara Mukkana-  
 Kâḍuvetṭi mûoru-lôka-gaṇḍan Pallavarâditya Pallava-kula-tilaka Pallavâ-  
 bharana Pallava-Noḷamba Amâttiyaraśar Nigarili-Šôḷa-maṇḍalattu Nerundi-  
 nâṭṭu Ânaiyûr Šôḷa . . śvaram-uḍaya Mahâdêvaru ku vaḍakkil tumbil kaḷani aṇu-  
 kaṇḍaga-kkaḷaniyum iv-êriyil dēvar tiru-munbil kollai mu-kkaṇḍagamum . . śrî  
 Nâraśiṅga-Poyśala-pura . . . tiram âga . . . . . yâgavum tiru . . . ttina  
 Śiva-Brâhmaṇan Kaśyapa-gôttira Marunti-baṭṭaṅku i-nnâyanâ . kum dēvadâna-  
 mum kâṇiy-âga śandirâditya-varai vittēn Amâttiyaraśar inda tarmmattai  
 seluttâdavan Gamkaiy-iḍai Kumariy-iḍai kurâl-paśuvai-kkonra pâvattilē pōvân  
 iḍukku śrî-Mâhêśvarar irakshai

## 53

In the hoṅge tope on the way to Doḍḍapura (same hobli).

(Grantha and Tamil characters.)

svasti śrî Sakarai-âṇḍu nâlâyirattu-nânûrru-eṇbattu 5 yidil ſeṅṛâ Kaliyuga-  
 varusham âyirattu-nânûrru 85 Īśura-varushattu Arpaśi-mâdam 20 ti śrî-  
 vîra-Bhalâḷa-Dēvan prituvi-râjya(ya)m-šeyum kâlam Nigarili-Šôḷa-maṇḍalattu  
 Kaiyivâra-nâṭṭil Ânaiyûr-purattil . . . . . ttar magan Vîrapamṇaṇ . . . . .

\* So in the original: but it should be Virôdhikṛit.



li stala âdârattu šettaduku šrīmanu-mahâ-prathâna Dâti Šiṅgeya-daṇṇâyakkar  
 tambiyâr Valappa-daṇṇâyakkar. .tôlukum chchayam-âgavum šrīmanu-mâ-  
 prašâ. .ttan Maṭ. .te. pa. .deṇâyakkarum svasti. . .vâra-nâṭṭu-pPeriya-nâṭṭa-  
 va. . . . .ppam Varada-Pemini-šeṭṭi. . .m maga. . . . .ttanum Kêttai-gâmuṇḍa-  
 num. . . . .Tirumašimârach. . . . .nka-gâmuṇḍar ulliṭṭa ellôrum Maga. .  
 . .mavakuttan magan Virapamaṇan kai. .tta. . .m. . . . .tayava. .ra šelakkada-  
 vadu yi-ttanma. . . . .n Keṅgai-kkaraiyil pašuvai konṇa pāvattil pōvân tan  
 tâkku tânê miṇḍan. . . . .chchuva. . . . .daṇṇâyakkar eḷuttu Kaiyvâra-  
 nâṭṭu Periyana. . . . .var eḷuttu

## 54

At Âlamgiri (same hobli), on the northern wall

of the Ammanavara temple in the yard of the Veṅkaṭaramaṇasvâmi temple.

šrī-Tiruveṅgaḷanâtha-svâmiya pādavê gati svasti šrī vijayâbhyudaya-Šâlivâhana-  
 šaka-varshaṅgaḷu 1607 neya Krôdhana-samvatsarada Pushya-bahula 5 lu  
 šrīman-mahârâjâdhirâja râja-paramêšvara šrī-vîra-pratâpa akhilâṇḍa-kôṭi-  
 Brahmâṇḍa-nâyaka šrī-purâṇa-purushôttama šrī-Veṅkaṭêšvara-svâmiya šrī-  
 pâda-padmârâdhakarâda Bhôsala-vamša Šambôji-Râjara putrarâda Malukôji-  
 Râjarâda râja-šrī-Šivâji-Râja-mahârâjara âḷavikeyalu Hosa. .lu-châvaḍige saluva  
 yêḷu-nâḍa-voḷagaṇa-Koḷala-simege saluva Kaivâra-sthaḷa-virâjita chetrapati-  
 Šivâji-mahârâjâdhirâja šrī-Malukôji-Râjarige mirâsiyâgi koṭṭa Kaivârada sthaḷake  
 saluva-Avalambagiriya-grâmavanu Tiruveṅgaḷanâtha-svâmi. . .sarvamânya-  
 vâgi samarpisidevu ratha-mahôtsavake naḍava nirnayagaḷu dhvajârôhaṇa-dina  
 vondu ga 2 Garuḍôtsava. . .yaraḍu šêveya ko 2. . .sthaḷad-ašêsha-seṭṭi šeṭipa. . .  
 tamage saluva-mânya sarvamânyavâgi anubhavisikoṇḍu muṭuvaḷi muṭisi nimma  
 kaiyinda mâḍuvadu dhvajârôhaṇa ârambha pushpa yâga pariyanta. . .sâlege. . .  
 Avalambagirige saluva Koṇḍadarahaḷli-grâma sarvamânyavâgi anubhavisikoṇ-  
 ḍu Yêrakâlaveya. . .muṭisi mâḍabêku haṁsâro. . . . .kôṭe. . .Nâgaṇjuru-Veṅ-  
 kaṭâdri-modalâda eṇṭu. . .kaiyinda muṭuvaḷi muṭṭi mâḍaluḷavaru. . . . .  
 Âlambagirige saluva. . . . .muṭidaru Mûḍikere-sthaḷada Yerappa-Nâyakaru Kai-  
 vârada. . . . .ḷavaru. . . . .muṭidaru vi.nadavaru mâḍalula. . .idakke âru tappida-  
 rû šrī-Veṅkaṭêšvara-svâmiya taḷige-prasâdake vishav ikkida pâpake hôharu

## 55

At the same village, on a wall of the Veṅkaṭaramaṇasvâmi temple.

(Nâgarî characters.)

śubham astu svasti šrī vijayâbhyudaya-Šâlivâhana-šaka-varshaṅgaḷu 1455 neya  
 Vijaya-samvatsarada Âšvîja-šuddha dvâdašiyalu šrīman-mahârâjâdhirâja râja-  
 paramêšvara šrī-vîra-pratâpa Achyuta-Râya-mahârâyaru prithivî-râjyam geyyutt  
 iralu Sâṇi-Padumappa-Nâyakara kumâra Chiunappa-Nâyakaru. . . . .Nâyakaru

Vasûlada Râmarasara maga Nañjapparasu Samêtada Timmappa-Nâyakaru...  
 .....kotta.....valiya Tiruveṅḡalanâtha-dêvara sthânada sthalada.....  
 naya.....kotta dharma-śâsanada kramav entendare.....varige salluva  
 yalleya oḷagaṇa Kôlâlada-sîmeyalulla.....rada Sâlahalli Âlavalliyalu  
 Sumantahalli.....Tiruveṅḡalanâtha-dêvara sthânada sthalada keḷagâda  
 keyanû prathama.....kâlada.....nâvu nimage mâḍida.....yala.....  
 sthaladolage varusa ondake.....salu .....

## 56

At the same place.

(Nâgarî characters.)

śubham astu svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varsha 1447 neya  
 Svabhânu-samvatsarada Mâgha-ba.....halliyali.....  
 .....śâsana kâ.....vâda.....Kôlâ.....śâsana..grâmaṅgaḷa Tiru-  
 veṅḡalanâtha-dêvarige ko.....haḷa.....punya-kâladalû śrîman-mahâ-  
 râjâdhirâja râja-paramêśvara ari-râya-vibhâḍa bhâshege tappuva-râyara gaṇḍa  
 .....ba-Râma.....dêvara.....Koyalakkiya.....kotta.....chatus-  
 sîmeya.....vanu.....grâmake saluva.....hola.....dakshina-pâschima-  
 samudrâdhipati bhâshege tappuva-râyara gaṇḍa śrî.....pratâpa.....  
 śrî-Kṛishṇa-Dêva-mahârâyarige.....pariyavâgi.....sîmeyoḷagâda  
 ....grâmake saluva-gadde.....kere-kunṭe-sahi.....śrîmad-Âdi-Nârâyaṇasya  
 akhilâṇḍa - kôṭi-brahmâṇḍa - nâyakasya.....nimma.....kereyanu.....  
 kêlikonḍalli â-kereya.....chatus-sîmeyoḷagâda-Channasamudra.....Chan-  
 nasamudrada kerege saluva ha...kere vundu.....Tiruveṅḡalanâthasya  
 naivêdya.....vâgi naivêdyâdi-śêvârtham śrîman-mahârâjâdhirâja śrî-  
 Kṛishṇa-Râya.....bêkendu...kereyolage gadde-khaṇḍuga.....kaṭhe-  
 kâlûve.....Hâlambagereya Tiruveṅḡala.....Timmappa-Nâyakaru.....  
 samarpisi...(south side) hola-khaṇḍuga â-Channasamudrada kereya keḷage gadde-  
 khaṇḍuga dina-ondakk-ondû harivâṇadavarige.....Doḍḍa-Chinnapa-  
 Nâyakaru Kauśika-Viśvâmitra-gôtrada Âpastamba-sûtrada Yajuś-śâkheya  
 Śivaguru-svâmiḡali...mahalli-grâmadalu hu...rige...vâgi namma Doḍḍa-  
 Chinnapa-Nâyakarigû Timmappa-Nâyakarigû dharmav âgabêkendu...kage salu-  
 vadu...kham hattu...khaṇḍuga ondu.....dikkinalli.....kham  
 hattu-khaṇḍuga-hola khaṇḍuga-gadde oḷagaṇa [nidhi-nikshêpa-jala-pâshâṇa-  
 akshîṇi-âgâmi-siddha-sâdhyagaḷ emba-ashta-bhôga-têjas-svâmya.....Timmappa-  
 Nâyakara kumâra Chinnapa-Nâyakaru Kauśika-Viśvâmitra-gôtrada Âpastamba-  
 sûtrada Yajuś-śâkheya.....bhaṭṭara maga...nâlu...mandi gavû...bara-  
 du-kotta.....grâmadim mûḍalâgi...gaḷige.....nîvu anubhavisikonḍu śrî-  
 dêvara.....pûje mâḍikonḍu.....kotta Âlambagiriya Tiruveṅḡalanâtha-  
 dêvara vartanada muntâdavarig aganya-punya-dharma-śâsana (usual final verses)





## 57

On the west wall of the same.

(Nāgarī characters.)

śubham astu svasti śrī jayābhyudaya-Śālivāhana-śaka-varshaṅgaḷu . . . . .  
 1449 . . . . . neya-Sarvajitu-saṁvatsarada Āshāḍa-śuddha-pādyadalu śrīman-mahā-  
 rājādhirāja rāja-paramēśvara . . . . . Kṛishṇa-Rāya-mahārāyaru . . . . . chāvadige  
 saluva-Yēlu-nāḍ-olagaṇa Kōlāla-simeṣ-olagaṇa . . . . . makkaḷuṁ . . . . . nātha  
 . . . . . vara bhaṇḍāra . . . . . kēḷalāgi . . . . . variya . . . . . sarvamānyada agrahāra-  
 dalu . . . . . Dāsapaya . . . . . gereya . . . . . paḍige . . . . . noḍeya . . . . . śrīma . . . . . voḍadu  
 . . . . . llavāgi strī . . . . . koṇḍukoṇḍu . . . . . Kārttika-māsada dipārāḍhanage . . . . .  
 svāmi-bhaṇḍārake Baṅgahaḷli . . . . . ge amṛitapaḍi . . . . . naivēdyake . . . . . Rāma . .  
 . . . . . sa - hiraṇyōdaka - dāna - dhārā-pūrvakavāgi Tiruveṅgaḷanātha-dēvara  
 bhaṇḍārakke ā-chandrārka-sthāyiyāgi koṭhevāgi . . . . . nimma . . . . . amṛita-  
 paḍi naivēdyake . . . . . naḍeyalu . . . . . voḍambattu koṭṭa-bhū-dāna-dharma-śāsana  
 . . . . . ninna . . . . . raha Siṅgayyana baraha Timmayyana baraha  
 . . . . . maṅgaḷa mahā śrī (usual final verses)

## 58

At the same place.

(Nāgarī characters.)

. . . . . namaḥ svasti śrī vijayābhyudaya-Śālivāhana-śaka-varusha 1473 nē  
 Virōdhikṛitu-saṁvatsarada Chaitra-śu 12 . . . . . , gada Chika-Mariya-  
 Nāyakara kumāra Avubhaḷa-Nāyakaru Hālabagiriya Tiruveṅgaḷanātha-dēva-  
 rige koṭṭa . . . . . janakke . . . . . yarasagaḷu . . . . . Nāyaka . . . . . Hālabagiriya  
 Tiruveṅgaḷanāthana madhyāhnada avasarakke . . . . . 4½ honnanu ā-chandrā-  
 rka-sthāyiyāgi Tirumala-dēvara śrī-kāryakke . . . . . muntāda bhōgada . . . . .  
 . . . . . (usual final phrases and verses)

## 60

At the same place.

(Grantha and Tamil characters.)

śubham astu svasti śrī-vijayabhyuda . . Śālivāhana-Śaka-varsha sāviraḍa nānūra  
 aivatana . . Nanda Nandana-saṁvatsarada prathama Bhādrapada-Kṛishṇāshṭami-  
 yalu śrīman-mahārājādhirāja rāja-paramēśvara vira-pratāpa śrī . . Achyuta-  
 Dēvarāya-mahārāyaru pṛithivi-rājyam-gaiyyuttam iralu ava . pālanayinda . .  
 . . rppa . . . . . tamma . . . . . ru Gautama-gōtrada . . . . . na-  
 śāstrī . . . . . ri-bhaṭṭara maga archaka Timma-bhaṭṭarige koṭṭa bhū-  
 dāna-dhamma-śāsana-kramav-ent-endare . . nama svāmi Achyuta-Dēvarāyara kâ  
 . . . . . rōga . . . . . sarvâ . . . . . Gōkula-Ashṭami-puṇya-kāladalu Ālam-  
 bagiriya Tiruvēnga . . . . . dēvara sanadhiyali . . . . . racha . . . . . ge saluva

....r-olagaṇa...ralada śimayolu gam...rasa....da Hāmbagiriya....  
 Timma-bhaṭṭara.....Gautama-gôtrada....svasti.....ya....Geri  
 ....archaga Timmâ-bhaṭṭarige sa-hiraṇyôdaka-dâna-dhârâ-pûrvakav-âgi Gô-  
 kula-Ashṭami-punya-kâladalu.....make saluva chatu-śimai....lag-  
 âda..nidhi-pikshêpa-jala-pâshâṇa akshîṇi âgâmi siddha-sâdhyamgaḷ emba  
 ashta - bhôga - tēja - svâmya ..... nâyakara kuma Timmapa - nâyakaru  
 Gôtama-gôtrada.....nada - sûtrada Yajuś - śâkha....Geri-bhaṭṭara maga  
 archhaka Timmâ-bhaṭṭarige.....kada Âlambagiriya.....Tim..  
 ....ra....koṭṭev-âgi nîvu nimma putra-pautra-pârampa. yyav-âgi â chan-  
 drârka-sthâyi.....gi salaluḷḷa.....dâna-pâlanayôr madhyê dânat  
 śrêyônupâlanam dânat svarggam avâpnôti pâlanâd-achchyutam padam sva-  
 dattâm para-dattâm vâ yô harêta vasundharâm shasṭîr varsha-sahasrâṇi  
 viṣṭâyâm jâyatê krimiḥ êkaiva bhaginî lôkê sarvêshâm éva bhû-bhujâm na  
 bhôjyâ na kara-grâhya vipra-dattâ vasundharâ ahô Râghava-râjêndra sapta-  
 kalpânujîvyaham na śrîṇômi na paśyâmi svayam dattâpahâriṇam.....  
 ....sakalâ.....nam

## 61

At the same place.

(Grantha and Tamil characters.)

.....śrîman-mahâ-maṇḍalêśvara Tribhu...malla ..... tâ .....  
 sâḷa.....ri ..... rva.....tamage punyav-âgale.....gaṇa....ggu  
 ....gaḷa grâma.....Âlambagiriya Tiruvêṅga...nâtha-dêva.....  
 ppa.....gi Âlambagiri Tiru.....nâtha-dêvarige â-chandrârka-sthâ....gi  
 saluva....koṭṭa bhû-dâna-dhammam

62<sup>a</sup>

At Hosahalli (same hobli), in the Arjuna temple.

śubham astu svastî śrî jayâbhyudaya-Śâlivâhana-śaka-varusha 1440 neya  
 Pramâthi-samvatsarada...10 lu śrîman-mahârâjâdhirâja râja-paramêśvara śrî-  
 vîra-pratâpa śrî-vîra-Kṛishṇa-Râya-mahârâyaru...râjyam geyiuttire â-Kṛishṇa-  
 Râya.....Hosûru-sîmêvalagaṇa....ḷaya-grâmavanu ..... Bôchaṇa-  
 Nâyakaru śrî-vîra ..... Dêva ..... vâsa .. jaṅgama .... paya ..... pâlisida  
 dharma-śâsana (usual final phrases)

## 63

At bêchirâk Koṅgatimmanahalli (same hobli), on a rock  
 south of the Veṅkaṭappana-kunṭe.

śrî-Râma || Veṅkaṭêśvarauni pâdamê gati Śârvari-samvatsara-Cheyitra-śu 5 lu  
 śrîmatu-râjamânya-râja-śrî Sâkunôji-Râja śrî-Manôji-paṇḍita .... naṅg âtan

41\*



âşayiñchinavaru...pâramparya-putra-pautralu...yitalû...staḷa-Saṅgaṇṇa naḍa-  
pagalavâram ani...viñchina-dharma-śâsanam

## 64

At the same village, on Koṭhâri-baṇḍe to the north-west.

(Grantha and Tamil characters.)

svasti śrī Duṣṭarāditya Rāja-Nârâyana-Brahmâdirâjan rājyañ-jeyâninṇa śel..  
.....Muruṅgaimalai-nâya(nâya)nâr śrī-Mallikkârchunam-uḍaiya-nâyanârkkku  
dêva-dânam Mallikkârchuna-šetṭi ponn-aṇa ittu-kkoṇḍu viṭṭân it-dhamma.....  
..van Vâ....gô.....pâpa.....

## 65

At béchirâk Vadigēnahallī (same hobli), on a stone in Paṭel's inām land.

svasti śrī vijayâbhyudaya-Śâlivâhana-śâka-varshaṅgaḷu 1496 neya Bhâva-sam-  
vatsarada Mâgha-ba 30 lu Kâvêrî-hoḷê-sannidhiyalu śrīmad-râjâdhirâja rāja-  
paramêśvara pūrva-paścima-dakṣiṇôttara-chatus-samudrâdhîśvara śrī-vīra-  
pratâpa śrī-vīra-Śrī-Raṅga-Râya-mahârâyaru pṛithvî-sâmbrâjyam gaivuttiralu  
chaturtha-gôtrada Sugutûra Dêvapa-Gauḍara pautrarâda Tamappa-Gauḍara  
putrarâda Tamma-Gauḍarayyanavaru.....trarâda.....taḷavâra.....  
laḡaṇa.....haḷige saluva.....

## 68

At the same village, on the sluice of the Bachchavarahallī Nâgalakere tank.

śrīmatu-Kâlayukadda-samvatsarada-Vaiśâka-šu 15 Maṅgaḷavâra Hariyappa-  
Oḍeyaru rājya âḷuva-kâlādali Kâkattiya Bembarasara (back) Yara-Nâyanṇanu  
Râyasamudrake tûbanu yikkisidaru Kâkattiya Agati Bhairôjana maga  
Nâḍôjanu mara-kabuna-kelasake vittikâṇaru yivaru tûba mādīdaru yivarige 5  
goḷa gadde mânya saluhudu

## 70

At Dodḍa Nañjûr (same hobli).

(Grantha and Tamil characters.)

.....va.....madu mala.....na....urimaiyil  
mana.....kâl ſenṇu tiṣaitoṇum.....veñ-Gali nîṅga.....ṇa  
taḷaippa-kKaliṅgam iriya-kKaḍalmalai.....gattu valaṅgoḷa ūḷi naḍâtti...  
...mâ....m oru-kudai nīḷaṇṇa vīra-simhâsanattu Mukkôkkilânadigalôḍûm  
virṇirunt-aruḷiya Kô-pParakêśari-panmar âna tiribhuvana-śakkiravattiga! śrī-  
Vikkirama-Śôḷa-Dêvaṅku yâṇḍu panniraṇḍâvadu Nigari-Śôḷa-maṇḍalattu....  
..kuṇi-nâṭṭu nâṭṭu-kkâmunḍar Ponnambalakkûttan âna Gaṅgaikoṇḍa-Śôḷa-  
Brahma-mârâyan magan Yirugan âna Gaṅgai.....

## 75

At the same village, in the bed of the tank.

(Grantha and Tamil characters.)

svasti śrī Sārvari-varushattu Purattādi-mādam 6 ntiyadi śrīmanu-mahā-  
maṇḍalēśura harirāya-vibhāda bhāshaikku-ttappuva rāyara gaṇḍa śrī-vīra-  
Bukkanna-udaiyar prithuvi-rājyam-panṇāninṇa kâlattu svasti śrīmanu-mahā-  
sāmantādipati Śīpati-nāyakkar kumārar Šonṇeya-nāyakkarum svasti śrīmatu  
Ambaḍakki-nāṭṭu nāṭṭu-nāyagañ-jeyivār Pāpa-chchīyar Šokki-šīyar Kētti-šīyar  
M....yānan Kannuvan ulliṭṭa nāṭṭavarum Ku...turai Vaiyi...šīyar magan  
Šānāṇḍaikkku śāsanam-panṇi-kkuḍutta pa...śāvadu Ambaḍakkikku...ḍakku...  
nāṇḍaipallikku-tter Puṅgaṅguṭṭaikkum ādaitta nār-pār-k-ellaiyum Šānāṇḍaikkku  
kuḍaṅgai-āga sarva-māniyam-āga-kkuḍuttōm ivv-ēri chandrādetar-varai šella-  
kkaḍavadu nāṭṭavar oppam Šeṭṭēśuram-udaiyār nāyakkar oppam Allālanādan  
nāṭṭu-kkanakku Nilappar eḷuttu

## 76

At the same tank, near the old outlet.

(Grantha and Tamil characters.)

Sārvari-saṁvatsara(ra)ttu Parattāši-mādam 6 ntiyadi śrīmanu-mahā-maṇḍalē-  
śura harirāya-vibhāda bhāshaikku tappuva rāyara gaṇḍa śrī-vīra-Bukkanna-  
udaiyavar pirutivi-rājyam-panṇāninṇa kâlattu svasti śrīmanu-mahā-sāmantādi-  
pati Śīpati-nākkar kumārar Šonṇaiyā-nāyakkarum Ambaḍakki-nāṭṭu nāyagañ-  
jeyvār Pāppi-šīyar Šokki-šīyar Kētti.....

## 77

At Jagatanahalli (same hobli), on a stone in Rāmachandraya's wet land.

svasti śrī Paṇḍamayya Ālattalli ullandu sa.muraja Semba-Dēvānvavāyara  
maganuṁ Mirāri toru koḷu sattan baredan Kālāchārin

## 78

At the same village, in Išvara's field to the north-east.

(Grantha and Tamil characters.)

svasti śrī Vikkīrama-Šōḷa-Dēva....yāṇḍu mūnṛāvadu āṇa.....rukkuṁ  
vā-.....vīraṇṇa.....kko.....tu.....ku.....  
nā.....yu.....vān ā...yān Nāṭṭu-Muttaraiyan vēṭṭai-pōy paṇṇiyu..  
..padukku kal-niruttinān Nāṭṭu-Muttaraiya



## 81

At Katariguppe (same hobli),

on a stone lying under a bûrja tree near the Ānjanēya temple.

svasti śrī Kali-yuga-gatâbda 4514 Śâlivâhana-śakâbda 1335 neya Vijaya-samvatsarada Śrâvâṇa-ba 8 Rôhinî-nakshatra kûḍida Budhavâra puṇya-kâlâḍalu śrīman-mahâ-râjâdhirâja râja-paramêśvara śrī-vîra-Harihara-Râyara kumâra Dêva-Râya-mahârâyaru prithivî-râjyam geyuttiralu śrīman-mahâ-mûvaru-râyara-gaṇḍa Balavaṅkada Ankiya-Nâyakara kumâra Timaya-Nâyakaru Vaḍigi-haḷiya Râma-dêvarige aṅga-raṅga-bhôgakke (back) namage saluva Ambattakkinâḍinolagana Kattarikuppeya chatuṣ-sîmege ullantâ gadde beddalu-ane-achchukaṭṭu-nidhi-nikshêpa-jala-pâshâna-akshinî-âgâmi-siddha-sâdhya-ashta-bhoga-têjas-sâmya-sahitavâgi hiraṇyôdaka-dhârâ-pûrvvakavâgi Kattarikuppeyanu tri-vâchâ koṭṭeû (usual final verses and phrases) maṅgaḷa mahâ śrī śrī śrī

## 82

At Bhagatarahalli (same hobli), on a stone north-west of the Veṅkatêśvara temple.

śubham astu svasti śrī vijayâbhyudaya-Śâlivâhana-śaka-varuṣaṅgaḷu 1497 neya Yuva-samvatsarada Mâgha-ba 10 lu || śrīman-mahâ-râjâdhirâja râja-paramêśvara śrī-vîra-pratâpa Sadâśiva-Râya-mahârâyaru ratna-simhâsanârûḍharâgi prithivî-râjyam geyivuttam yiralu Âtrê-gôtrada Âpastamba-sûtrada Yajuṣ-śâkheya Vodiḡehalliya sênabhôva Hiriyaṇṇarasara makkalu Kemparasayyage vaya . . . Lakkoḍeyara kâryake kartarâda Haridêvayarige koṭṭa . . . (rest illegible)

## 83

At Upârapêṭe (same hobli).

(Grantha and Tamil characters.)

svasti śrī tēn âruñ-jen-Gamala-mâdu puṇarun-dôlan kân ârum Vindai-magan kâṣalan âm pû-nâḍum vaṇḍ-aṇiyâ-tTamaraiyôn tan marabîl vand-uditta gaṇḍan Kavunḍalliya-gôttirattôn eṇ-ḍiṣaiyum śâli-vayal-pugundu ṣaṇba-pûñ-jôlaitoḡum pâlimani śindippân toṅgiyâla . . . . . tu-chcheyyârku . . . pulakki-chchen-gamala-ppoygai-puguñ-Gaiyvâra-nâḍan miguñ-gârmê poyyâda Gaṅgai-yilun-dûya pirân gaṇḍar-vallavan âm aṅgai-mugil-amudan tan pudalva . . . űgaḷukku mâdar maṇaiyôn Manu-neri i-mmânilattin tâḍâdayar vaḷarkkundaṇṇa . . . . . űji . . . . . râkkirama . . . . . na . . . ruḍi . . . . . ku . . . . . tamarai-ppû . . . . . la Duṭṭarâdittan durkkula-nakulan Šeṭṭi-dêvan . . . . . n mād-âru-maṭṭ-ulavu-nâgañ-jumandiḍa űlâlam-elân-dânigaḷu . . . . . kan Piramâdi-râyan migav-ôgaiyôḍu mādaviyê mullai varukkai magala ṣândanamê chûta-vanamê

tâ punnai pôd-alarum šolai vayaltoruñ-jurumb-inaṅgaḷ paṇ-pāḍa vēlaiyadu  
 pōlum Vidirachcheṭṭil āl-ilai-mēṇ-paḷḷi-koṇḍa Mālum Padumattōnuñ-gāṇā  
 Vellimalai-nādan miga virumba voḷḷu-tirukkarraliyu muga-maṇḍapamu-mu...  
 ....ru-ppera-cheheyd-ūḷi pala vāḷa-pperukkuñ-Jaka-varusham āyiratt-oruñṛr-  
 onṛu miga nallavaḍu Vikāri pugalum Idaba-nāyarṛu-ppir-pakkam pon.....  
 ...tiḍam āna titigai tiru....ḷa .....mūrttam pannuga.....ṅgai pāša-ttīru  
 maḡalum unnu-kamalav-enav-ugappa-ppan-maṇaiyōr pādattir.....ti...ve..  
 ....ḷum viṇṇiruppa māḍavargal Šettichecharam-enṇu ši.....ttu-ttišaikkum  
 eḷil-viḷakk-āy-chehiṭṭar toḷa maṇṇum vāḷaṇ-jurappa mā-maṇaiḡal tām-dāḷaippa  
 viṇṇu-maḷai-poliya veñ-Gali pōy eṇṇiya šir-ārāruñ-Gauṣi....n Rājarāja-bhaṭṭan  
 vallaippūman šir-ār-Šiva....ṇaiyōn tanakku nīr āra-ppāṇiyilē vārttu-pPaṣu-  
 patiyai-ppūšittuñ-gāṇiyaduvuñ-goḍuttu kal-veṭṭi nīṇilattu-kkongāḷuñ-jōḷai šūḷa  
 Šōḷan..pōr āna Koṅgar-Kōḍimaṅgalam-udai....ntāṅgu-kāḷa Tillai-ppirān Ari-  
 vādattāyāṇḍārarku kōyil mallai nedi māḍā...pattiyāṇ-goḍutu šollariya Parā-  
 Šivan Pammanukku-ppalliyaṅgaḷ vāšikka-ppērā-pperuñ-gāṇi tāna-koḍuttu šir-ār-  
 tiruv-ābarāṇam pon aiñ-gaḷa....r paṭṭam poru-māl-Viḍaiyōrku.....rum  
 vērruppadāda parikala-parichechinnaṁ nūṛru-ppāḷa veṇkalam-aḷittu-ttōṛriya  
 naṇ-chanti mūṇṇinukku nal-viḷakk-ōr-pattākki-kkaṇ-chekk-iraṇḍil yāṇṇai tām-  
 goḍuttu-kkoṅgi....ṅōḷa-ppolil puḍai šūḷ Kottanūruñ-giraiyun-dālava....tu-  
 chehāla nal Šokkašamuttirattir-chōmapāḍiyuñ-goḍuttu....kkum Viḍaṇašettil  
 Āmudakaṭṭu Māḍakaṭṭum nīkkiya pin kollaiy-iru-kaṇḍagamun-dānañ-goḍuttu  
 ellaiyalā-ttanmam-iyarṇiyapin pallaivaiyōr šoll-ār-pugaṭ-tanma....laiyidu  
 šōrā pēygaḷ mēl-eḷuduñ-gaṇaka....šollārta mu-tTamilōr tām pugalu-mūṇṇu-  
 nāṭṭu-maṇḍalikan Attan-aṇi.....kkōr-ākaram-ām nittan-daruvār kodai-ttāḍa-  
 kkai-ttūyin Duṭṭar-gaṇḍan tiruvāymolind-arula-kkēṭṭu irumā....ñ-jor-pulavōr  
 tām pu....dalār manmaṇaiyōn vittaga-naṇpūntu Tuḷāy-mārbanukku-chehittan-  
 dalarādavan pi....šem-bon-arul Numberumāl aḷavili Ariṇānaran eḷuttu  
 pinnum pīḷaiyāda vāymai-pPiramādarāyan šeṭṭi māḷaiyār-mugil-aṅgai māḍāni  
 paḷaiya maṇaiyāluñ-gāṇavonṇā-ppādan Aran tirumēni kōyil kuṇaiyāḍ-  
 ilakkapaṅgaḷār-chamaitta ariṇan arul-kūrnta-neṇṇinōn....kima....ttanamā  
 pon perugu-pugaṭ-Chaṇkara....tti-ppayar Irāyāšāriy-enṇu peyar šittar palar  
 šepa-chehirappittu maṭṭ-ulavu šir-ār-polir.....ṇa kīraikku-tterkirkil-ēri  
 Šittāṇḡiraiyuñ-goḍuttān i-ddhammaṅgaḷ chantrāditya-va.....

## 84

At the same place.

(Grantha and Tamil characters.)

svasti śrī prīdhivi-vallabha mahārājādhirāja paramēśvara parama-bhaṭṭaraka  
 ....malarāja-rāja malapo....gaṇḍa bhē.....ēkāṅga-vīra asahāya-šūra  
 Šanivāra-sidhi Giridurgga-malla jaladaṅka-Rāma vairiva-kaṇḍira Makarāja-





nirmûla. . . . . bhujabala śrī-vīra-Rāmanātha - Dēvar . . . . . muppattārāvadu  
 Vikṛitti-varuśattu Mārga Mārgaḷi-māsa . . . . . tiyadiyil Prabha..nāyana . . . .  
 . . . . . yanār Śeṭṭiśvaram-uḍaya-nāyanārkkku Ambaḍakki-ppaṟru Amba-  
 dakkil migai nañjai puñjai nāṟ-pāl-ellaiyum mē . . . . . k-aḍaitta eppēr-  
 paṭṭanavum i-nnāyanārku tiruch . . . . . ṭanam . . . . . na-kkuḍuttēn śitagara-  
 gaṇḍan Mallaya-nāyakkan Āvaniya-nāṭṭu maṇḍalikaṇ magan ittai māṟṟinavan  
 Gēngai-kkaraiyil kurāl-paṣuvai konṟān pāvattē pōvān puttirai pudu-kkāṇikkai  
 i-nnāyanār-k-aḍaitta dēvadānattill-onṟu koṇḍavan tan tāyḱku tānē miṇḍan

## 85

At the same place.

(Grantha and Tamil characters.)

svasti śrī Ku . . . . . rai Vaiyiri-śīyan magan Śānāṇḍai Īshva-dēvarai pratisṭe-  
 paṇṇuvittān paṇṇinavan Irāśāśāri pēran Perumāppillai

## 86

At Kaivāra (Kaivāra hobli),

on a rock south of the Durgamma temple on the Chikka-betṭa.

svasti śrī Śakābda 1325 neya Kaliyuga-saṁvatsarada 4504 neya . . . Svabhānu-  
 saṁvatsarada Vayīśākha-ba 10 lū śrīman-mahā-maṇḍalēśvara ari-rāya-vibhāḍa  
 bhāshege-tappuva-rāyara-gaṇḍa rājādhirāja rāja-paramēśvara śrī-vīra-pratāpa  
 Haribara-mahārāyaru prithivī-rājyaṁ geṭṭtam yiralu avara maneya nāyakkaru  
 . . . sira maneya-pradhāni Varadappagaḷige āyur-ārōgya-aishvarya-abhivṛiddhiy  
 āgabēkendu Ēkachakranagaravāda Kayivārada nadiya Durgā-dēviyanu su-  
 muhūrtadalli pratisṭeyanu māḍi ā-pratisṭeya amṛitapaḍige Kayivārada  
 hiriya-kereya keḷage gaḍḍe grāma khaṁ ½ hola khaṁ ½ yidānu ā-chandrārka-  
 sthāyiyāgi naḍiyalu (usual final phrases and verse) maṅgaḷa mahā śrī śrī śrī

## 87

At the same village,

on a stone to the right of the main entrance to the Bhimēśvara temple.

śrī śubham astu svasti śrī vijayābhyudaya-Śālivāhana-śaka-varuṣaṅgaḷu 1459 ya  
 Viḷambi-saṁvatsarada Jēṣṭha-bahula 1 śrīman-mahārājādhirāja paramēśvara  
 ari-rāya-vibhāḍa uttara-dakṣiṇa-pūrva-pāśchima-chatus-samudrādhīśa śrī-vīra-  
 pratāpa Achyuta-Rāya-mahārāyaru dharma-simbāsanadalu prithivī-rājyaṁ  
 gaiuttam yiralu Chivanā-bhaṭṭara makkaḷu Rāmā-bhaṭṭarige Dammathāsēni  
 Jāmarasara makkaḷu Bhāskara-dēvaru dharmma-pārupatyadalu . . . śrīmat-Śa-  
 kāsara maga . . . Ēkachakrapurakke pratināmavāda Kayivāradaḷu Bhīmasēna-  
 pratisṭita-Dvāpara-yuga-pūjita-śrī-Bhīmēśvara-dēvarige saluva grāmagaḷalū

râja-dharma-kâṇike-kandâyakke eraḍu-honnu..birâḍa muntâda honnu 5  
 Bhîmêśvara-dêvara nitya-naivêdya-aṅga-raṅga-vaibhava-mâsôtsaba-muntâda  
 utsahagaḷige yôgyavâgi Bhîmêśvara-dêvara sannidhiyalâ biṭṭu koṭṭeu endu  
 hâkida dharma-śilâ-śâsana (usual final phrases) hîge endu hâkida dharma-śâsanakke  
 maṅgaḷa mahâ śrî-Bhîmêśvara-liṅganige Achyutappa-sadâ-śêvege maṅgaḷa  
 mahâ śrî śrî śrî Vîramarasara adhikâra-pârupatyadalu hâkisida dharma-  
 śâsanakke maṅgaḷa mahâ śrî śrî

## 88

At the same temple, on the wall.

(Grantha and Tamil characters.)

svasti Śakâbdam âyiratt-irunûṟṟu-orupatt-âṟu idanmêṟ-chellâningra Jaya-saṁ-  
 varsarattu Kaṟṇāṭaka-nâyaṟṟu svasti śrî samasta-bhuvanâśraya śrî-prithivi-  
 vallabha mahârâjâdhirâja râja-paramêśvara Dvârâvatî-pura-varâdhîśvara  
 Yâdava-kulâmbara-dvimaṇi sarvajña-chûḍâmaṇi malarâja-râja malaiparoḷu  
 gaṇḍa gaṇḍa-bhêruṇḍa kadhana-prachaṇḍan-êkâṅga-vîra asabhâya-śûra Śanivâra-  
 siddhi Giridurgga-malla chaladamka-Râma vairîbha-kaṇṭhîrava Magadha-râjya-  
 nirmmûḷa Pâṇḍi-kula-samuddharana Chôlarâjya-pratishṭhâchârya nissanṅa-  
 pradâpa-chchakravartti Poyśala-vîra-Râmanâta-Dêvarkku yâṇḍu nâṟpadâvadu  
 svasti śrîmanu-mahâ-pradbâni maṇḍalika-Yamarâjan nirbhbhaya-nâḍan mûva-  
 râyar-gaṇḍan Śikkadevva-daṇṇâyakkar Aṇṇâmalai-dêvarena Nigarilî-Šôḷa-  
 maṇḍalattu-kKaivâra-nâṭṭu-kKaivvârattil(m)uḍaiyâr Bhîmîśvaram-uḍaiya-nâya-  
 nâṟku dēva tirumēnikku nanṟ-âga Šittirai-mâdattilē dēvar tiru-nakshatran-  
 dîrttham-âga-ttirunâḷuṇ-gaṟpittu inda tirunâḷ chandrâditta-varai ſelvadâga-  
 vum tirunâḷ aḷivuṇ-guraivaruttu nîkki ninṟadu Mudaliyârkkku-ttiruppaniyâga-  
 vum âga nâṭṭil Kaiyvâra-ppaṇḡil.....Šiyanpaḷḷiyum idukku nîṅgi naṇjai  
 puṇjaiyum nâṟ-pâṟ-ellaiyum Mudukiraiyil nîṅgina kaḷa...mēnôkkina mara-  
 mum kîṇôkkina kiṇaṟum nîrum nîrôḍu-kâlu-manṟum...nṟunilai.....maṟ-  
 ṟum eppêṟpaṭṭa ſurimaḡaḷum (y)irâyaśa-nimandi kēḷvi-nimanti vâśal-aḷivum  
 mîn-âyamum adikârigaḷ varivum taṟiy-irai taṭṭâr-ppâṭṭam Âśuva-kkaḍamai  
 ſurppaḷachcham Kâttigai-ppaḍi nâṭṭâr-varivu uḷ-mâṟâṭṭam maṟṟum ivv-ſurkku  
 varum eppêṟpaṭṭa varivugaḷum ellâm sarva-mâniyam-âga uḍakam-paṇṇi-  
 chchandrâditta-varai-chchelvadâga Nâyanpaḷḷiyilē tiru-chchûla-sthâpanamum  
 paṇṇuvittu paṇchâṅgattilē kallum veṭṭuvittu dēvar tirumēnikkum tiru-ttôḷu-  
 kkum nanṟ-âga-ttirunâṁmattu-kkâṇi âga viṭṭēn Aṇṇâmalai-dēvanena i-ttanma-  
 ttukku ilaṅganam-paṇṇinâr uṇḍâḡil Gaṁgai-kkaraiyil kurâṟ-paśuvai-kkonṟân  
 pâpattaiyum koṇḍu ſuvâmi-tturôhiyum irâja-tturôhiyum guru-durôhiyum âga-  
 kkaḍavan tanmam jayikka ippaḍikku Aṇṇâmalai-dēvan eḷuttu



## 89

At the same place.

(Grantha and Tamil characters.)

svasti śrī Kālayukti-saṁsarattu nālāyarattu-nānūru-nārpattettu idanmél  
 šellāniṅṅa Tā.....svasti śrīman-maā-maṇḍalēšuran Ariara-rāyan kumāran  
 Pakkarāyan vālukkun-dōlukkum jayam āga Aṭṭavaṭṭaittudattil Varandarum-  
 perumālum Šendan.....m svasti śrī Nigarili-Šōla-maṇḍalattu Kai-  
 vāra-nāṭṭu Kaivārattu udaiyār Bhīmīšvaram-udaiyārku ..šellum Šilandadan-  
 paḷḷiyum.....šellum Nāyan.....uḷḷa Paṇaiyar-makkam.....  
 šellum.....uḷḷadu Tāraṇa-varuṣhattu Mā.....lattattini.....  
 ...ttēvarai śarva-mānyavam āga šellakaḍavad-āga viṭṭōm inda-ttanmattai  
 māṇṇinava Gaṅgai-kkaraiyir-kurāl-pašuvai kon.....

## 90

At the same place.

(Grantha and Tamil characters.)

svasti śrī Šakarai-yāṇḍu 1267 idan mēṅ-chellāniṅṅa Kaliyuga-varuṣham 44.7  
 idan mēṅ-chellāniṅṅa Pārtiva-varuṣhattu-pPaṅguni-māda..tarri svasti śrī  
 Anṇan-aṅkakkāra-tTuṭṭarāditta Rāša-Nārāyaṇa-Brahmādirāyar āna..vāšināyan  
 kumāran Šūtti-nāyanum..yanāyakkan magan Šoṇṇiya-nāyakkanum Kaivārattil  
 nāya...Bhīmašvaram-udaiyārku mun-nāḷ dēva-dānam āga-chchellāniṅṅa Šalan-  
 dayanpaḷḷiyil mēṅ-pon kāṇikkai kaṇḍāyam deṇḍa-muṇḍigai tariy-irai tattār-ppā-  
 ṭṭam Āšuva-kkaḍamai eppēṇpaṭṭa pala varivum śantrāditti-varai šellakkaḍavad-  
 āga sarva-māniyam-āga viṭṭōm yidukku vighnam-paṇṇinavan Gaṅgai-karaiyir-  
 kurār-pašuvai-kkonra dōṣham-paṇṇinavan Bramavatilē pōvargal

## 91

At the same place.

(Grantha and Tamil characters.)

.....labha mahārājādhirāja pura-varādhīšvara Yādava-kulāmbara-dvimaṇi  
 sarvajña-chūdāmaṇi Malarāja-rāja malaiparuḷu gaṇḍa gaṇḍa-prachanḍa gaṇḍa-  
 bhēruṇḍan-ēkāṅga-vīra asahāya-šūra Šanivāra-siddhi Giridurgga-malla chala-  
 danika-Rāma vairībha-kaṇṭhīrava Ma..ra-rājya-nirmūla Pāṇḍya-kula-samuḍ-  
 dharana Chōḷarājya-pratiṣṭhāchā.....ku yāṇḍu mu.....vadu Tāraṇa-  
 varuṣhattu uttarāyanattil ivar pradhānigaḷil Kāḍaicheṇṇiyena Kaivārattil  
 nāyanār Bhīmēšvaram-udaiya-nāyanārūku i-nnāṭṭil Vaiyirakkūr nār-pāl-ellai  
 .....nil tiruchchūla-sthāpanamum tiru-munbil kal-ve.....

## 92

At the same place.

(Grantha and Tamil characters.)

Śakâbdam 1206 idanmêṛ-chellâniṅṇa Târûṇa-varushattu uttarâyanattil svasti  
 śrî Mâman-aṅkakkâra Dushtarâditya Râja-Nârâyana-Brahmâdhirâjan âna  
 Gaṅga-pperumâlena Kaiyvâra.....m-âga viṭṭu-ttiruchchûla-sthâpana-  
 mum paṇṇuvittên Gaṅga-pperumâlena inda dhanmamû Muga..ga parâyanadu  
 idukku laṅghanam-paṇṇinavan Geṅgai-karaiyir-kurâr-pašuvai-kkonṇân Brahma-  
 hatyâ-dôshattilê .....

## 93

At the same place.

(Grantha and Tamil characters.)

.....llakkaḍavad-âga kallum vetṭi û..lê.....tiruchchûla-stâ-  
 panamum paṇṇuvittu viṭṭên idukku laṅghanam-paṇṇinâr uṇḍâgil Gaṅgai-  
 karaiyil kurâl-pašuvai konṇa dôshattil viḷakka.....

## 94

At the same temple, on the north basement.

(Grantha and Tamil characters.)

svasti śrî Kaliyuga-saṁvatsaram 4475 idanuḷ niṅgiya Śakâbdam 1296 idan-  
 mēl šellâniṅṇa Ânanda-saṁvatsarattu Paṅguni-mâdam 23 ndi śrîman-mahâ-  
 maṇḍalêšvaran arirâya-vibhâḍan bhâshaikku-ttappuva râyara gaṇḍan šatu-  
 samudrâdhipati śrî-vira-Kampaṇṇa-uḍaiyar kumâran Jommaṇṇa-uḍaiyar  
 prithvi-râjyam - paṇṇânirka śrîman-mahâ-pradhâni Dēvaṇṇa-uḍaiyar taṅgaḷ  
 tôppanâr Îšvara-dēvaṅku puṇyam-âga tāmum Kaivâra-nâṭṭârum Kaivârattu  
 Bhîmîšum-uḍaiya-nâyanârku tirunâlun-garpittu i-ttirunâl aḷivukku-kKaivâra-  
 nâṭṭu-chChikka..kallukku aḍaitta naṅjeṇ puṅjeṇ nâr-pâl-ellaiyum mēl nôkkina  
 maramum kîḷ nôkkina kiṇarum pon-vaḷi puravâḍai Kampaṇṇa-uḍaiyar-kâṇi-  
 kkai Jommaṇṇa-uḍaiyar-kâṇikkai šârigai magamai makka-tirai Kâttigai-ppaḍi  
 uḷḷâyam.....nâḍa.....nai âḍu-tirai taṇa....gai deṇḍam uṇḍigai a.....  
 yam.....kâṇipaṭṭu naṅ-yeṇṇai nall-erudu naṅ-pašu nall-erumai...naṇi...  
 ...nda.....dagu irumbu Šakkili-tirai verrile.....mmai marṇum-ivv-ûr...  
 ....pa.....kâṇikkaiyum sarva-mâniyam-âga.....lê.....tu dhârâ-  
 pûrvam-âga chandrâ.....

42\*



## 95

At the same village, on a stone lying to the north-east of the Amaranârâyana-svâmi temple.

svasti śrī Śaka-varushambulu 1283 agunēti Plava-saṁvatsara-Phâlguna-śu 11  
Guruvârâna śrīmanu-mahâ-maṇḍalêśvara ari-râya-vibâla bâsege-tappuva-râya-  
ra-gaṇḍa pûrva-pâschima-samudrâdhipati śrī-vîra-Bukkaṇṇa-voḍeyara kumâ-  
ruṇḍu Kamppaṇṇa-Voḍeyaru prithivî-râjyamu sêyuchuṇḍagânu vâri nagari  
Balumanne-Râjulu svasti śrīman-mahâ-maṇḍalêśvara Tumbaḷada-gôva bava-  
Saṅkara âne-maṇḍalikara-gaṇḍa. . . ra bâla-râvutarâ. . . jaṅguḷa. . . ra gaṇḍa Sala-  
raṇa - dēva Nilakka - Râju-kumârūṇḍu Râchaya - (back) Dēva mahârâjula ânati  
śrīmanu - mahâ - Kayivâra - nâḍa samasta-gavūṇḍu-prajalunnu svasti samasta-  
nija-nâmânka-mâlikâ-praśasti-sahitam ubhaya-nânâ-dēśi-samasta-pekkandrunnu  
padunenimidi-samayâlavârunnu Kayivârâna santa gaṭṭiñchi i-santaku paṭṭaṇa-  
sâmi-Mârappa-Setṭi-tammūṇḍu Periya-Nâyana paṭṭanasâmiṅgâ nilipi âtaniki  
Kayivâram pedda-chaṇuvu-venaka paṁ. . . ma. . . vari maḍinni Taḷagavâra dēva. .  
enta paḍuva. . . pannumu chēnunnu sarava-mânyaṅgâ nilpiri i-mânyam  
tappaka â-chandrârkaṅgâ naḍapaṅgalavâram i-mêraku tappinavâru Amara-  
Nârâyana-perumâlaku tappinâru maṅgaḷa maha śrī

## 95a

On a stone near the same temple.

śubham astu svasti śrī Śakâbda 1336. . . . . Kali-varsha 44. . . . . Jaya-nâma-  
saṁvatsarada . . . kṛishṇa . . . . . śrīman-mahârâjâdhirâja râja-paramêśvara śrī-  
vîra-pratâpa-mahâ-Harihara-Râya. . . . . Yerapagaḷa . . . . . mâḍuva  
. . . . . oḍeyara . . . . . kaḷu . . . . . Nâgaṇṇa . . . . . Êkachakrapuriyâda  
Kayivârada Amara-Nârâyana-dēvarige . . . . . madda-nâḍa. . . . . śâsana  
. . . . . yēnulla . . . â-chandrârka-sthâyiyâgi. . . . . śrī-dēvaru-  
gaḷa. . . . .

## 96

At the same temple, on the basement.

(Grantha and Tamil characters.)

svasti śrī Śakara-yāṇḍu âyaratt-orunûṟṟ-ēnbattâṟu ſeṇṇa. . nmêṟ-chellâniṅṇa  
Raktâkshi-sammatsarattu-tTai-mmâsam irubattu-nâlu ti nâl addha-udayam âna  
anṇu Œelvâṇḍai-dēvar ugandaruluvitta Amara-Nârâyana-pperumâlukku Râja-  
Nârâyana-Brahmâdhirâjan âna Gaṅga-pperumâlēna Tonḍikaraiyir - pâdiyum  
Vikkiyâṇḍi yi. . . padinañ-gaṇḍaga-kkaḷaniyum appulattilē panniru-kaṇḍagattu  
pattu-kkuḷaga-kkollaiyum. ebandrâditya-varai ſelvadâga vittēn inda dharmattai  
mâṟṟina Gaṅgai-kkarayir-kurâ-šuvai konṇa narakattilē puguvâr i-dhammattai-  
ppôṟṟinâr puṇya-kammâv-âm

## 97

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakâbdam 1178 idanmêṅ-chellâniṅṅa Kâlayukti-varushattu Âni-  
mudal svasti śrī Dusṭarâditya Râja-Nârâyana-Brahmâdhirâyargaḷ âna Gaṅga-  
pperumâl-dêvaru . . . . . dêvarum Amarêśvara-dêvarum-âha Kaiyvârattil Amara-  
Nârâyana-pperumâlukku-ttiruviḍaiyâtṭam âha i-nnâtṭil Tânatûril dēva-dâna-  
nikki nikki niṅṅa naṅjai puṅjai nâr-pâl-ellayun-jandrâditya-varai šella udakam-  
paṇṇi viṭṭôm

## 98

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakâbdam 1206 idanmêṅ-chellâniṅṅa Târaṅa-varushattu Mâsi-mudal  
Mâman-aṅkakkâṅṅa Dusṭarâditya Râja-Nârâyana-Brahmâdhirâyara âna Gaṅga-  
pperumâlēna Kaiyvârattil Amara-Nârâyana-pperumâlukku-tTânatûr nâr-pâl-  
ellaiyum mun-nâlilē tiruviḍaiyâtṭam-âha viṭṭamaikku sâdhanan-gaṇḍapaḍiyinâlē  
ivv-ûril nammôpâdiyil ullûr nâyanâr dēva-dâna-nikki nikki niṅṅa naṅjai puṅjai  
nâr-pâl-ellaiyūn-jandrâditya-varai šella udakam-paṇṇi viṭṭēn

## 99

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakâbdam 1208 idan mēṅ-chellâniṅṅa Vyaya-varushattu Aipaši-visbu-  
vil svasti śrī Aiyyan-aṅkakkâṅṅa Dusṭarâditya Râja-Nârâyana-Brahmâdhi-  
râjar âna Vâsudêvarena Amara-Nârâyana-pperumâlukku-tTânatûril nammô-  
pâdiyil ullûr nâyanâr dēva-dâna-nikki nikki niṅṅa naṅjai puṅjai nâr-pâl-ellai-  
varai šella udakam-paṇṇi-ttiruviḍaiyâtṭam-âha viṭṭôm śubham astu i-ddham-  
mam muḷukka . . . . . ttu ittai mârriṇavan Geṅgai-kkaraiyir-kurâr-pašuvai  
vadhittavanuḍaiya Brahma-hatyâ-dôshattilē viluvân Hariḥ

## 100

At the same place.

(Grantha and Tamil characters.)

svasti śrī. Śakâbdam 1207 svasti śrī samasta-bhuvanâśraya prithivi-vallabha  
mahârâjâdhirâja śrîma-Dvârâpuri . . purâ-varâdhîśvara Yâdava-kulâmbara-dyu-  
maṇi sarvajña-chûḍâmaṇi malairâja-râja malaiparu . . . . . ṇḍa gaṇḍa-prachaṇ-  
ḍa gaṇḍa-bhêruṇḍa anêkāṅga-vîra asabhâya-śûra Śanivâra-siddhi Giridurgga-  
malla chhaladaṅga-Râma vairibha-kaṇḍirava Ma . . . . . Pâtthiva . . . . .  
tu-chChittirai-vishuvil ivar pradhânigaḷil . . . . . pperumâlēna Kaivârattil



Amara - Nârâyana-pperumâlukku-ttiruvidaiyâttaṁ âha i-nnâttil Tâ.....lê vi-  
tṭamaikku śâdhanan-gaṇḍapaḍiyinâlê Koṇḍaṅguḷi-ppaṅgil nammôpâdiyil nañ-  
jai puñjai.....

## 101

At the same village, on the basement of the Nakulêśvara temple.

(Grantha and Tamil characters.)

svasti śrī Nigarili-Śōḷa-maṇḍalattu Kaivârattu Anṇan-aṅkakâra-tTuṭṭarâditta  
Brahmâdhirâyar âna Śelva-Gaṅga-dêvar tiruv-irâjyatil Kumarândai Tiruvâḷar-  
ena e..rteluvichcha..ḷaiyârarkku ponn-aray-ittu maṇṇ-ara koṇḍa nilam kaṇ-  
ḍagam periy-êri-kil mudal-maḍai i-ttammattai mâṛṇinân taṅga.....kkum..  
la.....tiruvidaiyât...kilakkil.....gai-karaiyil kurâr-pašuvai koṇṇân  
i-kkāṇi Purr-idaṅ-goṇḍârku kuḍuttên Tiruvâḷarena

## 102

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu 1208 idan mēṅ-chellâninṅa Vyaya-varushattu Aippaši-  
vishuvilê svasti śrī Aiyan-aṅkakkâra Dusṭarâditya Râja-Nârâyana-Brahmâdhi-  
râjar âna Vâsudêvarena Kaiyvârattil Subrahmanya(ya)-dêvar va.....mbû  
• .....m âna Tannâpaḷḷiyilê...rupa...ni mudalukku nîṅgina nañjai puñjai nâr-  
pâl-ellaiyuṅ-guṭṭaigaluṅ-jandrâditya-varai śella udakam-paṇṇi vittôm śubham  
astu

## 103

At the same place.

(Grantha and Tamil characters.)

Tondai - maṇḍalattu - tTiruppâšûr Vaiyiṣiya-vâṇiga-nagarattâril Kumarandai  
Tiruvâḷanena nân eḷundaruḷuvitta Piḷḷaiyârku Tai-pûšattu Vaiyisiya-vâṇiga-  
..garatâril.....podikku mu-kkuḷakkum..ḍaiyilê mûṭṭai ariṣiyum.....  
.....

## 107

At the same place.

śrī-Prabhumêru-Pôtevana maga Elôya-magam Avakhatana viltad Araḷimulluḷ  
svargay ôdan

## 109

At the same place.

svasti śrī Kolattūra toruḡoḷe Savega Mududa toruva ikkisi sattan idak amaṅge  
koṭṭodu ay-goḷa-kalāni

## 110

At the same place.

(Grantha and Tamil characters.)

.....Rājētra-Śōḷa-gāmuṇḍan.....yān Māraśiṅgaṇḍaik.....mā  
taṇḍa.....kānukku tiru.....

## 111

At Perumāchanahalli (same hobli), on a stone in Kaṭṭukoḍagi field.

Ha | Khān-Sāhēbaru Payiṅgaḷa-saṁ | Vaiśākha-b 2 Perumāchanahalli-kere  
kaṭisidakke Kṛishṇapage koṭa kaṭṭu-koḍige-hola kha ½ gadde kha 1 anubhavisi-  
koṇḍu barōḍu

## 113

At the same village, in Shēkdār's field.

(Grantha and Tamil characters.)

.....llaiyum iraiy-ili dēva-dānam pa..virutti nīkki e.....  
śatu-śirmaiyum Kaivāraṭṭu Śavunḍan Śuravan-malaikku kuḍaṅgaiy-āga kuḍu-  
ttōm ivarku śandirāditta-va...shellakaḍavadu

## 114

At Koṅganahalli (same hobli), on a stone in Kambada hola.

svasti vijayābhyudaya-Śaka-varusha....saluva-Kali-yuga-saṁvatsara 4495 neya  
Âṅgīrasa-saṁvatsarada Pushya-ba 7 Âdivāra-Śravaṇa-nakshatra Vyatīpātayō-  
ga....karaṇa intu ī-pañchāṅga-sahitavāda aruṇōdaya-puṇya-kāladallu śrīman-  
mahā-maṇḍalēśvara Indu-rāya-Suratrāṇa bhāshige-tappuva-rāyara-gaṇḍa rājā-  
dhirāja paramēśvara pūrva-dakshiṇa-pāschimōttara-samudrādhipati | śrī-vīra-  
Bukkāṇa-bhūpāla-sūnu śrī-vīra-Harihara-Rāyaru sthira-simbāsanadīm prīthvī-  
rājyam geyivuttiralu ā-rāyana sēnāpati Khantikāra-Rāyara gaṇḍa Nāgaṇṇa-Vo-  
ḍeyarige ishṭa-kāryārtha-siddhiy āgabēkendu Dēpaṇṇa-Voḍeyara kumāra  
Nāgaṇṇa-Voḍeyarū sarvva-sampat-saṁṛiddhiy āgabēkendu ā-Nāgaṇṇa-Voḍeyara  
pradhāna Śrīvatsa-gōtrada (rest illegible)



## 115

At Muttakadahalli (same hobli),

on a stone on the boundary line of Kempe-Gauḍa's field.

svasti śrī Śrīpurushan Ambalakar āḍa . . . . . alippon pañcha-mahā-  
pātakan appo

## 116

On a virakal in the same Gauḍa's field.

svasti śrī Mahēndrādhirāja Gaṅgara mēge parim pariye Attannavar Tolūgalla  
Morappūra prāpū . tolūvva ikkisi sattān

## 117

At Byāladahalli (same hobli), on a rock near kolami tamarind tree.

(Grantha and Tamil characters.)

svasti śrī Aiyyan-aṅkakkāra-tTuṭṭarāditta Irāja-Nārāyaṇa-pPirāmādirāyan  
Gaṅga-pperumālena e. . gaḷ nāyanār Śakala-Śiva-panḍitarṅku Mādirakkal Poyśala-  
śrī-vīra-Irāmanā-Dēvarkku yāṇḍu muppattu-aiṇjāvaḍu Virōdi-varushattu  
Vaigāṣi-mādam-mudal sarva-māniyam-āga kuḍuttēn idu. . . . .ttu koḷla-  
kaḍavad-āga śilā-tāpanam-panṇi-kkuḍutēn śandirādita-varai śellakkaḍavadu

## 118

At Kallahalli (same hobli), on a stone in Guṭṭahalli Muniyappa's field.

svasti samadhigata-pañcha-mahā-śabda Pallavānvaya śrī-prithvī-vallabha  
Pallava-kula-tilak aika-vākyam Kāñchī-pura-varēśvara śrīman-Noḷambādhirāja  
Chōrayyam rājyāḷe. . vandāḷi Baḷalchōra-Noḷamba-Ṣeṭṭi Nanniya-bhūpa Koḷatūra  
kalnāḍu po. . an avara magam Jēbayyan Keyamaṅgaladūraḷivinoḷ kādi sattam  
andina Śaka-kāla 933 neya Sādhāraṇa-samvatsaram pravarttisuttire Mammaḍi-  
Cholage yāṇḍu ippattēla. . tamm aṇṇana kalla Nelligereyali kala Nirggunda-  
seṭṭi nīrisidan

## 119

In the same field.

svasti śrī Viṇṇugō. . sar āḷe Koḷattūram Perameṇḍa magam Modayarssa  
Nemalada tore goḷuḷ iṇḍu svarggāla. . .

## 120

In the same field.

(The top of the stone is broken.)

. . .takkeya Chakiladūr alivinoḷe kādi satta. . . . . Havalisiṅgam tama ayyaṅge  
kallan ikkisi. . . .

## 121

In the same field.

svasti śrī Sêvomajala torugoloḷe vidda . . voḷeya Rêvam Koragova . . . . .

## 122

In the same field.

svasti śrī Naḷuḷgunda Châtamman torugola irvva Vêdarâ kondu toruv ikkisi  
sura-lôkam pukka

## 123

In the same field.

svasti Śaka-varisha 933 nê Sâdhâraṇa-samvatsara-Chaitra-mâsa Padumpaya  
salipadu . . ganeyyanna . . . . . yya . . bbayila kudareysi almi satta âtaṅga akka  
Hagalayakkaḷ . . kolpara kaypavâdu koṭṭan (usual imprecatory phrases)

## 124

In the same field.

svasti śrī Noḷambâdhirâjar prithivî-râjyam geye Bâṇaranada . . . sêneyam Tila-  
man iriye Dugichêrakkan almi sattan âtaṅge elpadirum koṭṭudu . . . kaḷani  
mû-gôḷa pâluṁ ida . . pañcha-mahâ-pâtakan akku

## 126

In the same field.

(Grantha and Tamil characters.)

. . . . . dir-vêlai-ttol . . . . . m šeruvil šinavi . . . . . Parašurâman  
mêl . . . v-araṇ . . . . . bayaṅgoḍu paḷi miga Muša . . . . . gan aḷapparum pugala-  
oḍu . . . . . mum nava-nedi-kkula-ppe . . . . .

## 126 a

In the same field.

svasti śrîmach-Chôḷa-nâ . . . Tennare â-vûr Kkuvalâ . . . ḷattûrâ . . ḷattûr . . vara . .  
. . . . . Kañchiyâ . . le . . . riyolk ilḍu bâḷva . . . Velattûr . . . ḷa . . Kayvâra-nâḍâ sêne  
ba . . . . . dore Ambala . . . . . Bayiramaṅgalavan padinay-dûmbu-kaḷaniyu . . .  
tûmbu-pâḷu pattu pesu . . . . . (usual final phrases) baredon Kambi-Ūran

## 126 b

In the same field.

svasti śrîman-Viṇṇu-Gôvarasar . . Duggamârar sêne maga . . . nâlvadinvar kasa-  
pra . . . pontore biṭṭadu (usual final phrases) Kambi-Ūran varedan





## 128

At the same village, on a stone in the Basavêśvara temple.

śrī-Basavêśvara-dēvara sāmpradāyakarādanta Vīrappanu kaṭista-dēvasthāna  
Akshaya-saṁvatsara-Māgha-sudda 10 Śukravāra . . .

## 133

At Guṭṭahaḷḷi (same hobli), on a stone behind the old chāvaḍi.

śrī Sarvadhāri-saṁvatsarada Chayitra-śu 15 lu Guṭṭahaḷḷiya kere Adina-gauḍa  
mādisidanu

## 134

At the same village, on a rock east of the Karagada nir-bhāvi.

svasti śrī samasta-lōkaika-nātha Ēkachakrapura-nivāsa Pāṇḍava-pūjita-līṅga  
Bhīmêśvara-dēvara stānika Nādāṇḍa-jīyaru . . . . .tānikaru Huntagekoṇṭada  
. . . . . namma Bhīmêśvara-dēvarige salu .kanakam . . . . . gāṇa . . . . .  
yanuka (rest illegible)

## 138

At the bēchirākh village Eramanṭepalli (same hobli), on a stone near the  
eastern outlet of Doḍḍa Allikuṇṭe tank.

(Grantha and Tamil characters.)

svasti śrī Rājēntira-Šōḷa-Dēvar piriti-rājyatil . . napa . . kulattil Munivarāditta-  
nāya . . . . . Malaimundai-araiśar magan Šelva-araiśar Šelvaśamuttira-  
kaṭṭuvittu tūmb-iḍuvittār Malai-Šelva-araiśar ivv-ēriy-achchukaṭṭu ivv-ēri . . .  
ḍādu vittā . . . . . pōgamu śāsanamu aḷichchān kapilai . . Varanavāšiyu  
Pirāmaṇaraiyu aḷichcha Brahmatti-paḍuvān taṅgaḷ-aṁku-ttānē ma . . . . .

## 143

At Muddalahāḷḷi village (same hobli), on a stone to the east of Bāraga tree  
below kottakuṇṭe in Podalapāḷḷi-gadde.

. . . Šaka-varisha-saṁvatsara-śataṅgaḷ eṇṭu-nūra . . lpatt-eṇṭaneya . . prava . . .  
ttire svasti samadbigata-paṇcha-mahā-śabda Pallavānvaya śrī-prithivī-valla-  
bha Pallava-kula-tilak ēka-vākya śrī-Noḷambādhirāja Nolapayya prithivī-rājyam  
geyyuttire Rāchāla-Pompala-Chalvana ttamma Muddayyanuṁ Eṇṇamman  
esuvār-ādittam tuṅuvan ikkiśi sattoṅge Dilipayya . . . koḍaṅge . . ṇḍugam

## 147

At Guḷḷakuṇṭe (same hobli), on a stone lying in a bush north of the village.

Hēviḷambi-saṁvatsarada Šrāvaṇa-śudha-pāḍyadalu śrīman-mahā-maṇḍalêśvara  
Annadāta-Bāḍiyaru prithivī-rājyavanu māḍi āḷuve-kāladalli Hoda-nāḍin

olagâda Guḷḷahalliya Muttarasana maga Dēvaṇṇana maga Mariappanu māḍisida  
dīpamāle-kamba . . . Dēvaṇṇana Mariappana maga Dāvaṇṇa Mariyappanu  
yibbaru makkaḷu

## 150

At Seṭṭipalli (same hobli), on a rock to the west of the sluice, in the bed of the tank.  
svasti śrī vijayābhyudaya-Śālivāhana-śaka-varushambulu 1536 aguneṭi Ānanda-  
saṁvatsaram Āshāḍa-śu 15 lu śrīman-mahā-nāyaṇṇavârul ayina Gaṇjagûli  
Pâpi-Nāyani Chinnaya-Nāyanigâru yî . . . Basa-seṭi Vôpayana . . Pôli-seṭiki  
yichina kaṭu-kodagi-dasavandam dharma-śâsanam . . . . .

## 151

At the same village, on the rock called Tôṭôni-baṇḍe, west of the village.

śrīmatê Rāmānujāya namaḥ svasti śrī vijayābhyudaya-Śālivāhana-śaka-varsham-  
bulu I . . . Pramôdûta-saṁvatsara-Vaiśākha-śuddha-dvâdaśilo śrīmatu-Sûri-China-  
Tammappa . . . śrī-Sadāśiva-Dēva-mahārāyalu manniṁ . . namā . . sthalamlôni  
Gavvipaliki pratināmamayina Kṛishṇâpura . . bôga-tēja-svāmānu śrī-Bhaṭaru  
Yambiru . . â-chandrârka nilinigānu dānādhi-kraya-vikrayamugâ . . . . . putra-  
pautra-pāramparyamugānu anubhaviṇchigalavāru . . tri-vâchakamugānu . . dhâ-  
ram bôsi ichina bhû-dāna-dharma-śâsanamu . . (usual final phrases)

## 152

At the same village, on a rock south-east of the village.

svasti śrī Śālivāhana-śaka-varshambulu 1432 agu . . . Pramôdûta-saṁvatsara-  
Māgha-ba 14 Śivarâtri-punya-kālamandu śrīmatu-Saṅkêpalli-Veṅgaḷivâruni  
kumâru . . Tipa-Nāyanigâru Vīraya-danāyaka-Voḍeyalaku dharma . . . . Vīraṇṇ-  
Oḍeyalaku sarvvaṁānyamugānu yichchina . . . (usual final phrases)

## 153

At Gavipalli (same hobli), on a rock north of the Muktêśvara temple.

svasti samasta-praśasti śrīmat-Gaṅgegoṇḍa Rājendra-Chôla-Dēvar prithivî-  
rājyam geyyuttire Kolada munivar-âditya kâyvarâditya Chelvarasara maga Male  
. . . . . sarggatar âge avara magam Chelvarasam māḍisida i-maṭhakke me-  
chchi . . Maṅgataṇḍali-kereyol [ bittubîla ] mûgoḷa-gaḷdeyumu mû-goḷa [ pâlum  
biṭṭar (usual final phrases)

43\*



## 155

At Taḍagôḍlu (same hobli), on a stone in Mēkala-gadde.

svasti śrī vijayābhyu . . . Śālivāhana-śaka-varsha 1538 Naḷa-saṁvatsarada Āśvīja-  
ba 7 śrīmatu-Sugutūra Mummaḍi-Tammaya-gauni-ayavāri Avagauni-Chinnā-  
gayuku Gaṅgi-Nāyaḍu yichina rakta-goḍugu-mānyaṁ chēnu

## 156

At the same village, on the Dōṇikālave-gadde.

Sarvadhāri-saṁvatsara Chaitra-śu 15 lu śrī-Raṅga-Rāu-ayyavāri kāryakarta-  
laina Basavayyavāru Tātapa-gauḍa . . . goḍagu-mānyamu . . .

## 157

At the same village, on a rock near the Jārake-baṇḍe.

śrīmatu-Dundubhi-saṁvatsarada Mārgaśira-śu 1 lu Dēva-Rāya-mahārāyara  
kāladali Muḷavāgila Mādaṇṇāyaka kāla Harihara-Rāja-mahā-arasugaḷu  
Maṅgalabhūri-sthala Basava . . . rāgi ā-asagara . . . . chatu-śīme . . . . baṇḍe . . .  
(usual final phrases)

## 160

At Pottapalli (same hobli), in Viralagudi field.

(Grantha and Tamil characters.)

svasti śrī Pū-mādu puṇara Puvi-mādu vaḷara Nā-mādu viḷaṅga Jaya-mādu  
nilava-ttan tiru-ppadu-malar mannavar šūḍa Kalingam iriya Kaḍalmalai . . .  
gaittu vaḷaṅgaḷa mūvarai āli-naḍātti šēṅgōl šēṇṇu tišaitoṇu naḍappa veṇ-  
Gali nīṅgi meyy-aṇa tāḷaippa vīra-šīṅgaśanatu Pūkkōkilāṇnaḍigaḷḷōḍum vīṇṇ-  
irunt-arūḷiya Kōv-Irājakēśarivanmar āna chakravattigaḷ śrī-Vikkirama-Šōḷa-  
Dēvarkku yāṇḍu aṇjāvaḍu śrī-Kāñchī-pura-paramēśvara Kāḍuveṭṭi Pulikuṇṇuki-  
kāṇiyāḷan Muttiy-araiśan magan Šōmaraiśan magan gan Vaśavaraiśan Vaśa-  
varaiśan magan Šōmaraiśan Šōmaraiśan magan . . . śaraiśan tan kāṇi Muruga . . .  
.....

## 161

At the same place.

(Grantha and Tamil characters.)

svasti śrī sakala-bhuvanāśraya śrī-pritivi-vallabha mahārājādhirāja para-  
mēśvara parama-bhaṭṭāraka Ravi-kula-tilaka Pōḷa-kula-śēkhara Pāṇḍya-kulān-  
taka Āhavamalla-kula-kāla Āhavamallanai ai-mmaḍi ben . . . ṇḍa rāja-śēkhara  
rājāśriya rāja-rājēndra Vīra-Chōḷa Karikāla-Chōḷa śrī-Vīrarājēndra -Dēvarkku  
yāṇḍu āṇvadu Irattapāḍikoṇḍa-Šōḷa-maṇḍalattu Mēlai-Mārāyapāḍi-kKoyyar-  
kuṇṇai-nāṭṭu-pPulikkūṇṇukiṇṇi-kāṇiyāḷan Muttiy-araiśan magan Šōmaraiśan śāva

ivan maṇavâṭṭi-pPillaiPONNAKKAN uḍanê tiyil pânjâl ivar gatiḱḱu-ttanmam-âga  
Mahadêvaṛḱu Arakkiraiyilê viṭṭa nîr-nîlam kuḷi aimbadam kâṭṭ-ârambaṇ-guḷi  
ayiramum viṭṭên Šômaraišan magan Mâšaiyanena idu aḷippân Gaṅgaiy-idai-  
kKumariy-idai-ppaṭṭâr šeyda pâvaṇ-golṽâr

## 162

At the same place.

(Grantha and Tamil characters.)

svasti śrî śrî-Kulôttuṅga-Šôḷa-Dêvarku yāṇḍu nâṛpattaiṇjâvadu Iraṭṭapâḍi-  
koṇḍa-Šôḷa-maṇḍalattu Mēlai-Mârâyapâḍi-kKoyyakkuṛai-nâṭṭu-pPulikkurichchi-  
kkâṇiyāḷan Kâmamuttaraišannena Munivarâdittan puli-kutti-ppaṭṭân ivan  
magan Dêvamutta.....ṇṇan.....varkku.....ṇaṅgallu.....yadu  
.....ttôm Puttêri.....yum naṛ-puli.....

## 163

At the same place.

(Grantha and Tamil characters.)

svasti śrî sakala..vanâšraya śrî.....

## 165

At Nekkundi (same hobli), on a stone in Huṇase-tôpu.

..Šaka-nṛipa-kâlâtîta-saṁvatsara-šataṅgaḷ eṇṭa-nûṛ-ayvatt-ombattaneya varisha-  
dandu Sed..yoḷ Aṛamuvara-Dêvanu....mâḍi sa....maḷi...daye...Mâtanta-  
ma-maṇḍaladoḷe Kaḍaran âḷe....ḍi..nikkalva.....koṇḍu vâyvattapara  
.....kottôra....varamaḷi (rest illegible)

## 166

At the same village on a stone to the north of the Nâgêšvara temple.

svasti śrî Nirupama-Chôḷa-mahârâjarâ mane-magatin Mârettigala magan Eraḷa  
avan viḍam.tti râraṅgeḡadu okuḷa...garu....viḷasa...pu..kâla-kammâṛa  
....vaḷida.....(rest illegible)

## 168

At Digavapalli (Iragampalli hobli), on a stone.

svasti śrî Bêlûrarâ maga Mâbha....goṭṭiya teko....ânt iri....pôdandu..  
.....Bêlûrâ eme..ḷ maḍidu sattan....





## SRINIVASPUR TALUQ.

### 1

At Šrinivāsapur (Šrinivāsapur hobli), on a stone lying south of Ichalakunṭe.

(Front) śubham astu Šukla-saṁvatsara . . . . ṇa śu 1 Âdivâradalu . . . . tu  
Mârappa-Nâyakara maga Tipaṇa-Nâyakaru Bâpanam-Timmeṇa-Nâyakana  
maga Dêveṇa-Nâyakage koṭa-kattu-kodageṇa śâsanada kramav entendare  
namma nâyakatanakke sallu nimma Pâpanahallige mûḍaṇa Koranelliya Kô-  
vandaṁ-haḷadalli kerêli . . kaṭi â-kerê-keḷage gaddeyanu . . . . ge (back) . . . .  
gaddege holakke . . . . dasavandavanu sa . . . . vâgi . . . . . endu koṭa . .  
..saḷihâ mikka gaddeyanû vokkaligeru . . . . ramanega . . . . geyalu kôran ikki  
sukhadalli anubhavisuviri Tippaṇṇa-Nâyakara baraba śrî Mahâdêvarû

### 3

At the same village, on a stone attached to the wall of the Râmasvâmi temple.

(Grantha and Tamil characters.)

svasti śrî Nigarili-Šôla-maṇḍalattu Puda-nâṭṭil Kuḷandûril Šiva . . . . .  
.....chchiram-uḍaiya . . . . dēvarṅku . . . . naṁ-gaṇḍaga-kalaṇi mudal-maḍaiyil viṭṭēn  
Kuḷandûru-nâḍ-âna . . . . .

### 5

At Aralukôṭe, belonging to Guluganapoḍe, east of the same village.

svasti sakala-jagat-trayâbhivandita-surâsurâdhiṣa-Paramêśvara-pratihârikṛita-  
Mahâvali-kulôdbhava śrî-Mahâvali-Bâṇarasar pṛithivî-râjya geye Manasûr  
Araḷi-Kaype-maganan Prabhu-Kaype tuḷige-vasantan gaṇḍa-padichandan Viyaḷa-  
Vijyâdhara tannan âḷva Prabhumêru besase Dâmarigaran aṭṭi iṛidu kudurege  
pâgilla âge kudureyind iḷidu naḍad iṛid oṭṭi keydu biḷdan avage bâl-gaḷchu  
koṭṭodu Kuḷanellâra savva-parihâra (usual final verse)

### 6

At the same place, on another stone.

svasti

tasya śrî-Vikramâditya-Jayamêrôr mmabîbhṛitah |

Bâṇa-Vijyâdhara-khyâta-nâmadhêyasya râjabhiḥ ||

śrî-Mahâvali-Bâṇarasar pṛithivî-râjyaṁ geye aṇi-chelvan Aṇuma-parâkraman  
vîra-mahâ-Mêru Pokkîri-Voradoga-Râjan tannan âḷva Prabhumêru besase  
Mavindiûruḷ Kâḍuvaṭṭiya samasta-balamu mēg eḷtare tamma paḍe geṭṭu  
beṭṭan adare tan idirane naḍadu nâyakaruḷ taḷṭ iṛid ôḍisi biḷdan tamma paḍe

baḷikke bandu koḷgaḷa goṇḍattu avaṅge vaṁśōtpattiyâge dâya goṭṭodu Made-  
gūlum Bilâḍeyu (usual imprecatory phrases) | i-dhammadi Dâvaṇa - Perundavvaṅge  
koṭṭodu aigula kaḷani parihâra

## 7

At the same place, on a stone-pillar

broken into four pieces and lying near the Aralukôte-cave.

jayaty âvishkṛitaṁ Viṣṇôr Vârâham kshôbhitârṇavam |

dakṣiṇônata-damśhtrâgra-viśrânta-bhuvanam vapuḥ ||

svasti sakala-bhuvanôtkṛpa-abhidhânô'nêka-pratîta - pratihârarkke uttama-śrî  
prithvî-vallabha mahârâjar Noḷambarasar prithivî-râjyam . . . 90 neya . . rbbari-  
saṁvatsa . . . lu Noḷamba-Jaya-goṇḍa nârâ . . . . nânḍa (back) . . . ta vishaya  
śâsana naḍe gaṇḍa isâlya-trikûṭa pamma nele . . . teṅka-vâsi . . pûrbbaḍi . . hubinâ  
.. me naḍevam . . haḷḷada daḍuga . . allim teṅka kuṇibar biṭṭa Bidira-kuḷa  
dharma naḍihe dēgula

## 8

Near the same pillar.

(Grantha and Tamil characters.)

svasti śrî Nigarili-Śōḷa-maṇḍalattu Puda-nâṭṭu-pPuḷḷadēva-maṇḍalikar paḍai-  
viṭṭil Śittiśvaram - uḍaiyarkku śrî-Kâñchi-mâ-nagarattu vāṇigan kuḍi-kilân  
Śaṅga-nâyaka-ttēvan êri-kaṭṭi payirudan dēvadâna śandicâditta-varai śelvad-  
âga viṭṭēn idu vilakkuvân Geṅgai-kkaraiyir-kurâr-paṣuvai konṇa pâvattilē  
pôvân

## 12

At the same village, on a stone near the sluice of the tank.

svasti śrî Sakâbda 1 . . 8 Kali-yuga 4487 neya mēge Akshaya-saṁvatsarada  
Âśvija-śu 10 Budhavâradandu śrîman-mahâ-maṇḍalēśvara ari-râya-vibhâḍa  
bhâshege tappuva-râyara gaṇḍa râjâdhirâja râja-paramēśvara pûrvva-dakṣiṇa-  
paśchima-uttara-chatus-samudrâdbipati | śrî-vîra-Hariyaṇṇa-Voḍeyara kumâra  
Yimmaḍi-Hari-Râyanu prithivî-râjya mâḍuva-kâladalū â-Ba . . . Voḍeyara Mâra-  
ya-Nâyka . . . . . (back) rayage nâḍa mariyâdi vâra-kere-koḍage  
hattu voravan ikki daḍimage kaṭṭu-koḍagi yeraḍara mariyâdiyalu naḍasalulḷava-  
ru bâki . . nu Bemannanigu | kaṇḍuga-gadde-mânya yi-mariyâdige namma  
Nimbuhada stâna-mânya pûrbba-mariyâdi (usual imprecatory phrases) yi-kereya  
kaṭṭidadu ayinûṇu honnû pañcha-kelasake mukhyanâgi mâḍidâtanu Tillarada-  
Biṅgôjiya maga Chiṇṇôjanû (rest illegible)



## 14

At Nambihalli (same hobli), on the ceiling of the raṅga-maṇṭapa  
of the Sômēśvara temple.

.....ndra-Chôla-Dêva-râjyattu ..... svasti Chôraya-Dêvana kâlagadol  
Belagattûra koṇḍa Arasigaya-gâvuṇḍara ma..Ereya-gâvuṇḍa toragolalu  
peṇḍiran uḍe uchchalu kâdi sargatan âda iva Maṅgapâleya-gâvuṇḍa..ḍisida

## 15

At Chaladigânahalli (same hobli), on a stone near the entrance to the pond.

svasti śrī vijayâbhyudaya-vilâsa-Śâlivâhana-śaka-varushaṅgaḷu (figures gone) nê  
varushadalli Śukla-saṁvatsarada Jēshta-ba 12 lu śrīman-mahârâjâdhirâja śrī-  
Dēśamukhi-Ghana-Śyâma-Râyara gumâsta râja-śrī-Naraso Ambâji Kôlâla-sîme  
Dēśamukhi sannâyabiya.... Veranahalli Soṇamma-ûranu Chaladagâna-halli  
Ayge-gauḍa Kṛi...ge ..mânya bâki koṭṭa mânya-hola kha 3 akshâradalu  
hadinaidu - koḷaga - hola yî-mânya anubhavisikoṇḍu kôṭi-ârayike mādikoṇḍu  
sukhadalli yirôdu

## 17

At Kiravâra (same hobli), on two pieces of stone near the  
western sluice of the tank.

[I] svasti śrī Gaṅge-goṇḍa-Râjêndra-Chôla-Dêvar prithivî-râjyam geyyuttire  
palarodegaṇḍa âliviṅge gaṇḍa kâlega-mallam Nanniya-Gaṅgam gaḍi.....  
.... [II] Gaṭṭûra Aramamma...ra magam Uttama...avara magam Prabhu-  
karasam Prabhukarasara magam Mâdalasa avara tammam Mâcharasara  
magam Pudiyaṇṇa (back) Gaṅgêśvarakke biṭṭa dēva-bhōgadi galḍe mûgaṇḍu  
gam || bittu-kattu kerege salisuvāṅgam .... (usual impeccatory phrases)

## 18

On a rock west of the same village.

Sarvadhâri - nâma - saṁvatsara - Śrâvaṇa-ba 8 lu staḷam paurôhitam Subbâ-  
bhattuku Kari-Mâṇikya - Nâyanivâru mâku chelle-śîmelôgâ Kṛishnâshtami-  
puṇya-kâlamandu ichina bhû-dâna-dharma-śâsanam Bommarâja kha 1½

## 19

At Veṅkaṭāpura, attached to the same village, on a virakal in the kân below the tank.  
 svasti śrī Mayindam-arasa prithivî-rājya geye Mara . . rapari-nāḍa mēgge vandada  
 Kiru-Paraviyoḍeya per-Ggaṅgaran-aḷḷ-ibbara sanidhi Mallapariy oḍane tâgi  
 kâdi saggiyâdam palaroḍe-gaṇḍa kakariga-malla . . . . . Ânandûra Śrîkôṭi-âchâri  
 mādīdan

## 20

At Kallûr (same hobli), on a stone in Gôpâla's field, north-west of the village.  
 svasti śrîmat-Śrîpurusha-mahârâjar prithivî-rājyaṁ keye Mandu-vûra toru  
 koḷvalli viḷḍôr Perâṅkôvar avaṅge padi-tûpu kaḷani netta-padi (usual final phrases)

## 21

At the same village, on a stone in front of the Īśvara temple.

(Grantha and Tamil characters.)

. . . . . śi-Nigarili-Śôḷa-maṇḍalattu Pudi-nâḍu Kalliyûril.ḍaiyâr Nandiśvaram-  
 u . . . . Kaila . . . . . dēvānan-tiruvi . . . . . nar . . . Puḷa-dēvar âna  
 maṇḍa . . kan Nantiśaram-uḍaiya-dēvarku kana . . . . . nâpa . . . . .  
 . . nśaiy pu . . . . .

## 22

Behind the same temple.

(Grantha and Tamil characters.)

śvasti śrī Nigarili-Śôḷa-maṇḍalattu Pudi-nâṭṭu Kalliyûr Jayaṅgoṇḍa-Śôḷa-  
 Gaṅgan mmagan Rājendra-Śôḷa-Gaṅgar maga Mumuḍi-Śôḷa-Gaṅgan magan  
 Śômaśan magan Kêttaraśan magan Śôma . . . . . ya Mādēvarkku periy-êri-kil  
 dē . . danam panniru-kaṇḍagam achchanâpô iru-kaṇḍagam Śôḷakattil . . ru-  
 kaṇḍagam . . . . titya-gôtrattu Siva-Brâmaṇan Pama-baṭṭar Mahadēva-baṭṭar  
 magan Nâyaka-baṭṭan Âlvâ . . . . .

## 25

At Hebata (same hobli), on the sluice of the tank.

svasti śrī Dilîpa-Noḷamba prithivî-rājyaṁ geyyuttire śrī-Koṇḍala-gâmuṇḍara  
 magal Annâriyar Kâdema-gâmuṇḍaṅge koṭṭar Annâriyu mādīsida tûmbu

## 26

At the same village, in Chandappa's grove.

svasti śrī Nandi-Vemman Perbaṭṭam aḷav . . tina puyyaluḷ Aviyapoyarum . .  
 puṇya-pavittan eridu viḷḍân



## 27

At the same village, on a stone in Gaṭṭapaḷli Muniga's field.

svasti samadhigata-pañcha-mahâ-śabda Pallavânvaya śrī-prithivī-vallava Palla-  
va-kula-tilakam śrīmat-Noḷambâdhirâjar prithivī-râjya geye svasti samadhigata-  
pañcha-mahâ-śabda parama-bhaṭṭâ..ka mahârâjâdhirâja paramêśvara Âta-  
niya mata..pana.....nvita Śiva-śâstra-tapô-vanânurâga śrī-Pâdhi-  
vâla-grâma-vinirggata Bhagavatpâdaika-śaraṇa śrīmat-Brahma-Śivâchâryyan  
...ṭṭa Perbbaṭṭakkam Bidirûra aggaḷam ilivalli aṅkake kâdida Bideyitta  
sattan âtaṅge baṭâraru koṭṭudu Iṅuṇamêḍinol okuḷam kaḷani sarvva-  
parihâram (usual final phrases)

## 28

At the same village, on a stone in Muniga's field.

....ditya Śrī..ṇṇayyan pri..vī-râjya geyye.. anavadya-vidyârṇṇa.. bhî-  
kshaṇa mâna-praṇûna-kuvaḷaya-karṇṇâvataṁśa rajah-ṭpâtâpaśâritâśêsha-dig-  
mâninî-mukha-kaḷaṅkâ (back) pahâra.... praśasta-Śi....châryyara sthâna  
...hutt ilḍu Pervvaṭṭa..ke..ge bittuva...mâ..ṭṭar Agala-turu (usual final  
phrases) idan â-Kunnaya

## 29

At the same place.

svasti śrī Ayyapa-Dêva râjya geyye Bhâva Śiva-tapa-râjya geye Perbbaṭa turu-  
goḷa satta agga....koṭṭa Agala-turukeyida â-pañcha-Mahantara geḷasarge  
.....idan â-Kunnayya

## 30

At Bayyapalli (same hobli), on a stone in Subba's field, north of the village.

svasti samadhigata-pañcha-mahâ-śuddânvaya śrī-prithivī-vallabha Noḷamba  
dayâ-rasa-chitta-Chôḷu-Permmanaḍigaḷu Mayindanu intu î-mûvaru Kîru-tore-  
mariyâde âḷe matta Kâḍuvaṭṭi kalageydan endu munidu Vallevarasa-Dêvaya  
mûḍala-gôvan Barumân aṭṭida..... âgaḷu Pâṇḍiyana mēge eḷḍu Pare-  
yarûr irido śrī-Valleyarasar.. eḷiguṭṭi arasan... pôpalli tannâ âḷ pôpalle  
visase Âneyûr tâgi echchu eḷidu âneyâ e..ṭṭi kâdu satta avage koṭṭodu  
vîra..vâl-gaḷchu koṭṭodu idân aḷido pañcha-mâ....vaṇa-Perundavvan

## 31

At the same village, on a stone under Kumbakuṭṭe tank near the sluice.

svasti śrī Ari-Pemarasa Râmarâḍi.....Ari-Pemarasark agida misara..ḷar  
viḷṭar a..ke kaṇḍuga-kaḷaniyum sarva-parihâradu koṭṭar (usual imprecatory phrases)

## 35

At Brâhmaṇapalli (same hobli), on a stone in Gôpâlayya's field.

śrî-Râma svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varushambulu 1654 aguneti  
Paridhâvi-samvatsara-Mârgaśira-šu 10 lu Tâḍigolḷa-Râmappa-Nâyani-Râmaṇṇa-  
Nâyanigâru Brâhmaṇapalle-Yiragayaku vrâyiñchi yichchina mânya-śâsanam  
ni-tammudu Tôtanna Digavakôṭa va. . mâ kâra. . . viṭṭâya ganaka ni-grâmanlô  
kâ (rest illegible)

## 36

At the same village, on a stone on the bank of Râjakâluve.

(Grantha and Tamil characters.)

svasti śrî śârva-bhuvana-chchakravatti śrî-Poyśaḷa-vîra-Râmanâtha-dêvaṅku  
iyâṇdu muppattu-nâlâvadu Śârvadâri-varushattu Arpiši-mâda-mudaṅ Viṅ. .  
naiyil Kêši-araśarena Kuranelliyiṅ. . tâḍumidannai magan Šâma. . . ku udai-  
yâr Tiruvâlîśuram-udaiya-nâyanâr dēvadânam Taṇḍikuṭṭaikkum tiruchchûla-  
kkal-pâraikkum vaḍakku terku mērku Aṅgâmuṇḍar kuṭṭaikkum kiḷakku baṭṭa-  
virutti dânam-âga viṭṭēn i-ttanmattai mârriṇavan Gaṅgai-kkaraiyir kurâ-  
pašuvai-kkonṇân Pirama-vaḍai. . l pōvan

## 37

At Aḍavichambukûru (same hobli), on a stone in front of the village.

śrî-Râma svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varushambu 1632 aguneti  
Vikṛiti-nâma-samvatsara-Mârgaśira-ba 14 ralu Achyuta-gôtra-pavitrulayina  
śrîman-mahâ-nâyakâchâryulayina Tâḍigolḷa Râmappa-Nâyanivâri putralaina  
Raghunâtha-Nâyanivâri putralaina Râmappa-Nâyanigâru Mallamâmbâsamu-  
dram-agrahâraṁ gaṇa-saṅkhyâ 25 guru-mahâjanaluku vrâyiñchi yichchina  
bhû-dâna-dharma-śâsana-patra-kramaṁ Pellagoṇḍa-râjyaṁ Guḍagiri-šîma Koy-  
yaguriki bhûmini mâ-nâyanâkânaku chelle Tâḍigolḷa Êrukâlûva-šîmalô Bôya-  
kânalô Aḍavi-Chambukûriki pratinâmamaina Mallamâmbâsamudram-agra-  
hârânaku Kûṭalanâyani-charuvu Kottakuṇṭa-Liṅganikuṇṭalatô kûḍâ kâḍ-  
ârambha-nirârambhamulu yalla chatuṣ-sîmâ-valaya-Vâmana-mudrâ-śâsana-  
mulu silâksharamulu vrâyiñchi mîku gaṇa-saṅkhyâ yiruvai-ayidu vṛittulu  
chêsi mâ talli Mallayakkagâri charama-kâlamandu (rest illegible)

## 38

At Yalagamânapenta (same hobli), on a stone in Râmarāḍḍi's field.

Virôdhikṛitu-nâma-samvatsara-Âśvîja-ba 6 lu râjaśrî-Râmappa-Nâyani-Kaḍiri-  
pati-Nâyanivâru Machcha-Vêdanna-koḍuku Yîra-Kaḍirigâniki mânyaṁ yich-  
chinadi

44\*



## 40

At Muttakapalli (same hobli), on a virakal in Raḍḍi-mānya field.

svasti śrī Bijayittayyam Mādā-Mattarasarā Polalammanā mēg eḷḍu Mūdekallā-  
kāḷegaduḷ Gāravar āḷ Avadhīrarā magan Chātaguddiyārum Pulikurukiyarā  
Duggamāran mā..anivarum ānt iṟidu sattar

## 43

At the same village, on a stone near a tamarind tree on the village frontier.

śrī-Rāma Ângīrasa-nāma-samvatsara-Jēshṭha-śu 13 lu śrīman-mahā-nāyaṅkā-  
chāryulaina Tāḍigolḷa-Raghunātha - Nāyani Rāma-Nāyani . . . . . Kālappa  
Bayapareḍi-ko . . . śāsana-kramam eṭlam . . . . .

## 48

At the same village, on a stone in Pūjāri's inām field

(Front) śrī śubham astu . . . . . shṭha śu 12 . . . . . reḍigala Vōbaḷi-Nāni Kaliya-  
Mānikya-nāṅgāruḍu Yērukāla-rājyamḷō Nadi (back) malapalli..Vāsavanta-  
Rāyam . . . . .

## 49

At Guṭṭapalli (same hobli), on the basement of the Vālēśvara temple  
on the Vālēśvara hill.

(Grantha and Tamil characters.)

Hara Śaka-varsham āyiratt-oru-nūṟṟ-aimbattunālu śellāninṟa Khara-sam-  
vatsarattu Âni-māśattu svasti śrī Nigarili-Śōḷa-maṇḍalattu-pPuda-nāṭṭu rājapati  
Śakki-dēva-maṇḍalikan magan Mākkōvaitavi . . . . . Varaguṇa-pperumāl āua  
Pulla-dēva-maṇḍalikanena..nnāṭṭu - kKuranelli-malaiyil śikharāsīnasthan-āy-  
kkōyil-konḍ-aruliya Tiruvālīśvaram-uḍaiyār tiru-kkōyi pañchāṅga-sahitam-āga  
upānādi . . . payyan . . . chantrāditya-varai śellakkaḍavad-āga viṭṭēn Orumanūṟ-  
periy-ēri-kil Kāman kuḍi onṟa . . kuḷi iru-nūṟum Taṇḍikuṭṭaiyum idarku nā  
. . . . . utpaṭṭa-kkuḷi āyiratt-aṟu-nūṟum kollai-nilam orupattu-nāṟ-chāṇ-  
kōlāl . . . . . Kuranelli-paṟṟilē kuḷi āyiratt-aññūṟum . . . . . likanena Kuranelli-  
pperi-ēri-kilḷi-anaiyum idark-aḍaitta punṣey-nilamum Tiruvālīśvaram-  
uḍaiyarku viṭṭēn inda-ttiruppani . . . . . rumam-āga-kkōyilun-diru-  
maṇḍapamum tiruppani-śeyvittēn i-nnāyanārkkum Paḷaiya Kuranelli Ulō . .  
śvaram-uḍaiya-nāyanārkkum Kuranelliyy-ēri-kil mēlai padakāl nīr pāyṇdu  
viḷai-nilatti . . nda punṣey-nilamum Tiruvālīśvaram-uḍaiyār tāmēy-uḍaiyar  
inda-kKuranelli-ppaṟṟil kōyil kāṇiy-uḍaiya Śiva-Brā . . . . . uchchāgattu  
śeyvittēn Śaṅgi-baṭṭa . . . . .

## 50

At Tinnili (same hobli), on a virakal in Veṅkaṭarāyappa's field.

.....ñcha-mahâ-śabda.. Pallava-kula-tilaka śrīmat.. Rāja prithivî-rājyaṁ geye  
...Bhîma...ne-nâḍu-mû-nûru Podal-nâḍ-aṇuvattuman âḷe Tâḷnellara.. mandeya-  
râ Śrīkaṇḍiyya turu-gonḍalli puyalgâgi turu almi satta.....kottudu ok-kaṇ-  
ḍuga-kalaṇi aygoḷam pâḷu (usual imprecatory phrases) Vâṇarasara mane-ma.....

## 52

At the same village, on a stone near the village entrance.

svasti śrī jayâbhyudaya-Śâlivâhana-śaka-varushaṅgaḷu ? 1551 neya Śukla-saṁ-  
vatsarada Śrâvaṇa-ba 14 lu śrīman-mahârâjâdhirâja rāja-paramêśvara ..  
Râma-Dêva-Râya-mahârâyaru prithivî-rājya geyuttam iralu (rest effaced)

## 54

At the same village,

on a stone near the Veṅkaṭaramaṇa temple, south of the village.

śrī-Gaṇâdhipatayê namaḥ śrī-gurubhyô namaḥ svasti śrī jayâbhyudaya-Śaka-  
varushaṅgaḷu sâvirada mû-nûra hadineṇṭaneyâ Yuva-saṁvatsarada Āśvayuja-  
śudda 10 Guruvâradalu | śrīman-mahâ-maṇḍalêśvara ari-râya-vibhâda bhâsege  
tappuva-râyara gaṇḍa pârvva-dakshiṇa-paśchima-uttara-samudrâdhipati aha  
śrī-vîra-Harihara-Râyanu śrī-Vijayânagariyali śrī-Virûpâksha-dêvara karuṇadali  
vîra-lakshumî-vilâsadalli paramânandadalli prithivî-rājyaṁ geyiüttiralâgi â-  
râyana kumâra Yimmaḍi-Bukka-Râyanu Muḷuvâyalli Sômayya-dêvara karuṇa-  
dalli paramânandadinda prithivî-rājyaṁ geyiüttiralâgi â-Muḷa (back) vâyi-râjyad  
oḷagaṇa Bilusôṇe-nâḍ-oḷagaṇa Hodaliya-grâmadalli śrī-Mâcha-gaṇḍana makka-  
ḷu Mârappana Chinnaṇanu â-Hodaliya-grâmadalli prayatanava mâḍuva dinaṅ-  
gaḷalli tamma tande Mâcha-gaṇḍageyû tamma tâyi Maleyakkaṅgeyû puṇyav  
âgali yendu śrī-Vighnêśvaraṅge nilisida dîpa-mâleya kalu-kambha-pratishtē  
â-chandrârkkâ-sthâiyâgi yirali yî-darṁmakke Kaṭṭigeya Nâgappaḷu â-Bilusôṇa-  
nâḍa prabhu Tinnala-Chokkappanu yî-darṁmakke sahâyigaḷu (usual imprecatory  
phrases) maṅgaḷa mahâ śrī śrī śrī Piṅgaṇana maga Piṅgaṇana baraba

## 57

At Maḍivâḷa, bêchirâk (same hobli),

on a stone near the western sluice of Dêvarakere.

svasti śrī Śrīpurusha-mahârâja pri...jyaṁ geye avarâ magandir Duggamâr-  
Ereyappo Kovalâla-nâḍu-mû-nûruṁ Gaṅg-aṇu-sâsi...taya-nâḍu Panne-nnâḍu



Belattûr-nnâdu Vimala...yum Pulvaki-nâdu-sâsiramū Bepôdu-sâsira Mu...  
nâḍ-aruvattumân âluttire Śrīvallava Koro....ḷuttire Śrīvallava binnappam  
geye Kerâ...tTonḍiśvaradâ bhatârâṅge Duggamâr-E[reya]ppo kottodu modal-  
kaṭṭinuḷḷ i...ṇḍuga ..... goluḷ okk.....î-dhammam âgi mû-gaṇḍuga....  
padi-kaṇḍuga

## 58

At the same village, on a stone in Râmâchâr's inâm wet land.

Dêvara.....svasti samadhigata-pañcha-ma... Pallavânvaya śrî-prithivî-  
vallabha Pallava-kula-tilaka śrîmat-Bîra-Noḷamba prithivî-râjya geyye Kandaya  
kāduvali Baṭṭammarasa..... ma..Mendamarasara bâsapeḍe....îripan alare  
..... polava mādisi..kaḷani dēva....van biṭṭa kula kaladî (rest effaced)

## 59

At the same village, on a stone in Talavâr's inâm field.

svasti śrîman.....lâḷa-pura-paramêśvara Rakkasa-Gaṅga-Râchamalla prithivî-  
râjyam geyye Puḷigaṁ Noḷambavâdi-mûvattirchchâsiraman âḷut ilḍu Kâraṇaki  
Bitturalḷi-keṛege biṭṭa (usual imprecatory phrases)

## 60

At the same village, on a stone lying in front of the Īśvara temple.

(Grantha and Tamil characters.)

..... ne.....m-uḍaiyâ .....ḍaya-nâyanârku  
.....Vashuvi nâḷ śrî Nâ.....Puḷḷadēva-maṇḍala.....rumâlun-Guranelliyir-  
Tiruvâṣa.....ṇayum Ulôkiś.....ḍaya....jikkum Śiva-Brâhmaṇan.....  
Bahudhânya-sûtrattu.....yum puñ.....kuḍu  
.....

## 61

At the same place, on the south basement.

(Grantha and Tamil characters.)

svasti śrî Śaka-varusham âyirattu-nârṇpatt-onbaḍu Mukkôkkilânaḍigaḷôḍum  
vîṇṇirund-aruḷiya Kô-pParakêśarivarman âna tribhuvana-chchakkiravattigaḷ śrî-  
Vikkirama-Śôḷa-Dêvarkku yâṇḍu pattâvaḍu Nigarili-Śôḷa-maṇḍalattu-pPuda-  
nâṭṭu nâṭṭu-kkâmundan Muduvarayan Maṛayan âna Râjênta-Śôḷa-pPu.....  
.....pPuda-nâṭṭu maṇḍa...n magan ta...na Vikkirama-Śôḷa-vîra-Noḷamban  
Kuranelli Ulôkiśvaram-uḍaiya Mahâdêvarkku...pânâdistavi-pariyantam śrî-  
vimânam eḷund-aruḷuvittu dēvarku śrî-pa.ṭamum śârtuvittu dēva .....  
viba.....nelli-pperi-êri-kil pe.....

## 62

At the same place, on the north basement.

(Grantha and Tamil characters.)

svasti śrī Śakābdam āyirattu-irunūrru-orupattu-nālu šeṇṇa nāl mudal svasti  
śrī sārva-bhuvana-chakravattigaḷ śrī-Pōyjaḷa-Irāmanā-Dēvarkku iyāṇḍu muppatt-  
eṭṭāvaḍu Nanda-saṁvatsaratu Āni-māsam mudal svasti śrī Nigarili-Śōḷa-  
maṇḍalattu Puda-nāṭṭu Kura.....

## 63

At the same place, on the west basement.

(Grantha and Tamil characters.)

.....kan magan svasti śrī Nigarili-Śōḷa-maṇḍalattu-pPuda-nāṭṭu  
ādi-maṇḍalikan āna Śakki-dēva-maṇḍalikan magan Rājāśraman Puḷḷa-dēva-  
maṇḍalikan āna Varaguṇa-pperumāḷena Śakarai-yāṇ . . yiratt-oru-nūrru-nārpatt-  
eṭṭu-chehellāniṇṇa Pāt . . va-saṁvatsarattu Āni-māsattu i-nnāṭṭu-kKuranelli  
malaiyil elundaruḷi irunda nāyanār Tiruvāliśvaram-uḍai.....

## 64

At the same village, virakal below Kornallikaṭṭu-kāluve.

svasti samadhigata-pañcha-mahā-śabdam Pallavānvayam śrī-prithivī-vallabha  
Pallava-kula-tilakam śrīman-Bīra-Noḷamba prithivī-rājyam geyye Sāntarana  
mēg eḷḍu hasti-ghaṭe geydu kāḷe[ga]ḍoḷ aṇchiya kāḍu va . . Baṭṭamarasar  
marme . . . . . eṇḍu sattar ānakan daḍeye baḍidu surāṅaneyol neredan  
ātage koṭṭa kaln . . . nilivu Bugiyūra pālu

## 65

At Himbal (same hobli),

on a stone south of the Īśvara temple at the east end of Rōṇūr tank bund.

svasti śrīman-Śrīpurusha-mahārājar prithi . . . geye Duggamār-Eṇḍappa Kova-  
lāla-nāḍ āḷe Vejja-Pe . . arasar Rōṇūr āḷe . . Sagara-Mikkāṇe mane-odeṇḍu  
paṭṭam gaṭṭi goṭṭudu sarvva-pariyāram ok-kaṇḍugam kaḷani koṭṭar (usual  
imprecatory phrases)

## 69

At Ērukāluve (Nelavaṅki hobli),

on the basement stones lying in front of the Āñjanēya temple.

(Grantha and Tamil characters.)

a . . . . . ttēn i-ttanmattaiyum ivvanayum . . . . .

b . . . . . gaṇḍan Kāñchi-pura . . . . .



c . . . . . dayâr dēvadānam âna Taṇḍi . . . . ku kâṇiy-âga kuḍuttē.n inda  
ta . . . .  
d . . . . ru . . . . ttu iva . . . . r âna viṭṭa . . mērkum idukk-ulppaḍa . . . .

## 72

At Kûsandra (same hobli), on a stone at the Channēśvara temple.

Prajôtpa . . . . ra Chayitra . . śrīman-mahâ-nâ . . . . ayina Tâḍigola-Râ . . . yini  
Râmappa - Nâyinigâ . . . Taṇḍuriki - Chinna - Kṛishṇappanigâr . . ichina grâma-  
śâsana-damma-krama Channasâmi-a . . . yagâri dinamū ârabhyaṁ âchandrârka-  
putra putra-pâramparya vêsini . . . . . Tiruyappa Annappa-reḍivâr ichina  
. . . . . Kûsandra Redimagâr i (rest illegible)

## 73

At the same village, on a rock south of the same temple.

śrī-Râma Prajôtpatti-saṁvatsara-Chaitra-śu . . . . śrīman-mahâ-nâyāṅkâchâryula-  
yina Nija-Râmanâtha-Nâyini Râmappa-Nâyinigârī ana-tammandi Bîru-gavuni-  
gârīki ichina . . . . . śâsana-kramam eṭṭayanū mî-putra-pâramparya (rest illegible)

## 74

At Tûpaḷli (same hobli), on a stone in Pâpa's field, north of the village.

Paridhâvi-saṁvatsara-Phâlguna-śu 5 lu śrī-Tâḍigola-Râmappa-Nâyanivâru . . .  
. . . Sâbi-reḍi . . . . suruga-mânyaṁ kha ba 1 âr-ddûmu

## 76

At Aḍḍagallu (Aḍḍagallu hobli),

on a rock near Kolime tamarind tree, east of the village.

svasti śrī vijayâbhyudaya-Śâlivâhana-śaka-varshambulu 1689 aguneṭi . . . . saṁ-  
vatsara - Bhâdrapada - śu 3 Guruvâram mahârâja - râja - śrī . . . . . Nâyinivâru  
Gâjala-Chinnayya-Koṇḍayyaku vrâyiñchi yichina . . . . . (rest illegible)

## 77

At the same village, on a rock in Chinna-Koṇḍaiya's wet land.

svasti śrī vijayâbhyudaya-Śâlivâhana-śaka-varushambulu 1689 aguneṭi Sarva-  
jitu-saṁvatsara - Bhâdrapada - śu 3 Guruvâra mahârâja - râja - śrī - Jai-Râvu Ma-  
llârī-Râvu (rest illegible)

## 80

Under the bund of the Vasantanâyina

amâni-kere, on a stone at Balaparâlla-guttâ, near the sluice.

svasti sri jayâbhyudaya-Šâlivâhana-šaka-varshambulu ? 1669 aguneti Prabhava-  
samvatsara-Šrâvâṇa-ba 8 puṇya-kâlamandu Tâḍigôḷa-Tirumalappa-Nâyinigâru  
Tippaya-vibhu-gaṇḍula ayya Makalatave taligâru Timaya-putrala... dhârâ  
bôsi yichina Timmasamudram agraḥâram

## 81

At Kottûru (same hobli), on a stone lying to the south of the châvaḍi.

(Grantha and Tamil characters.)

šuvatti širi Puvanêkamalla maṇḍalika Kêšava-dêvan irâšiyattil Puṇilur-kiḷân  
Šivanânḍi-šeṭṭi kaṭṭina êri ava magan Puḷiâlṽân šeyppittâr ivara vaṅgušadali  
yivar kê...tti...davanu Goṅgeya taḍiya kavileya konda pâppadalu pô.....  
.....

## 83

At Yenamalapâḍi (same hobli), on a stone at Mallappa's well.

šrîmaj-jayâbhyudaya-Šâlivâhana-šakâ-varshambul agunanêti Pârttiva-samvat-  
sara-Kârtika-šu 2 Bu-lu šrîman-mahâ-nâyaṅkâchâryalayina Kotapâlem-Raghu-  
nâtha - Nâyini - Kadurappa - Nâyinivâru Râya - pantu Tâtaya Muṅgânipalli  
kârunniya-bhû-dâna-krama...ganaka ani nimityamayina netra-ko...gu-mânya  
Kânuga-cheravu kânu-chênanu ba 21 chênu bayi vrâyiñchi...cheruvu...  
maḍi...Kâmalâvâra...arasara mânyamu naḍapagalavâr...vrâyiñchi bhû-  
dâna-patrikâ-šâsanam...chedu-Veṅgannayaku... (usual final phrases).....

## 84

At the same village, on a stone under a tamarind tree at Yenumalavâra-bhâvi.

šrî vijayâbhyudaya-Šâlivâhana-šaka-varshambulu ? 1676...šrî-Bhâva-sam-  
vatsara...šrîman-mahâ-nâyaṅkâchâryya Kottapâḷya-Râma-Nâyini Nârasimha-  
Nâyi...kuṅku-Dêvîrayaku yichina châvâṭa-mânyamu anubhaviñchi tari  
maḍi...â-chandrârkamu putra-pautra-pârampariya (rest gone)

## 85

At Bhairagânapalli (same hobli), on a stone in Šânabhôg's inâm field.

.....samadhi....bda.....samâliṅgita-vakshastala...male Vaidumba-  
mahârâja prithivî-râjyam geyye grahagoṇḍu Pulinâḍu Râsamayya Haḷayûr-



arasaram danduv eldode...Koggadi-Moligaran atṭi iṇḍu satta...lli sattode  
 śrīmat-Pallava-mahārājan...dūram kalnāṭu māyuni-kalāvatāra ka...saḷi...  
 naḷnūru-kola....(usual final phrases) peḷaśāgi salvudu padi.....re bhūpa  
 ....sana....dadida māṇikemunā..

## 88

At Bajjireḍḍipalli (same hobli), on a stone in Bāchimpalli-gaḍḍa.

śubham astu svasti śrī vijayābhyudaya - Śālivāhana - śaka-varshambulu 1435  
 aguneṭi Śrīmukha-saṁvatsara-Āśvīja-śu 12 puṇya-kālamandu śrīman-mahārājā-  
 dhirāja rāja-paramēśvara śrī-vīra-pratāpa śrī-Kṛṣṇa-Rāya-mahārāyaru sukhā-  
 nurāgam śrī-rājyam geṇyuchunḍagānu śrīmad-Raghupati-Nāyaṅkāchāryyalaina  
 ...Vōba-Rāyanna Rāmaṇṇa...Hāriyappa ku.....yantraku Beleguṇḍlu...  
 Bāchimpalliki pratināmaṁ Rāmapuram agrahāraṅgānu śrī-Raghupati-sannitiṇi  
 sa-hiraṇyōdaka-dāna-dhārā-pūrvakaṅgānu samarppiṇchenu śrī-Rāmachandra ||  
 (usual final verses)

## 90

At the same place.

Saumya-saṁvatsara-Kārttika-śu 5 Sō śrīmatu-Kṛṣṇa-Dēva-Voḍeyala aneṭi  
 Bāchimpalliki Nāyaku Mali-redigāḍu Jaṅgam - Malinātha - ayyaku yichina  
 śāsanam .... kayya - pūja - dhūpa-dīpa - nayivēdyānaku sajana - vṛitti āveri-  
 dakṣiṇambenu siṅgāṇi 42 nāya...nni ā-chandra-stāyigānu.... |  
 (usual imprecatory phrases).....

## 93

At Chilārapalli (same hobli), on a rock near Reṇḍu-tūbina-kunṭe.

(Grantha and Tamil characters.)

svasti śrī Dēvaṇḍi-śīyanena pōgāda-vedattarṅku viṭṭa dānam

## 94

At Diguṇvapalli (same hobli), near the hill to the north.

(Grantha and Tamil characters.)

.....lil Vaiśiya-vāṇiyannena kuḍi-ppēr ṣolliya Kāviri Mārāṇḍann-  
 ena Āṇḍanayanai agala-ppōv-ena a...ṣolli kuḍiraiyai kuttikoḍu paṭṭēn iduv-  
 illaiy-enṇān vāyil kuṭṭā-ppuḷu - chechorivān Kāviri-vaṅgiśattukkum Śakkali-  
 vaṅgiśattār āga...āgil a-ppāvattilē pōvārgaḷ Śivan enu śrī-pādam-śēṇḍēn Kāviri-  
 kiḷaivar māga

## 95

At the same place.

(Grantha and Tamil characters.)

.....šolli.....rai munnûrum.....mum šurṅ-ulla maṇ.....ka  
 ....lê Irâjêntira.....ši...Gaṅga.....kku mēlē.....na...lil Dundu-  
 šenmašarattil kulañ-jol.....

## 96

At Râyalpâd, on two stones in a field in front of Gaṅgama-guḍḍe.

(I) Šâlivâhana-šaka-varushambulu 1691 aguneṭi Virôdhi-saṁvatsara Âshâḍa-ba  
 3lu sunṇagaṇṭivâri kâryâlu kalap.....ganuka...śrîmatu-Lakshmî-  
 Nâyinivâru daya (II)..chênu..šâsanam.....yilavâru sukhâna anubhaviñchu-  
 koni sukhâna vunde sarvâdhikâri...mukhântaram.....šâsanam vêsinadi..  
 .....

## 98

At the same village, on a rock near the râja-kâluve.

śrî-Râma Târâṇa-saṁvatsara-Mâgha-šu 5 lu śrîman-mahâ-nâyaṅkâchâryulayina  
 Tâdigôla - Vasanta-Nâyani - Tirumalapa - Nâyanigâru Yanumula-Yarama-raḍi-  
 komâruṇḍu Timma-raḍiki yî-Korikapalli stalâna tâmu kaṭṭiñchina cheruvu-  
 kinda.....(usual imprecatory phrases)

## 99

At Raḍḍivârapalli, in Niragaṇṭi Channiga's field.

Manmatha-saṁvatsara-Âshâḍha-šudha 2 lu śrîman-mahâ-nâyaṅkâchâryalayina  
 | râ | Tâdigôla Tirumalappayyani kumâra Tirumalappa-Nâyinivâru Kûrige-  
 palli-stala.....Tela-Veṅkaṭa-komâruḍu Veṅkaṭapagâriki râšiñchi yichchina  
 šilâ-šâsana.....

## 100

At Maṭṭevârapalli (same hobli), on a rock in Baṇṭa-Virappa's field.

svasti śrî vijayâbhyudaya-Šâlivâhana-šaka-varushambulu 1631 aguneṭi Virôdhi-  
 saṁvatsara-Mârgašira-šu | 13 lu | śrîman-mahâ-nâyaṅkâchâryulayina Tâdigôla  
 Tirumalappa-Nâyani kumâra Tirumalappa-Nâyanivâru Bonta-Chinaya-komâru-  
 ḍu Virappaku vrâyiñchina châvâṭu-mânya-kramam eṭlennanu kôṭa gaṭṭi vâri  
 kâryamlô Šrâvaṇa-šu 3 lu mṛitamâya ganuka mâ nâyaṅkatanamunaku chele  
 Mokuvâripaliku....ammanivâri kaṭṭaḍanaralo vîṅki arakaṭadi šalav ichchinâru  
 putra-pâutra-pâramparyantam anubhaviñchukoni sukhâna vundeḍi kâṇike  
 kampâḍalu pani lêdu.....

45 \*





## 101

At the same village, on a rock in the Pulimânyada chênu.

śubham astu ॥ Kīlaka-saṁvatsara - Māgha-bahula 3 Sōma ॥ ā-Vīrappa puli  
championanduku mechchi Tirumalappa-Nāyaḍu daḷavāyi-Raṅgappa Yīrappaya  
vīru mechchi mā vūra Vābayakuṇṭa-mundara tūru...puli-mānyaṁ (rest  
illegible)

## 102

At the same village, on a stone on the borders of H. Majesty's territories.

svasti śrī vijayābhyudaya-Śālivāhana-śaka-varushambulu 1676 aguneṭi Bhāva-  
nāma-saṁvatsara-Māgha-śu 11 lu śrīman-mahā-nāyaṅkāchāryulayina Tādigodlu  
Tirumalappa-Nāyani-Veṅkaṭappa-Nāyanigāru Appa-Nāya...ku vrāyiṅchi yich-  
china dharma-śāsana-kramaṁ eḷannanu mā nāyaṅkatanamunaku chelle Mudi-  
maḍagu-saṁsthānalo Mōṭavāripalli kuppa..bāgamunaku mādā....Malle-  
dēvara chervu (rest illegible)

## 107

At béchirāk Maraḷapalli (same hobli), on a stone in the old village site.

svasti śrī jayābhyudaya-Śālivāhana-śaka-varshambulu 1687 aguneṭi Pārthiva-  
saṁvatsara Chaitra-śu 5 lu Rālapāḍi-staḷa-Kadiri-mahārāyani Rāmappa-  
Nāyinigāru Lōkati-Veṅkaṭappaku vrāyiṅchi yichina śāsana Yirukal-seṭi...  
dāna nela .....

## 109

At béchirāk Nallaguṭṭpalli (same hobli), on a rock in Subba's field.

śubham astu ॥ svasti śrī vijayābhyudaya-Śālivāhana-śaka-varushambulu 1679  
aguneṭi Dhātri-saṁ ॥ Mārgaśira-śu 2 lu śrīman-mahā-Narasimhāchāryulayina  
Kāśipa-gōtrala Bīmaṁ-Nāyani Baṭapa-Nāyanigāru...Kadirampalli Eguvapalli  
Kōmaṭi ..... paravānisṭhūla pāda-gāni ..... chēsīnāru gana yī-agrahāraṁ  
Trimala-Nā...koraku sukṛita chērunaṭṭigā ā-chandrārka-sthāyigā anubha-  
viṅchukoni sukhāna vundēdi (usual final phrases)

## 110

At Baddipalli (same hobli), on a rock in Subba's netravaṭṭi inām land.

svasti śrī vijayābhyudaya-Śālivāhana-śaka-varushambulu...Rākshasa-saṁvatsa-  
ra.....Kottapāḷemvāru Badipalli-kōṭa lagga peṭinapuḍu daḷuvāyi-Bayanappa..  
vachi chachchināḍu ganuka.....mānya-chēnuni vāru yī-Bayina kumāruniki

Randi-rediki Nadimpali polâna kha l chênu nalina Kâḍulanu maḍi kha: . . . paṭa-  
mânyam yichchina. . . . .

## 111

At Balatamari (same hobli), on a rock at Dêvara-gadde, north of the village.

svasti śrî vijayâbhyudaya-Śâli . . . rshambulu 1634 aguneti Nandana-samvatsara  
. . . . śrîman-mahâ-nâyânkâchâryalayina Tippa-Nâyini-kumâra-Tiku-Tippa  
Nâyini-vâru ti . . . . Baḷimari-Vîrabhadra-svâmiku yichina mânyamu chandrâr-  
kamunaku Mudimaḍagu yichina Ayyanapalli Vîrabhadra-dêva . . . . . putra-  
pautra . . . . . anubhaviñchi . . . . .





*[Faint, illegible text from a scanned document, likely a manuscript or early printed work. The text is too faded to transcribe accurately.]*

# TRANSLATIONS.

## KOLAR TALUQ

### 1

*Date 1496 A. D.*

Be it well. (On the date specified), when the dharma-mahâ-maṇḍalêśvara, champion over the mustaches of the world, Kāṭhâri-Sâluva Immaḍi-Narasiṅga-Râya-mahârâya was ruling the kingdom:—for the offerings and perpetual lamp of the god Râmachandra of the Amṛitanâtha-Bâgara-maṭha of Muluvâyi, Vivanasamudra Apparasa granted land as follows.—The Âlahalli village of the Hosakôte-śime which belongs to our office of Nâyak, have we granted at the meritorious time of the eclipse of the sun, with pouring of water and a coin, to be enjoyed free of all imposts as long as sun and moon endure. Such is the dharma-śâsana given. Śrî-Raghunâtha.

### 2

*Date? 1452 A. D.*

May it be prosperous. (In the year specified), the mahârâja Chikka-Râya . . . .râjayya granted the revenue (*âdâya*) for *dharma*.

### 3

*Date 1746 A. D.*

Be it well. (On the date specified), Vakkalêri Channaṇṇa gave to Dyâvarapa-gaṇḍa a *surage-mānya* śâsana (as follows):—in the Tirumalakupa village in Vakkalêri-hôbaḷi attached to the royal city (*raḍjadhâni*) Kôlâla, the *koḍigi-mānya* field of 3. .and rice-land of 3. .may you enjoy to sons, grandsons and posterity.

### 6

*Date 753 A. D.*

Be it well. In Koṅguṇi-mahârâja Śrîpurusha's reign in the world, the 28th victorious year;—when Śivamâra was ruling Kadambûr,—Kadambûr Khudaram-mâlâ for Ôṅkaṛu Kaṇṭêśvara granted by measurement a kaṇḍuga of rice-land<sup>1)</sup>.

<sup>1)</sup> After this point most of the expressions are difficult to understand, and seem to be partly Tamil.



Bullocks will work the well for five months so that the point (of the plough) may enter. Kaṇṭēśvara and the ruling king will regulate and protect this. (What follows is unintelligible.)

Whoso willingly protects this *dharmma*, his feet do I place on my head. Whoso destroys this *dharmma* is guilty of the five great sins.

Half a kaṇḍaga is given for. . . .

## 7

*Date about 760 A. D.*

Be it well. When Śrīpurusha-mahārāja was ruling the kingdom of the world:—in the dispute (*vyavahāra*) between Kūḍalūr Pāḍi-Oḍeya and Nandi Kāḍava Eṇanāga no debt remains. Witnesses to this,—Lōkāditya-Eḷa-arasa's son Malladi, the forty of Kadambūr, the renowned Pandumu of Vidattūr, . . . .

## 8

*Date about 753 A. D.*

Be it well. When Ko[ṇguṇi]-mahārāja Śrī[puru]sha was ruling the kingdom of the world:—Lōkāditya-arasa having raised ? Kadambūr and made an attack, for this he gave rice-lands (as specified).

## 9

*Date about 925 A. D.*

Be it well. When, entitled to the band of five chief instruments, of the Pallavānvaya, favourite of earth and fortune, glory of the Pallava-kula, Bīra-Nolamba, was ruling the kingdom of the world:—Tombuvvoya's sons Nāgayya and Koṇḍayya, gave to the Brahmans of Meṇḍimaṅgala 16 gadyāna of gold to provide for feeding ? daily two Brahmans, to continue as long as earth and moon. Whoso destroys this is guilty of the five great sins.

## 10

*Date 1323 A. D.*

While Pōśaḷa vīra-Vallāḷa-Dēvar was pleased to rule the earth,—the *mahā-sāmantādhīpati* Pemmi. . Varada-bhūppāli-nāyakkar and the inhabitants of the Tēkkaḷ-nāḍu made (on the date specified) a grant of the wet and dry lands included in the four boundaries of the village of Šeṭṭipalli, situated in the Viṭṭimaṅgala-paṇṇu, and of the lands below the big tank of Viṭṭimaṅgala, having formed them into shares of one kaṇḍaga wet land each. (Then follow names of the donees and details of the shares.)

## 11

*Date about 753 A. D.*

Be it well. When Koṅgoṇi-mahārāja Śrīpurusha was ruling the kingdom of the world:—and Lōkāditya-Eḷa-arasa was ruling Kadambūr;—the world-renowned Arasattamma, in Kārttika of that year, gave to Pulikkurukki-bhaṭāra 100 gadyāṇa of gold only—which was paid and land bought in Chikka Bānūr and divided into 17 shares. And deducting the five sluices of Maraśalūr, the three remaining sluices are for the enjoyment of the god. On this land, cultivating it so as produce fruit, one row in four will be ploughed. Witnesses, the Brahmans of Belatūr and Kadatūr and the forty-two of Kadambūr.

Whoso understanding carries this out, his feet be on my head. Whoso destroys this is guilty of the five great sins.

## 12

*Date 1369 A. D.*

When vīra-Bukkanna-uḍaiyar was ruling the earth,—(on the date specified) we, the *mahā-sāmantādhipati* Śoṇṇeya-nāyakkar and the inhabitants of the *nāḍu*, including Noṇapa.....made to Tambināyan a grant of....nēri near Vēmamaṅgala, as a *kudāṅgai*. This is to continue as long as the moon and the sun endure.....

The signature of the inhabitants of the *nāḍu*,—Śrī-Bhairavanātha.

## 13

*Date about 1280 A. D.*

(The inscription is mostly defaced.)

Be it well. In the.....year of the reign of Poyśaḷa vīra-Rāma(nātha-Dēvar).....

## 14

*Date 1035 A. D.*

Be it well. In the 24th year of Rājēndra-Chōḷa-Dēva, the lord who captured Gaṅge, Kaḍāra and the east country:—Kayvara-nāḍ Bēbugal Bukayya's palace priest's son-in-law Pālpaḍu Chōḷāchāri, when robbers carried off the cows of Volleyūr in Tagaḍu-nāḍ, collected the cows, slew one of the robbers, recovered the cows, and being stabbed, went to *sargga*.

1\*



## 15

Date? 1482 A. D.

(On the date specified), the eight priests of the god Bhayirava gave to the Chenji hill gaṇḍa and his two sons (named)—to these three, an agreement (*sādāna*) as follows:—You having built anew the Baichakere (tank) below the old breached one of Sihatti, made a sluice, and fixed the money payment for land under it,—from the revenue of the rice fields so formed one share is due to us as the grant for *dharma* to the god's treasury; the remainder, according to best, middling and inferior soil, you may divide among yourselves and enjoy to children and posterity as long as sun and moon endure. Even if through much rain the tank should be filled and breach, the tank is for ever yours to build, and to sow and raise crops on the rice fields of the estate. Local rent-free grants to be according to former custom. Sign manual—Bayirava-Dêva.

Written by sēnabhōva Hiriyāna. May it be prosperous.

In the Cheñji hill country Baichana built a new tank.

## 17

Date 1269 A. D.

(From the date specified) we two, Maraipukka-Rāman Śipatināyan and Vairattamman, the headmen of Śrīpati of the Kaivāra-nāḍu in Nigarili-Śōla-maṇḍalam, have jointly made a gift of lands (specified), exempt from all taxes, to the 17 *bhaṭṭas* of Maraipukka-Rāma chchaturvêdi-maṇḍalam, for as long as the moon and the sun endure.

The feet of those that protect this charity shall be on our head; and he who injures this charity shall incur the sin of one who has killed a tawny cow on the banks of the Ganges. This stone.....

## 18

Date 1294 A. D.

(On the date specified) I, Śikka-Dēvaṇa-daṇṇāyakkan Aṇṇāmalai-dēvar, the great minister, councillor of *maṇḍalikas*, lord of the three worlds, and champion over the three kings, gave with pouring of water, for the god Tribhuvana-vidāṅga-kshêtrabāla-ppillaiyâr, who is worshipped for the success of the sword and arm of king Rāmanātha-Dēvar, to continue as long as the moon and the sun endure, the tax on looms, the tax on goldsmiths, the tax on Ājīvakas (or Jains), the tax on oil-mills, the tax on shops,<sup>1)</sup> as well as all other kinds of taxes in Kaḷlipaḷli, otherwise called Tirumadai-vilāgam, which is a *dēva-dāna* of this god.

<sup>1)</sup> The names of some more taxes occur; but their meaning is not clear.

He who injures this charity has killed a tawny cow on the banks of the  
nges.

## 19

Date ? 1051 A.D.

(This inscription has neither beginning nor end. It is dated in the 34th year of the Chôla king? Râjâdhirâja.)

.....Being directed by the revenue officer Vîravichchâdara-mûvênda-vêlâr to make an entry in the revenue register,—according to the royal order that has been received, signed by the royal secretary the Mûvênda-vêlân of Jayañgonḍa-Ŝôla-pParambûr-nâḍu, to the effect that from the 34th year, ? (the village) known by the name of Karikâla-Ŝôla-nallûr has been granted as tax-free property to Parântaka *alias* Râjarâja-Chôla-vêlân and his descendants; and according to the *uḷ-vari* that has been received, written by Virattûr-kuḍi-kilavan, the *puravu-vari-tiṇaiikkalam mugavetti*, after having been entered in the register....., and dated on the 222nd day of the 34th year—Nallambar-uḍaiyân Anayaruttaman *alias* Pârâpa-ŝûlâmani-mûvênda-vêlân, the *puravu-vari-tiṇaiikkalam* overseer, Itṭai-kuḍi-uḍaiyân Kiḍandân Šuppiramanniyan, the *puravu-vari-tiṇaiikkalam* superintendent, Širrân Kâḍ-uḍaiyân Paṭṭâgai Niraṇindân, the *mugavetti*, Pallava-Nâraṇapuram-uḍaiyân Aiññûrruvan Ârâvamudu, the keeper of the land register, and Kolvâymaṅgalam-uḍaiyân Mullûr Venkâḍan, the writer of documents, having assembled, on the 223rd day of the 34th year.....

## 21

*Date 1500 A. D.*

Be it well. (On the date specified, when, protected by the great king, Liṅgarāsa<sup>1)</sup> was ruling the kingdom of the world:—Hādyā Narasiṅga-mahīpālārāya's son (made a grant for offerings to some god).

## 22

*Date 1512 A. D.*

Be it well. (On the date specified), in the reign of the rājādhirāja rāja-paramēśvara vīra-pratāpa Kṛishṇa-Rāya-mahārāya:—the villages of Surabhidēvanapura belonging to the Gaurīśvara temple in the Neluvāgila-śīme attached to the nāyaka's office of Nara...ni-Nāyaka, and Urubūvanabaḷli otherwise named Sōmasamudra, these two villages, with the...under the old tank..... for the offerings to the god at the three seasons, the perpetual lamp.....

<sup>1)</sup> The names are doubtful, the inscription being very rudely engraved, and Kannada words used, spell in Tamil fashion.



## 23

*Date? about 900 A. D.*

For the holy god Alāḷa, Boyicha granted the following estate. Killayya halted at Uvarûr and gave to the elder sister's son of Tribhuvana-bhujaganna, land...

## 24

*Date? 1017 A. D.*

This is a duplicate, expressed in Kannaḍa letters, of the Tamil inscription No. 25 following.

## 25

*Date? 1017 A. D.*

(This inscription is only a fragment, without beginning or end.)

.....Kôyiṟṟaman, the collector of taxes, shall recover for every goat (or sheep) (that they fail to supply) a fine of 5 *kaḷañju* of gold, and in case he fails to recover the fine, he shall incur the great sin of killing a cow. If the *gāmunḍa* of the *nāḍu* and the *gāmunḍa* of this village do not supply the goats (or sheep) to Kôyiṟṟaman, they shall be liable to a fine of 100 *kaḷañju* of gold; and Kôyiṟṟaman shall recover the said fine from them.

The feet of him who protects this charity.....To Rājendra-Śōḷa-Dēvar  
.....

## 26

*Date 1017 A. D.*

In the 6th year of the reign of.....varman *alias* Śrī-Rājendra-Śōḷa-Dēva,—in Gaṅgapallapuram of Nuḷambapāḍi *alias* Nigarili-Śōḷa-pāḍi, we, the inhabitants of Kaivāra-nāḍu, bind ourselves to give one goat (or sheep) on every Tuesday to Chāmunḍēśvari, the goddess of Jayaṅgoḍa-Śōḷa-chchaturpēdi-maṅgalam and the guardian deity of this *nāḍu*; and the *gāmunḍa* of this *nāḍu* shall be held responsible for this gift.

## 27

*Date 1286 A. D.*

In the 31st year of the reign of the favourite of earth and fortune, mahārājādhirāja-paramēśvara parama-bhaṭṭāraka, lord of the excellent city of Dvārāvati, sun in the sky of the Yādava family, crest-jewel of the all-knowing,

king of the hill kings, champion over the hill chiefs, terrible to warriors, fierce in war, unassisted hero, Śanivâra-siddhi, Giridurga-malla, a Râma in firmness of character, a lion to the elephants his enemies, establisher<sup>1)</sup> of the Makara kingdom, raiser up of the Pândya family, the fearless pratâpa-chakravarti, the strong-armed Hoyiśaḷa śrî-vîra-Râmanâtha-Dēvaraśar, we, the inhabitants of Periya-nâḍu belonging to Ambaḍakki-paṇṇu of Kaivâra-nâḍu in Nigarili-Šôḷa-maṇḍalam, have (on the date specified) agreed to pay for the service of the god Ulaguyya-vanda-perumâl, for as long as the moon and the sun endure, one *paṇam* for every village where the cock crows.

(Usual final imprecatory sentence.)

## 28

*Date? 1291 A. D.*

In the 37th year of the reign of.....while in this village the tax on looms, the tax on goldsmiths, the tax on Âjîvakas (Jains), *terpalachcham*, the grain in Kârttigai and the tax on oil-mills, had been paid to the temple at Maḍaviḷâgam of the god Ulaguyya-vanda-perumâl from the time of the Vannias,—I, Alagiyâlan also gave (from the date specified) the above taxes (named again) together with the tax on shops and other taxes in this village for maintaining a perpetual lamp in the above temple, for victory to the arm and sword of the king<sup>2)</sup>.

(Usual final imprecatory sentence.)

## 31

*Date 1294 A. D.*

(On the date specified) the son of Pâlaparayyan.....

## 32

*Date 1342 A. D.*

Be it well. (On the date specified), when Hoysaḷa vîra-Ballâḷarasa-Dēva was ruling the kingdom of the world:—.....Sôma-daṇṇâyaka's son Balappa-daṇṇâyaka's minister Kaḷâvati Chavaḍiyakka? gave land to Bairi-dēva.

## 33

*Date 1467 A. D.*

May it be prosperous. Dharma-śâsana granted by Narasiṅga-Râja-Voḍeyar, free of all taxes.

<sup>1)</sup> 'The uprooter' in other inscriptions.

<sup>2)</sup> Apparently Râmanâtha Dēva.



Be it well. (On the date specified), the mahâ-maṇḍalêśvara, champion over the mustaches of the world, Kathâri-Sâluva Nārasiṅga-Râyarayya-mahâ-arasu granted for the god Bayirava of Sihatti as an endowment (*pudivattige*) a dharma-śâsana as follows:—Whereas the villages formerly given by Râjendra-Chôla and vîra-Ballâla for the offerings, decorations and illuminations of the god, in the name of Nâgaṇṇa, in Kaivâra-nâḍ in . . . nâḍ, continued in their time;—And since then troublesome men (*hâvalikḍararu*) having built . . . villages, and the worship and offerings of the god having ceased;—Now, in order that the worship, ceremonies and festivals (specified) may be carried on according to former custom, and that in our name new trays of offerings (specified), six perpetual lamps, six ornamental lamps, and the *chhatra* for daily feeding 218 Brahmans which we have carried on, may be confirmed, we have given the following villages:— . . . . . (*On the back*) Villages given by Râjendra-Chôla and Hoysala vîra-Ballâla (here follows the list)—altogether 13 villages. The old and new ceremonies to be performed for the god, as above given, are repeated. Usual final verses.

## 34

*Date 1495 A. D.*

May it be prosperous. (On the date specified), when the mahâ-maṇḍalêśvara, champion over the mustaches of the world, Kathâri-Sâluva Immaḍi-Narasiṅga-Râya-mahârâya was ruling the kingdom of the world:—the mahâ-maṇḍalêśvara Timmaya-Dêva-mahâ-arasu's son Narasaya-Dêva-mahâ-arasu gave to Gûliya and the other priests of the god Bhayirava of Sihati a śâsana as follows:—The 28 gadyâṇa that you formerly paid for watchmen's wages, alms and tribute to the Kôlâla-śîme belonging to our office of Nâyaka, we grant for the offerings of your god Bayirava of your temple, and for a new car festival to be held for nine days, and for the expenses of extra sacrifices, lamps and offerings,—in order that merit may accrue to Narasiṅga-Râya-mahârâya and to our father Chikka-Timma-Râja. The grant is repeated.

Usual final verses.

## 35

*Date? 1468 A. D.*

(In the year specified), the mahâ-sâmantâdhipati, champion over eighteen . . . . Sâmbhōya-Nâyaka's son Chivuya-Nâyaka gave to the god Bhayirava of Sihati a śâsana as follows:—for one golden dish, one perpetual lamp, one . . . . which we have given for that god Bhayirava, we give . . . . in Amaravala-halli . . . . .

## 36

Date ? 1468 A. D.

(In the year specified) the household officer of Râmarasa of the Mari palace, Apparasa, and Basavaṇṇa granted for the god Bayirava of Sihatti, to the priest Bayirayya, 3 honnu and 3 paṇa from the revenue of Taruvâlahalli in Puli-nâd. Imprecation.

## 37

Date ? 1400 A. D.

(On the date specified) Baladaya's son Mâda-Nâyaka made a grant for the god Bayirava of Sihatti to provide certain offerings on every Sunday.

## 38

Date ? 1298 A. D.

(On the date specified) I, Irâjarâja-kkaṛkataka-mahârâjan *alias* Vêṭṭaiyir-Šokkar, gave, for my long life, health and wealth, to the god Tribhuvana-vidāṅga-Kshêtrabâla-pPiḷḷaiyâr of Šrîpati all the dry and wet lands, exclusive of former gifts to temples, including the wells underground and the trees overground within the four boundaries of Nušavakkirai which belongs to Mâliyûr-parru.

## 39

Date 1393 A. D.

(The meaning of this inscription is not quite clear, on account of the gaps.)

The inhabitants of the *nâdu*, including Nâgaṇṇa-uḍai-pradbânar, son of . . . . .tanda-kâra râyar-gaṇḍa Nâgaṇṇa-uḍaiyâr of Kaivâra-nâdu in Nigarili-Šôḷa-maṇḍalam, Râjarasar, son of Brahmarasar, and others (some named), as well as the managers (many named) of the shrine at Šrîpati, having met together, it was decided (on the date specified) that when the big tank in Šrîpati which was the *tiruvîḍaiyâttam* of the god was built, Periya-perumâl-šeṭṭi, son of Poyyaṅgilar Pammi-šeṭṭi, a leading Vaišya merchant, was to give ? to the god two kaṇḍugas of dry land near the southern outlet of the big tank; that in case . . . . .built on the land, no taxes in the village . . . . .; that the 13 *pon* paid annually . . . . .including the big tank. . .; that . . . . .had to be treated as a sarva-mânya for a period of 8 years from . . . . .; and that thenceforward the wet lands below the tank should become kuḍaṅgai lands.

This is the charity of Periya-perumâl, son of Pammi-šeṭṭiyâr.

2





## 40 a

Date 1268 A. D.

(From the date specified) we—Śīpati-nāyan, son of Maraipukka-Rāman-Šeṭṭidēvar, and Vaiyritamman, son of Vaḍuganāgan—gave Šōlakattai to provide for offerings of rice and . . . for the god Śīrīpati-nāyanār.

Usual final imprecatory sentence.

## 40 b

Date 1271 A. D.

(From the date specified) I—Vayirittamman, son of Maraipukka-Rāman-Vaḍuganāgan—gave a perpetual lamp for the god Śīpati-nāyanār.

## 41

Date 1267 A. D.

(From the date specified) I—Tammajayan, a descendant of Šambu-kula, lord of Gôdāviri, terrible to titled kings, *trailōkkarāya* (king of the three worlds)—gave, with pouring of water, all the dry and wet lands within the four boundaries of Šīriya-Nallālam, to provide for the noonday offerings of rice for the god Bairava-nāyanār of Śīpati. This shall continue unobstructed as long as the moon and the sun endure. Usual final imprecatory sentence.

Engraved by Śīpati, son of Maṇiyāchāri.

## 42

(The first portion of this inscription is gone, and we have only a portion of the usual final imprecatory verse.)

He who confiscates land . . . . . is born a worm in ordure for 60 thousand years.

## 43

Date 1082 A. D.

In the 13th year of the reign of śrī-Kulōttuṅga-Šōla-Dēva,—Vira-Šōla-Brahmārāyan, a Vaiśya of the Šāṇḍilya-gôtra and the lord of Šāttanūr in Kuvaḷālanādu, renovated this *manṭapa* and this *pīṭha* (pedestal) of the god Kshêtrapālar.

## 44

Date ? 1023 A. D.

(This inscription is very much defaced in parts, and the last portion recording probably some grant is completely gone.)

In the [? 12th] year of the reign of Kô-pParakêṣariparmar *alias* śrī-Irājêndra- (Śôḷa-dêvar) who,—while the goddess of Fortune having become constant, increased, and while the goddess of the great Earth, the goddess of Victory in battle, and the matchless goddess of Fame, having become his great queens, rejoiced—in his extended happy lifetime, conquered with.....Idaiturainâḍu; Vanavâṣi, shut in by a fence of continuous forests; Kollipâkkai, whose walls were surrounded by *sullî* trees; the fortification of Mannai, of unapproachable strength; the crown of the king of Îlam (Ceylon) which was surrounded by the impetuous sea; the exceedingly beautiful crown of his queen; the beautiful crown and the necklace of Indra, which the kings of the South (the Pândyas) had previously surrendered to the kings of Îlam; the whole of the Îla-maṇḍalam surrounded by the clear sea; the crown praised by many and the garland of ruddy rays, which were family treasures worn in succession by the warlike Kêraḷas; many ancient islands securely guarded from time immemorial by the sea resounding with conchs; the crown of pure gold, worthy of Lakshmi, which Paraśurâma, who in anger weeded out kings twenty-one times in battle, had deposited in the inaccessible Śândima island, having considered it a secure place; the renowned Irattapâḍi Seven-and-a-half lakh (country), together with the immeasurable fame of Jayaśiṅga, who, out of fear and to his disgrace, turned his back at Muyaṅgi and hid himself; the great mountains filled with the nine treasures; Śakkaragoṭṭam, whose warriors were brave; Madura-maṇḍalam, whose fortresses had cloud-kissing banners; Nâmanaiyakkoṇai, which was full of groves; Pañjappaḷi, whose warriors possessed cruel bows; Mâṣu.....green;.....together with many treasures, after having captured, along with his relations,.....of the old race of the moon,.....at Âdinagavai; Oṭṭa-vishayam,.....dense bamboo thickets; the fine Kôṣala....where Brahmans collected together; Taṇḍabutti, whose gardens abounded with bees.....;.....Iraṇaśûra; Vaṅgâḷa-dêṣam,.....from which Gôvindaśandan, dismounting from his horse, fled; elephants of great strength,.....after having frightened on a...battle-field.....; Uttara-Lâḍam,.....the sea; and.....whose sacred waters abounded with fragrant flowers;—.....on the hill of Śrîpati, a village of blessed name, situated in....nâḍu of Nigarili-Śôḷa....*alias* Nuḷambapâḍi,.....



## 45

Date 1286 A. D.

(On the date specified) I—... ākakkāra Tuṭṭarāditta Rāja-Nārāyaṇa-Brahmādirājan—gave, with pouring of water, for the god Tribhuvana-vidāṅga-Kshētrapāla-pPiḷlaiyār of Śrīpati, all the wet and dry lands adjoining Māvāru, with their four boundaries, as a *sarvamānya*. I, Vāśudēvar, (gave this) to the god Bhairava. Usual final imprecatory sentence.

## 46

Date 1283 A. D.

(On the date specified) I—Māman-āṅkakkāra<sup>1)</sup>-tTuṭṭarāditta Rāja-Nārāyaṇa-Brahmādirājan—gave, with pouring of water, for the god Tribhuvana-vidāṅga-Kshētrapāla-pPiḷlaiyār of Śrīpati, all the wet and dry lands, with their four boundaries in the village of Mādakkirai, as a *sarvamānya*. I, Gaṅga-pPerumāl, (gave this) for the god Bhairava. Usual final imprecatory sentence.

## 47

Date 1281 A. D.

(From the date specified) I—Vāśudēvan *alias* Ayyan-āṅkakkāra<sup>2)</sup>-tTuṭṭarāditya-Irāja-Nārāyaṇa-Brahmādirājar, son of Gaṅga-pPerumāl—gave according to the order of Gaṅga-pPerumāl, to provide for offerings of rice for the god Tribhuvana-vidāṅga-Kshētrapāla-Piḷlaiyār of Śrīpati, Mudukirai and my portion within the four boundaries of the dry lands set apart for the temple-manager ...this tank. Usual final imprecatory sentence.

## 48

Date 1280 A. D.

(On the date specified) I—Vāśudēvan *alias* Aiyān-āṅkakkāra-tTuṭṭarāditta Rāja-Nārāyaṇa-Brahmādirāja, son of Gaṅga-pPerumāl—gave, to provide for offerings of rice for the god Tribhuvana-vidāṅga-Kshētrapālaka-pPiḷlaiyār of Śrīpati, my portion within the four boundaries of the wet and dry lands in Puḷiappalli of the Kaivāra-nāḍu and the Agilāśan tank in Inḡurukki, as tax-free temple property. Usual final imprecatory sentence.

<sup>1)</sup> Māman-āṅkakkāra = champion of his maternal uncle or father-in-law.

<sup>2)</sup> Ayyan-āṅkakkāra = champion of his father.

## 49

Date 1279 A. D.

(On the date specified) I—Kariya-Gaṅga-pPerumāl *alias* Anṇan-aṅkakāra<sup>1)</sup>-tTuṭṭarādita Rāja-Nārāyaṇa-Brahmādhirāja, son of Śelva-Gaṅgan—caused a *manṭapam* to be built for the god Tribhuvana-vidāṅga-Kshêtrapâla-pPiḷḷaiyâr of Śrîpati. To keep this *manṭapam* in good repair, I gave, with pouring of water, my portion within the four boundaries of the wet and dry lands in Puḷiambalḷi of Kaivâra-nâḍu, as tax-free temple property, to last as long as the moon and the sun endure. [Usual final imprecatory sentence.

## 50

Date about 1283 A. D.

I—Gaṅga-pPerumāl *alias* Mâman-aṅkakāra-tTuṭṭarāditta Rāja-Nārāyaṇa-Brahmādhirâjan—gave, for the god Tribhuvana-vidāṅga-Kshêtrapâla-pPiḷḷaiyâr of Śrîpati,.....as tax-free temple property. Usual final imprecatory sentence.

## 54

Date 1339 A. D.

(From the date specified) I—Dêvappar of Koḍambuliyûr—gave for the success of the sword and arm of śrî-Pôšana-Vîra-Vallâladêva's son Periya-Vallappa-danṇâyakkar, to the god Tribhuvana-vidāṅga-Kshêtrapâla-pPiḷḷaiyâr of Śrîpati,.....the tax on goldsmiths, *uṇṇarâṭṭam*, and all other kinds of taxes in the two villages of Śrîpati and Kaḷḷapalli, .....Usual final imprecatory sentence.

## 55

Date 1285 A. D.

(On the date specified) I—Gaṅga-pPerumāl *alias* Mâman-aṅkakāra Tuṭṭarāditta Irāja-Nārāyaṇa-Brahmādhirâjan gave, as tax-free property and as a *sarvamānya*, to last as long as the moon and the sun endure, all the wet and dry lands with their four boundaries, the wells underground and the trees overground, the adjoining ponds, and the tax on shepherds, in the village of Kāḍaikkattûr situated in the Kaivâra-nâḍu, and all (the lands) in Śuvarnamāṅgalam bordering on the above village, to.....nāyanâr and Śômêśvara-dêvar, sons of the *râja-guru* śrî-Viśvêśvara-Śîva-uḍaiyâr of the Śaṇḍilya gôtra,

<sup>1)</sup> Anṇan-aṅkakāra = champion of his elder brother.



one of the disciples of Śurami-dēvar *alias* Prasanna-Śivaṭṭaiyâr, who was born in the family of śrîmal-Lakshâdhyâyi-mudaliyâr of pure lineage.....and was *guru* to the Chôla and the Pândya kings (*prithvîśura-Chôla-Pândyargalukku gurukkal-âna*).

## 56

*Date about 1020 A. D.*

(This inscription is mostly illegible.)

In the...year of the reign of Kôv-Irâjakôsarivarma *alias* śrî-Râjâdhirâja-Dêva .....

There is no guide but virtue to those who understand virtue.

## 57

*Date about 925 A. D.*

Be it well. When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, Ayyapa-Dêva's son Bîra-Nolamba was ruling the kingdom in peace:—The lord of Patmaṅgere, of the Vachcha-gôtra, Kaṇṇamayya's son Irugamayya, and others (named) gave to the fifty Brahmans of Kelanûr 20 gadyâṇa of gold for one daily.....to be kept up by the fifty. Repeats the names of those who shared in making the grant. Imprecation. Written by Manmeyya.

## 58

*Date? 1497 A. D.*

(In the year specified) the Kayivâra-nâḍ-prabhu, Kelanûr Chokkappa-gaunḍa's (son) Paravatu-gaunḍa gave a well to Linga, together with the field and rice-land under it.

## 59

*Date? about 900 A. D.*

Be it well. (With titles as in No. 57 above), glory of the Pallava-kula, ?Bhôlati-Râja granted the right of cultivation in the land under this tank .....

## 60

*Date? about 1300 A. D.*

I, Maiyil-gâmuṇḍa, gave, for the god Śaṅgîchchuram-uḍaiyâr of Kônûr, one kaṇḍaga of wet land at Maiyilśamuttiram.



[illegible][illegible]

VOKKALERI PLATES (KL-63)







[illegible][illegible]

VOKKALERI PLATES (KL-63)



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## 63

Date 757 A. D.

Be it well. Victorious is the manifested Boar form of Vishṇu, which agitated the ocean and bore up the peaceful earth on the tip of his strong right tusk.

Of the Mānavya-gôtra praised in all the world, sons of Hârîtî, nourished by the Seven Mothers the mothers of the seven worlds, through the protection of Kârttikêya having acquired a succession of good fortune, having in a moment brought all kings into their subjection at sight of the boar crest obtained from the favour of the adorable Nârâyana, (were) the Chalukya-kula,—an ornament to which, his body purified by the final ablutions after the horse-sacrifice, was śrî-Polekêṣî-vallabha-mahârâja,—whose son, his pure fame established in the countries of the Vanavâsi and other hostile kings overcome by his prowess, was śrî-Kîrttivarmma prithvî-vallabha-mahârâja.

His son, who by defeating śrî-Iharshavarddhana, the warlike lord of all the north, acquired the title of Paramêśvara, was Satyâśraya śrî-prithvî-vallabha mahârâjâdhirâja paramêśvara.

His dear son, known for his policy, his sword his only help, on his single thorough-bred horse called Chitrakaṇṭha destroying all he desired to conquer, having made his own the fortune of his father which had been obscured by a trio of kings, splitting with the thunderbolt his valour the mountains the Pāṇḍya, Chôla, Kêraḷa, Kaḷabhra and other kings to their utter confusion, his lotus feet kissed by the crown of the king of Kānchî who had bowed to no other,—was Vikramâditya-Satyâśraya śrî-prithvî-vallabha mahârâjâdhirâja paramêśvara bhaṭṭâraka.

His dear son, who, even as Bâlênduśêkhara's son Târakârâti the overgrown power of the Daityas, so put a stop to the power of Trairâjya the king of Kānchî<sup>1)</sup>, levied tribute from the rulers of Kavêra, Pârasika, Sîmhaḷa and other islands, and by churning all the kings of the north (or the lord of all the north) had acquired the exalted *pâli-dhvaja*<sup>2)</sup> and all the other signs of supreme power,—was Vinayâditya-Satyâśraya śrî-prithvî-vallabha mahârâjâdhirâja paramêśvara bhaṭṭâraka.

His dear son, who even in childhood had mastered all the science of weapons; uprooter of the clumps of thorns in the south, of which his grandfather was the conqueror; in carrying out the operations of war even in front of his father who desired to conquer the north, having the edge of his sword worn away in splitting the skulls of the enemies' elephants; foremost in all battles;

<sup>1)</sup> Or the king of Kānchî, possessed of three kingdoms.

<sup>2)</sup> A special arrangement of rows of flags. See Pâṭhak's explanation, *Ind. Ant.* XIV, 104.



imbued with true energy; causing the hosts of his enemies to turn their backs; who, while acquiring for his father the emblems of the Gaṅgâ Yamunâ and *pâli-dhvaja*, the insignia of the *dhakka* and *maha-śabda*, rubies, elephants and other spoils, being assailed by enemies who were fleeing, somehow through fate was carried away, but by his valour averted the danger of anarchy in the country, and like Vatsarâja, not needing the assistance of any other, escaped from those obstacles and gratified the whole world with the protection of his own arm; who being the lord, by possessing in full the three powers of government, by breaking the pride of his enemies, by liberality and blamelessness, was the refuge of all the world (*samasta-bhuvanaśraya*<sup>1)</sup>); having the *pâli-dhvaja*, a sign of all supreme power, and other (insignia) of a mighty kingdom; — was Vijayâditya-Satyâśraya śrī-prithvī-vallabha mahârâjâdhirâja paramêśvara bhaṭṭâraka.

His dear son, who upon being anointed as the self-chosen of the Lakshmī of the dominion of the whole world, acquired great energy; who, determined to completely uproot the Pallavas, the obscurers of the splendour of the former kings of his line, and by nature hostile,—reached with great speed the Tuṇḍâka-vishaya, fought in front of the battle and put to flight the Pallava named Nandipôtavarmma who came against him, captured his ill-voiced trumpet (*kaṭumukha-vâḍitra*), his special drum called ‘roar of the sea’, his flag of (Śiva’s) club, (*khaṭvâṅga-dhvaja*<sup>2)</sup>), huge and celebrated elephants, and clusters of rubies which by their own brilliant rays dispelled the darkness,—entered, without destroying it, Kâncî, like a beautiful zone (*kâncî*) to the lady the region of Agastya’s abode (the south), and having gratified the twice-born, the destitute and the helpless with continual gifts, acquired great merit by presenting heaps of gold to the Râjasimhêśvara and other temples which Narasimhapôtavarmma had caused to be made of stone,—by the unimpeded progress of his power (*pratâpa*), having burnt up (*pratâpita*) Pâṇḍya, Chôḷa, Kêraḷa, Kaḷabhra and other kings,—set up at the southern ocean called Ghûrṇamânârṇa (the rolling ocean), whose beach glittered with the rays of pearls scattered from their shells beaten about and split by the trunks of terrified elephants and crocodiles, a pillar of victory<sup>3)</sup>, like the embodiment of the mass of his fame pure as the bright autumn noon,—was Vikramâditya-Satyâśraya śrī-prithivī-vallabha mahârâjâdhirâja paramêśvara bhaṭṭâraka.

His dear son, in youth well instructed in the use of arms, perfect in subduing his enemies the six kinds of passions, who through the joy which his father felt on account of his good qualities had obtained the rank of Yuvarâja,

<sup>1)</sup> This became a title of the Chalukya kings.

<sup>2)</sup> A club or staff with a skull at the top of it, considered as an emblem of Śiva, and carried by Yôgis.

<sup>3)</sup> For *jayastambham*, the original has *jayamambham*.

praying for an order saying, "Send me to subdue the king of Kâñchî, the enemy of our family," immediately on obtaining it, marched forth and broke the power of Pallava, who coming against him was unable to engage in open battle and took refuge in a hill-fort,—and capturing his rutting elephants, rubies and treasures of gold, delivered them to his father;—thus in due time having gained the rank of Sârvvabhauma, the lotuses his feet dyed yellow with abundant pollen from the chaplets on the crowns of feudatories bowing down before him attracted by his valour;—Kîrttivarmma-Satyâśraya śrî-prithivî-vallabha mahârâjâdhirâja paramêśvara bhaṭṭâraka—thus commands all people:—

Be it known to you, that by us,—seventy-nine beyond six hundred Śaka years having passed, and the eleventh year of our victorious reign being current,—in our victorious camp stationed at the village named Bhandâra-Gaviṭṭage<sup>1)</sup> on the northern bank of the river Bhîmarathî, on the full moon day of Bhâdrapada,—on the application of śrî-Dôsi-Râja,—is given to Mâdha-vaśarmmâ, son of Kṛishṇaśarmmâ and grandson of Vishṇuśarmmâ, of the Kâmakâyana-gôtra, versed in the Rîg and Yajur-vvêdas, the village of Suḷḷiyûr, together with Neṅgiyûr and Nandivallî, situated in the midst of the villages Tâmaramuge, Pânuṅgal, Kîruvallî and Bâlavuru, on the southern bank of the river Aṇadore, in the Pânuṅgal-vishaya<sup>2)</sup>.

This let future kings, whether of our own race or of any other, reflecting that life, riches and such other things are as transient as lightning, and wishing to acquire fame that shall endure as long as sun and moon, earth and sea exist, maintain in all respects as if their own. And it has been said by the venerable Vyâsa, arranger of the Vêdas:—By many kings has the earth been enjoyed, Sagara and others: whosoever at any time is the land, his is then the fruit. To make a gift oneself is very easy; difficult to maintain another's: but of making a gift or maintaining one, the maintaining one is the better. Whoso seizes on land presented by himself or by another is born a worm in ordure for sixty-thousand years.

By the great minister for peace and war, śrîmad-Anivârîta-Dhanañjaya punya-vallabha was this śâsana written.

### 63 (bis)

Date ? 1740 A. D.

(In the year specified), in the time of Chetrapati-Sâheb,—the Subedâr Yantâji-Basale granted to Mari-gavuda as a *kaṭṭu-godige* land (specified) for having a tank built in front of Dâsêrahallî. This land is granted free of all imposts. That having the earth work and stone work of the tank well built, you may be at peace, is this *kaṭṭu-godige*.

<sup>1)</sup> Identified by Dr. Fleet with Bhandâr-Kawte in the Sholâpur District (*Ep. Ind.* V, 201).

<sup>2)</sup> Hânugal in Dharwar District.



## 64

*Date ? 1494 A. D.*

May it be prosperous. (In the year specified), to Nañji-dêva, the special crown guru to the throne of our kingdom, Sugatûr Mummaḍi-Tammaya-Gauḍa granted Garuḍanahaḷḷi Jayapura, free of all imposts.

## 66

*Date ? 1578 A. D.*

Be it well. (On the date specified), when Śrī-Raṅga-Dêva-mahârâya, seated on the jewel throne, was ruling the kingdom of the world:—on the application of Sugatûr Timmaya-Gauḍa, he granted to Chikka-Vîrabhadraya, son of Vîra. . . . . Tumbikuṇṭe . . . in the Kôlâhala (country).

## 67

*Date 1384 A. D.*

Be it well. When the mahâ-maṇḍalêśvara, subduer of hostile kings, the Suratrâṇa of Hindu kings, champion over kings who break their word, râjâdhirâja paramêśvara, master of the four oceans, Harihara-Râya was ruling the kingdom of the world:—in order that life, health and wealth might be increased to Nâgaṇṇa-Voḍeyar, the champion over Khaṇḍikâṇa-Râya, and that his wishes and desires might be fulfilled to Nâgaṇṇa-Voḍeyar's son Dêpaṇṇa-Voḍeyar;—the nâḍ-mahâprabhus of Kôlâla, the southern Dvârâpurī-paṭṭana, frequented by hermits of the Nigirilichôḷa-maṇḍala, Adhikâri Lakkarasapa of Sâdali, Mukanna-jîya, Sôvaṇa-jîya, Yiri-Setṭi and all the farmers and subjects being agreed, made a promise, and (on the date specified), at the time of the eclipse of the moon, made a grant of all the lands (specified) belonging to the Haleya-Kottanûr village in Kôlâla-nâḍ, with all the usual rights, as far above ground as the loftiest tree, and as far below as the deepest well, to continue as long as sun and moon,—and dividing the lands into 16 shares, distributed them according to the following list (here comes the list) —altogether 16 shares.

## 69

*Date about 1280 A. D.*

I, Veḍummâra-Bâṇan, *alias* Uttama-Śôḷa-Gaṅgan, the Purandara of the city of Kuvalâla, a descendant of the Gaṅga family, Kâvêrî-vallabha, and the lord of Nandigiri—gave half of the wet and dry lands included in the four boundaries of the village of . . . . . Usual final imprecatory sentence.

## 70

Date 1330 A. D.

I, Pemmi-ṣeṭṭi, the great Pasâyitta, one of the sons of Śiṅgaya-daṇṇāyakka, who was one of the ministers of vīra-Vallāḷa-Dēva, confirmed (on the date specified) for the god Irugiṣvaram-uḍaiyār set up in the name of my elder brother at Kottanūr, for as long as the moon and the sun endure, the grant of lands (specified) made with pouring of water at the time of consecration, in the presence of Pemmaṇa, the revenue officer of Kuvalāḷa-nāḍu, the inhabitants of Kuvalāḷa-nāḍu, Mukkaṇ.....seṭṭiyār, and the Sthānikas and Māhēśvaras of the four places (named). I also granted ten *kūḷaga* of wet lands below the Kuṟukkimgaran tank in the Kaivāra-nāḍu.

Further, I granted, with pouring of water, for as long as the moon and the sun endure, the Śiva-Brāhmaṇa lands, the *Pancha-Śaivāśāriyam* and all other kinds of rights to Śellappillaiyār, son of our *guru* Ulagukku-māttanāyanār who, having come from Tirumudugunṇam, consecrated this god, to his brother Tirumudugunṇam-uḍaiyār and to his daughter Nāchchiyār's son Pemmaṇa.

The 18 *samayas* also granted for this god the following dues:—10 *paṇas* for an elephant, one *paṇa* for a horse, 2 *kāṣu* for a woman's cloth, 40 nuts for every bullock-load of areca-nuts, 1 *āḷḍakku* for every load of pepper, 1 *kavaligai* for every load of betel-leaves, 1 *āḷḍakku* for every load of salt, 1 *uri* for every load of grain, 2 *kāṣu* for every slave or servant, and 2 *kāṣu* for every pair of cloths. Usual final imprecatory sentence.

## 71

Date 1330 A. D.

I, Pammi-ṣeṭṭiyār, the great Paṭṭavyāpāri and chief of the Ubaya-Nānādēśi, having (on the date specified) caused a Śiva-līṅga to be consecrated, a temple to be built and a tank to be constructed, for the benefit of my elder brother Irugi-ṣeṭṭiyār who had attained to Śiva-lōka on the 21st solar day of the month of Mārgaḷi of the year Śukla (1329 A. D.), made over the same, with pouring of water, to Pammaṇa, son of Kuvarabakūttan of Naḍavākirai, and granted to him certain wet lands (specified) in Iruga-śamuttiram for conducting the ? worship (*māḍāpattiyam*) in the temple. Usual final imprecatory sentence.

## 73

Date 1404 A. D.

Be it well. (On the date specified), when vīra-Harihara-mahārāya was ruling the kingdom:—the *mahā-vadḍa-byavahāri*, mahāprabhu of both sects of

3\*





Nānā Dēsis, Yirigi-Setṭi's son Yirigi-Setṭi had the Śivālaya of the god Vīrabhadra made, and for the offerings to the god granted lands (specified). The Vīrabhadra temple we have made over to Âdinātha-voḍeyar, and have granted this *dharma* for those who conduct the worship of that god, for as long as sun and moon endure. Imprecation.

## 74

Date 1712 A. D.

Be it well. (On the Śaka date specified), Pātapanna being Subedār,—in (the Government of) Bijāpur, in the *sammāt havēli pargana* Kōlahār, and the *sarkār* Karnāṭaka, Ali Khān Sāheb, in the year 1121 (i. e. of the Hijra), favoured to Vakkalēri Tammaṇṇa's son Bayichanṇa a *netra goḍige* as follows:— This Bayichanṇa having come on the king's business, and been killed in the performance of it, the Sāheb gave orders to his kārakūns, the Faujdār Roka Beg and others (named) to give a village as *netra goḍige*. Whereupon they gave the Holērahaḷḷi village in the *havēli-taraf* Vakkalēri belonging to the royal city (*rājadhāni*) Kōḷāla, together with all rights, to continue as long as sun and moon and be enjoyed by his posterity, free of all imposts.

## 75

Date? 1139 A. D.

Be it well. In the 7th year of the reign of Rājarāja-Dēva<sup>1)</sup>, (the lord) of the 7 beautiful cities,—I, Rājēndra-Śōḷa-Palavarādittan, *alias* Mukkaraṣar Kāduvetṭi, lord of Kāñchī-pura, having caused to be built for the god Śōmīśvaram-udaiya Mahādēvar a temple on the hill called Vīraśrītirumalai at Śūrūr, situated in Kuvaḷāla-nāḍu of Nigarili-Śōḷa-maṇḍalam, granted Puṛakuṭṭai as a *dēvadāna* for the god Mahādēva and the temple servants. (Usual final imprecatory sentence.) Udaiya-baṭṭa shall be the owner of this [property].

## 76

Date about 1280 A. D.

I, Veḍummāra-Bāṇa, *alias* Uttama-Śōḷa-Gaṅga, the lord of the city of Kuvaḷāla, a descendant of the Gaṅga family, Kāvēri-vallabha, and the lord of Nandigiri—remitted the land tax, *avichchupāttam*, the tax on sugarcane mills, the tax on houses, and all other kinds of taxes in the dēva-dāna of the god Śōmīśvaram-udaiya-nāyanār of Śūrūr.

(Usual final imprecatory sentence.) This charity is to continue as long as the moon and the sun endure. (It is placed under) the protection of all Māhēśvaras.

<sup>1)</sup> Taken to be Rājarāja II.

## 77

Date ? 1321 A. D.

I, Vikkrama-Gaṅga, son of Uttama-Śōḷa-Gaṅga — the lord of the city of Kuvaḷāḷa, a descendant of the Gaṅga family, Kāvēri-vallabha and the lord of Nandigiri—Talaḷaiṣiyarāyan, *alias* Śananāḍālvān Kōmuttan, one of my ministers, and his younger brother Gaṅgādarāyan, *alias* Vīman, we three granted (on the date specified) to provide for offerings of rice for the god Śōmīśvaram-udaiya-nāyanār on the hill at Śārūr in the Kuvaḷāḷa-nāḍu, the remaining lands and the tank out of the lands situated below Puṛakkuṭṭai which had continued as a *dēvadāna* from the time of my grandfather, after excluding 8 kaṇḍaga lands (specified) for offerings of rice for the god śrī-Mūlasthānam-udaiyār. We also granted as tax-free temple property to Ponnabaṭṭa, a Śiva-Brāhmaṇa of the Harita-gōtra and Bahudhānya (Bōdhāyana?) sūtra, who had been the landholder from the time of my grandfather, the lands (specified) set apart during the time of Gaṅgapperumāl to provide for offerings of rice for the god śrī-Kailāsam-udaiya-nāyanār and the lands (specified) set apart for offerings of rice for the god Vīmiśvaram-udaiyār.

This stone inscription [was put up by] Talaḷaiṣiyarāyan, one of my ministers, and Gaṅgādarāyan, *alias* Virudar-kōvan.

(Usual final imprecatory sentence.) § There is no guide but virtue to those who understand virtue.

If a man eats up as much as a sesamum or a mustard seed of the property of a god, he shall not return from hell so long as the moon and the sun endure. The protection of all the blessed Māhēśvaras [is sought for this charity].

## 78

Date 751 A. D.

Be it well. In the 26th year of Koṅgoṇi Muttarasa,—in Vakkilu belonging to Pulil-nāḍ...slew and fell <sup>1)</sup>.

## 79

Date about 890 A. D.

Be it well. When Nītimārgga Koṅgoṇivarmma dharmma-mahārājādhirāja paramēśvara, lord of Nandagiri, boon lord of Kovaḷāḷa-pura, śrīmat Permmānaḍigaḷ, protecting the Gaṅgavāḍi Ninety-six Thousand, was ruling the kingdom of the world:—

<sup>1)</sup> The inscription is only legible here and there.



Be it well. When, entitled to the band of five chief instruments, of the Pallavānvaya, favourite of earth and fortune, glory of the Pallava-kula, śrī-Noḷambādhirāja was ruling the Gaṅga Six Thousand;—by order of Noḷambādhirāja.—Be it well. Possessor of many good qualities, truthfulness, purity and virtuous conduct, the lord of Benga, śrīmat Pompallam-Oḍeyar, making a stand in Murggepādi, fought with Bānarasa, slew many, fell and ascended to the world of heroes.

Pleased with that, on the application of Noḷambādhirāja, Nītimārgga-Permānadigaḷ and Noḷambādhirāja made a grant of Sūrūr, washing his sword.

Whoso of the Gaṅga and Noḷamba families, as long as moon and stars endure, may be ruling and continues this gift to the Pompalla Veṅga family is a righteous man.

Whoso destroys this has destroyed Bāraṇāśi, and is guilty of the five great sins.

## 80

*Date 1384 A. D.*

Be it well. (On the date specified), when the mahā-maṇḍalēśvara, subduer of hostile kings, champion over kings who break their word, vīra-Bukkaṇṇa-Voḍeyar's son, the rājādhirāja paramēśvara Harihara-mahārāya was ruling the kingdom of the world:—in order that increase of life, health and wealth, and universal empire might be to the champion over Kantikāya-Rāya, Nāgaṇṇa-Voḍeyar's son Dēpaṇṇa-Voḍeyar,—his household officer Lakkarasa of Sādali, and the nāḍ-prabhus (named) of Kōḷāla in Nikarili-Chōḷa-maṇḍala, for the offerings and decorations of the god of the Mūlasthāna which is Kailāsa, made a grant of the lands belonging to Chikka Hayūr in this Kōḷāla-nāḍ, with all rights, as far above (ground) as the loftiest tree, and as far below as the deepest well. Imprecation.

## 81

*Date 1394 A. D.*

(On the date specified), we,—Mādava-baṭṭa, son of Mādava-baṭṭa, of the Kāśyapa-gōtra, Nāchchiyappa and others (named)—the *sthānikas* of the temple of śrī-Mūlasthānam-uḍaiyār at Tendattu-maḍaivilāgam, having agreed among ourselves, thus sold our *kshētra* to Śiruchchōmaṇa, son of Śāmanta-baṭṭa, of the Haritapa-gōtra, a *sthānika* of the temple of Śōmīśuram-uḍaiyār at Sūrūr.—Having received full payment, we made over to him, with pouring of water, full possession of the tract of land in this place which formed our portion in the *dēvadāna* of the temple of śrī-Mūlasthānam-uḍaiyār, including the houses,

the gardens attached thereto, the *gômāl* lands, the wet and dry lands with the four boundaries, the wells underground, the trees overground and the surrounding hamlets, together with all kinds of rights (specified).

This is to last as long as the moon and the sun endure.

## 82

*Date 1319 A. D.*

While the mahâ-maṇḍalêśvara, king of the hill kings, champion over the hill chiefs, lord of the four oceans, vîra-Vallâḷa-Dêva was ruling the earth.—

Be it well. The Vaṭṭavyâpâri, chief of the Ubaya-Nânâdêśiyas, lord of Kolli, lord of the excellent city Uppanelli, Naḍavarâditya, superintendent of Kôḷâḷa-nâḍu in Nigarili-Ŝôḷa-maṇḍalam,—Irugi-ŝeṭṭiyâr,—having built the temple of the god of ŝrî-Mûlasthânam, otherwise called ŝrî-Kailâsam, at Tendaṭṭu-maḍaivilâgam to the east of Kottanûr in Kôḷâḷa-nâḍu, granted (on the date specified) some lands (specified with details) a fourth of which was to be enjoyed by Periya-Karpaka-baṭṭa and Ŝîru-Karpaka-baṭṭa, of the Kâśyapa-gôtra, sons of Maṇiya-baṭṭa of Malliyûr, and another fourth by Kêraḷa-baṭṭa of the Kâśyapa-gôtra and Kanakasabhâpati-Âlvâr's son Mûlasthânam-uḍaiyâr of the Kauśya-gôtra.

*Date 1331 A. D.*

Another grant made to some others (names given). Nâyinâr, Nallappa and Ŝômaṇa—these three shall divide and enjoy it.

## 83

*Date 1417 A. D.*

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Dêva-Râya-mahârâya was ruling the kingdom of the world:—by order of the great minister Nâgaṇṇa-daṇṇâyaka, in the time of Bayichaya-daṇṇâyaka,—the mahâ-sâvantâdhipati Hebbege-Nâyaka's (son) Appaya-Nâyaka, the nâḍ-prabhu of Kôḷâḷa and others (named) made a grant for the Mûlasthâna god of Kendatṭi Maḍivaḷa which is a new Kailâsa,—and the mahâ-prabhu Yirigi-Ŝeṭṭi's son Bayiri-Ŝeṭṭi gave a dharma-ŝâsana as follows:—Maḍivaḷa which is near to Kendatṭi in the Kôḷâḷa-nâḍ which is the Nikarilichôḷa-maṇḍala, together with all the lands and rights (specified) belonging thereto, have we granted, free of all imposts, for the decorations and illuminations, offerings and festivals of the Mûlasthâna god. Imprecations.



## 84

*Date 1544 A. D.*

May it be prosperous. (On the date specified), when the mahâ-râjâdhi-râja paramêśvara vîra-pratâpa Sadâśiva-Dêva-mahârâya was ruling the kingdom of the world:—.....

## 85

*Date 1739 A. D.*

(On the date specified), in the country attached to our office of *vazîr*, Sardâr-Khân of Hâsina gave to Lînge-Gauḍa, son of the daḷavâyi Vîre-Gauḍa of Kottanûr, the Pemmiseṭṭihalḷi village, free of all imposts, with a stone śâsana,—to be enjoyed by his posterity.

## 86

*Date? 1641 A. D.*

Obeisance to Râmânuja. (In the year specified), to the nalân-chakravartî Venkatâchârya, śrî-Raṅga-Râya granted the Pemmiseṭṭihalḷi village with this stone śâsana.

## 87

*Date? 1658 A. D.*

(In the year specified), Basetî's son Îre-seṭṭi and Lakimi-bâyi's (son) Jambukaḍi Mâppa-Nâyaka gave to Dêpayya of the Kasmîr-sarga....., land for the sake of merit. Imprecation.

## 88

*Date 1744 A. D.*

(In the year specified), Kottanûr daḷavâyi-Bhadre Gauḍa's *kaṭṭu-godige* field for the Beṭṭana-kere.

## 89

*Date? 1726 A. D.*

(In the year specified), the honourable Subedâr of the Śeṭṭis of Kôlâla, Râya.....

## 90

*Date 903 A. D.*

Be it well. Success through the adorable Padmanâbha, resembling (in colour) the cloudless sky.











[illegible][illegible][illegible]



VIIa.

ಪ್ರಸಾದಿಸಿದುದಿವೆಗಾತ್ರವು ಕೂಡುವು ಪುನಃ ಪ್ರಸಾದಿಸಿದುದು  
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VIIb

ಹೀನಿಸಿದುದು ಹೀನಿಸಿದುದು ಹೀನಿಸಿದುದು  
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NARSAPUR PLATES (KOLAR N° 90)









A sun illumining the clear firmament of the Jâhnavî(or Gaṅgâ)-kula, possessed of strength and valour from the great pillar of stone divided with a single stroke of his sword, adorned with the ornament of a wound received in cutting down the hosts of his cruel enemies, of the Kâṇvâyana-gôtra, was śrīmat *Koṅṇivarmma-dharmma-mahâdhirâjah*.

His son, inheriting the qualities of his father, possessing a character for learning and modesty, having obtained the honours of the kingdom only for the sake of the good government of his subjects, a touchstone for (testing) gold the learned and poets, skilled among those who expound and practise the science of politics, author of a treatise on the law of adoption (*dattaka-sûtra*), was śrīmân *Mâdhava-mahâdhirâjah*.

His son, uniting the qualities of his father and grandfather, having entered into war with many elephants (so that) his fame had tasted the waters of the four oceans, was śrīmad *Harivarmma-mahâdhirâjah*.

His son, devoted to the worship of Brahmins, gurus and gods, praising the feet of Nârâyana, was śrīmad *Vishṇugôpa-mahâdhirâjah*.

His son, whose head was purified by the pollen from the lotuses the feet of Tryambaka, having by personal strength and valour purchased his kingdom, daily eager to extricate the ox of merit from the thick mire of the Kali-yuga in which it had sunk, was śrīmân *Mâdhava-mahâdhirâjah*.

His son, the beloved sister's son of *Kṛishṇavarmma-mahâdhirâjah*,—who was the sun in the firmament of the Kadamba-kula,—his mind illumined with the increase of learning and modesty, of indomitable bravery, reckoned the first among the learned, was śrīmân *Koṅṇi-mahâdhirâjah*, named *Avinîta*.

His son, having the three powers of increase, who had brought anxiety to the face of Yama on account of the smallness of the residue left after the countless animals offered to him as a tribute (namely) the brave men consumed in the sacrifice of the face of the many wars waged for Andari, Âlattûr, Poralare, Peṇnagara and other places, author of a commentary on fifteen *sarggas* of the *Kirâtârjunîya*, was named *Durvinîta*.

His son, the lotuses of whose feet were yellow with the swarming bees the lines of the crowns of savage kings rubbing against one another, was named *Mushkara*.

His son, of a pure wisdom acquired from his being the abode of fourteen branches of learning, distinguished for his skill among those who teach and practise the science of politics in all its branches, a rising sun in dispersing the clouds of darkness his enemies, was *Śrīvikrama*, the first so named.

His son, whose broad chest bore on itself the tokens of victory in the shining scars of wounds received in many battles inflicted by the tusks darting like lightning of huge elephants, possessed of the essence of all the sciences,



having gained the three objects of worldly pursuit, of virtuous life and daily increasing glory, was named *Bhûvikrama*. Who, moreover, had conquered the Pallavêndra king in a terrible battle in (the place) named Vilanda, trodden to dust by the feet of a hundred elephants maddened with streams of blood issuing from the door of the breasts of the warriors forced open by all manner of weapons; called the *Râja-Śrîvallabha*, in the enjoyment of fortune obtained by victory in a hundred fights.

His younger brother, whose lotus feet were irradiated with the brilliance of the myriad jewel suns in the diadems of the great kings bending down before him, the self-chosen lord of Lakshmî, was named *Nava-Kâma*, beloved by the good (*śiṣṭa-priyaḥ*), his fame in destroying the hosts of his enemies being the theme of song.

Of that *Kongani-mahârâja*, whose other name was *Śivamâra*, the grandson, the groups of the toes of whose feet were illuminated with a rainbow light from the rays of the numerous jewels set in the bands of the crowns of prostrate kings; who had fixed his faith on Nârâyana; raging with fury in the front of war horrid with the assault of horses, heroes, men and elephants; terrific in anger (or, *Bhîmakôpaḥ*); no less a captivator of the glances of young women the most skilled in the joyful art of love than a subduer of the world; laden with spoils of victory gained in many most arduous wars, a lion to the herd of elephants the hostile kings, a lion among kings (or, *Râjakêsarî*). Moreover, a sun greatly illumining the clear firmament of the Gaṅga race, a terror to hostile kings, a protector of the fortunate ways of good men, having obtained a good kingdom, a king of superior qualities among all kings, ever victorious is the *Râja Śrîpurusha*, a head-jewel among princes. To women, a Kâma (Cupid); in the use of the bow, the son of Daśaratha (Râma); in valour, the son of Jamadagni (Paraśurâma); in great wealth, Balâri (Indra); in great glory, Ravi (the sun); in government by himself, Dhanêśa (Kubêra); of a mighty and splendid energy; the benefactor of all things living, whom the poets daily praise as the creator Brahma. He, also, the middle of whose palace echoed the sounds of the holy ceremonies which accompanied his daily rich gifts,—was *Śrîpurusha*, the first so named, *Prithivî-Kongani-mahârâjaḥ*.

His son, the pair of lotuses his feet caressed by the chaplets on the crowns of all the kings bowing down to his glory; the sharp bright sword in his arm—  
(a plate missing here)<sup>1)</sup>

<sup>1)</sup> The loss of the plate at this point is unfortunate, but the Manne plates (Nelamaṅgala No. 60) enable us to supply the gap as follows:—embraced by the goddess of victory on pulling down his enemy king Vallabha with its band, the pillar his arm streaked red with the drops of blood oozing from the temples of the elephants of opposing hostile kings split open in the front of battle; having his enemies overthrown with showers of arrows from his bent bow drawn back to his ear; the sky filled with hundreds of banners won by victory in war; a king who on his becoming angry, the hostile kings go in a moment into the mouth of Antaka (Yama), horrid to



..Moreover, brought into this world mingled with troubles like matted pairs of top-knots, supporter of the fine arts, beloved by the learned, devoted to policy, a birthplace of pure qualities, leader of kings, esteemed as a poet, skilled in poetry, his head purified by prostration at the lotus feet of gurus; of distinguished fame from victory over the army of Vallabha, commanded by Râshtrakûṭa Châlukya Haihaya and other brave leaders, which had entered the village named Mudugundûr,—was *Śivamâra-Dêva*.

His brother was *Vijayâditya*. From him was born a good son, beloved by the world, his glory dispersing the darkness his enemies, the praised *Râjamalla*, his feet illumined with the (crowns on the) heads of prostrate kings, a râja free from all fault like the moon from the ocean,—*śrî-Râjamalla*, with the second name *Satyavâkya*.

His son, moreover, who with showers of arrows from his bow like a deluge of rain, the flashes of his sword like lightning, the infuriated elephants like black rain-clouds, the streams of blood like (the path of) thunderbolts, in a terrible battle resembling the burst of the rains, with a great wind of horses, the foremost of kings, defeated as in sport his powerful enemies in (the place) called Râjârâmaḍu,—was *śrî-Nîtimârgga*.

His son, moreover, born from him, who even as a boy being able to support the earth, had obtained the rank of Yuvarâja, was the son *śrî-Râjamalla*, his fame as bright as the moon illuminating all the points of the compass.

When, having become lord of all the world from being the self-chosen of Lakshmî, destroying the host of his enemies by his valour, a mine of good qualities, a tree of plenty to eulogists, *śrî-Satyavâkya-Permmânadigaḷ*, was ruling the kingdom of the world,—in the eight hundred and twenty-fourth Śaka year, in the month Phâlguna, the 5th day of the bright fortnight, the nakshatra being Rôhini,—this grant was made with pouring of water.

For Kamuṅgaṛe-kanti,—female disciple of Uttanindipuri Maṇḍala-bhaṭâra, the disciple of Kamuṅgaṛe Kaḍahura-bhaṭâra,—Poḷmada Mâdade-Nandâka's (son) Aiyyammade-Nandâka's (son) Mēgante-Nandâkagâḍeya had a basadi made in Kaṇṇamaṅgala, and for that basadi granted (the following) land,—the betel-leaf garden west of the basadi, the new garden of Mûḍagare on the western stream, and below the tank a plot of three kaṇḍugas of the Tembelatta-paḷḷa land.

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behold, filled with twining entrails and streams of blood; lighting up also the ten cardinal points with the glory of his fame as unspotted as the rays of the moon; distinguished by all the marks of an emperor; desirous only of benefitting others, without seeking any benefit for himself; having by his administration of justice rooted out the evil practices of the Kali age; surpassing Bṛhaspati in skill in his measures of policy; his character like a stone pillar for protecting *dharma* from ruin through the myriad cunning devices of a host of evil kings; surrounded by the twice-born gratified with his continual bestowal of gifts; flowing on without intermission and benefitting all the world, his gifts outdo the streams of rut from the regent elephants.

4\*



For the basadi the Sottiyûr-oreya Madamayya's son Śrivarṃmayya had caused to be made, was given (the following) land,—the back garden outside the basadi, and a plot of eight koḷagas in Tembāla. Eḷanomme-Divve's son Ayyapaṇamme gave (the following) land,—a cocoa-nut garden west of the basadi, and in Tumpola four koḷagas of Paḷḷa land.

Thus does Rāma-Dēva beseech all future kings,—*Dharmma* is a common bridge for kings; this from age to age should you maintain.

## 91

*Date 1076 A. D.*

The Śaka year 998.

In the 7th year of the reign of Kôv-Irājakêśarivarṃma, *alias* the emperor śrī-Kulôttuṅga-Śôḷa-Dēva—Kumârāndai Kâṭṭamaiyanna Irumuḍi-Śôḷa-mâyalaṭṭi of Jananāda-chchatuppēdi-maṅgalam, *alias* Veḷḷiyûr, of the Kaivāra-nāḍu in Nigarili-Śôḷa-maṇḍalam, having rescued the cattle of Veḷḷiyûr and saved the village from destruction, attained to *svarga*. His son, Kêttirapālanan Irumuḍi-Śôḷa-mâyalaṭṭi set up this stone.....

## 92

*Date 1288 A. D.*<sup>1)</sup>

In the 34th year of the reign of the universal emperor śrī-Pôṣaḷa-vīra-Rāmanāda-Dēvar,—I, Śômanā-dēva's son Gaṅgādara, the strong-armed Vīra-Nārāyaṇa, maṇḍalika of Koyyakura-nāḍu, Anṇan-aṅkakāra Nālêrgaṇḍa—to provide for a *nālî* of rice for the noonday offerings for the god of Tirukkambî-śvaram, otherwise called śrī-Kailâsam, and for the god śrī-Mûlasthānam-uḍai-yâr, in śrī-Vishṇuvardhana-chaturvêdi-maṅgalam, *alias* Veḷḷiyûr—gave (from the date specified) a fourth of Ambaḍakki in the Kaivāra-nāḍu and the taxes (named) in Veḷḷiyûr.

## 93

*Date 1167 A. D.*

While the mahâ-maṇḍalêśvara, Tribhuvanamalla, capturer of Talaikkâḍu, Koṅgu, Naṅgali, Uchchaṅgi, Vanavasi, Pāṇuṅgal and Peḷvala, the strong-armed vīra-Gaṅga-pratâpa śrī-Nârasimha-Pôṣaḷîśvara was pleased to rule the earth—(on the date specified).....

<sup>1)</sup> The Śaka year given is 1221 corresponding to Sarvadhâri. But Sarvadhâri = 1210. The Kali year given is 4390 which corresponds to the Śaka year 1211. So, 1210 is the year meant.



## 94

Date 1406 A. D.

(On the date specified), at the time of the eclipse of the moon,—the great minister Bommaṇṇa-daṇṇāyaka's son—by order of Dêva-Râya,—for the god Sôma of Beḷlûr, which is the Vishṇuvardhana-chaturvêdimāṅgala, granted the two villages of Bayilanakunṭe belonging to Beḷlûr-sthala, given by Kannara-Dêva-Râya, and Tujilahallî, given by Dêva-Râya,—together with all the lands and rights (specified) pertaining thereto.

And by that order, Duḷinidava-Râṇi's son Malidêvi-Râṇi remitted the taxes (specified) payable for the houses of the priests in that country and the other sacred buildings.....

## 95

Date 1286 A. D.

In the 32nd year of the reign of Pôṣaḷa-vîra-Râmanâda-Dêva—I, Aiyan-aika-kâra Tuṭṭarâditta ... nna-Gaṅgapperumâl, son of Šavâšinâyan, granted (on the date specified) for the gods śrî-Kailâsam-uḍaiyâr and śrî-Mûlasthânam-uḍaiyâr of śrî-Vishṇuvardhana-chchaturvêdi-māṅgalam, *alias* Velliyûr, the ? taxes in this village.

(Usual final imprecatory sentence.)

## 96

Date ? about 1280 A. D.

Ponnâṇḍâl, daughter of Kuṟukkaiy-uḍaiyâr of Irâjarâjapuram, having set up Paḷḷiyarai-Nâchchiyâr (the goddess of the bed-chamber) in the temple and celebrated the sacred marriage festival, made a grant of lands to provide for a daily offering of 1 *nâlî* of rice, and when the goddess was taken in procession round the village on the day of *Uttarâ-nakshatra* in the month of Paṅguni..  
.....

## 98

Date 1284 A. D.

In the 31st year of the reign of the emperor of the whole world, Pôṣaḷa-vîra-Râmanâda-Dêvar—I, Tokkaraišâni, granted (on the date specified)  $6\frac{1}{2}$  *kulî* of land (the boundaries given) to provide for a sacred lamp in the temple of Vâḷa-vanda-perumâl at Velliyûr, *alias* śrî-Vishṇuvardhana-chaturvêdi-māṅgalam. Another grant of land (specified) for the god Villiyâr and a second grant of land (also specified) for the god Vâḷa-vanda-perumâl, are also mentioned.

(Usual final imprecatory sentence.)

## 99

Date 1288 A. D.<sup>1)</sup>

In the . . . . of the reign of the emperor of the whole world, śrī-Poyśaḷa-vīra-Rāmanātha . . . . , I . . . . . , the strong-armed Vīra-Nā . . . . . , maṇḍalika of . . . . nāḍu, Anna . . . . . , granted (on the date specified) lands (specified) to provide for offerings of rice for the god Vāḷa-vanda-perumāl.

(Usual final imprecatory sentence.)

## 100 a

Date 1153 A. D.

While the mahā-maṇḍalēśvara, Tribhuvanamalla, capturer of Taḷaikkāḍu Koṅgu Naṅgili Gaṅgapāḍi Nuḷambapāḍi Uchchaṅgi Vanavasi and Pāṇuṅgal, the strong-armed Vīra-Gaṅga Jaganēkamalla śrī-Nārasimha-Poyśaḷa-Dēva was pleased to rule the earth — To the temple of śrī-Nāraśiṅga-viṇṇagara . . . *alias* the Tigubeli temple, at Veḷḷiyūr, *alias* śrī-Vishṇuvarddhana-chaturvēdi-maṅgalam, in the Kaivāra-nāḍu of Nīgarili-Śōḷa-maṇḍalam, one *vṛitti* was granted by . . . . . , one by the members of the assembly, and one was purchased and granted by Mādēva-ṣeṭṭi. Half a *vṛitti* was granted (on the date specified) by the Brāhmaṇi Āḷvānaṅgaiśāni, wife of the *bhaṭṭa* Pērâyiram-uḍaiyān, who was the *bhāgasvāmi* of the village, to provide for ? offerings of rice for the god Veṇṇaikkāmayarūḷiyav-emberumān. This half share granted by Āḷvānaṅgaiśāni and . . . . . her husband's brother along with the Śrīvaishṇavas in the presence of Periyapillai in the year Bhāva . . . . .

## 100 b

Date 1380 A. D.

(On the date specified), we, the *pūjāris* (three named) of the temple of Vāḷa-vanda-perumāl at Veḷḷiyūr, *alias* śrī-Vishṇuvarddhana-chaturvēdimāṅgalam, gave, with pouring of water, lands (specified) and a house (specified), exempt from taxes, to Śirappanachāri Nallapillai's son Maṇḍalapurusha of this village for work done to the temple. This is to continue as long as the moon and the sun exist.

(Usual final imprecatory sentence.)

<sup>1)</sup> The Śaka year 1121 is given as corresponding to Śarvadhāri. But Śarvadhāri corresponding to 1210 is meant. See No. 92. 1121 is a mistake for 1211.



## 101

Date 1363 A. D.

While the possessor of all victorious titles, the mahâ-maṇḍalêśvara, subduer of hostile kings, champion over kings who break their word, lord of both the oceans, śrî-vîra-Bukkaṇṇa-uḍaiyar's son Kampanṇa-uḍaiyar was ruling the earth—the sole manager of his palace, Abhaṅga-Garuda Nârâyana-chakrakola vijaya-chûḍamaṇi Duggaṇṇa granted (on the date specified) for the gods Vâla-vanda-perumâl and Villiyâr of Velliyûr, *alias* śrî-Vishṇuvardhana-chaturvêdi-maṅgalam, to provide for worship, sacred lamps, offerings of rice, sandal, dancing, vocal and instrumental music, all the dry and wet lands included within the four boundaries of Velliyûr together with all kinds of taxes (many named) such as the tax on looms, the tax on oil-mills, etc. as a *sarvamânya*.

## 102

Date 1293 A. D.

(On the date specified) the pratâpa-chakravarti śrî-Pôṣaḷa-vîra-Vallâḷa-Dêva's son Naraśiṅga-danṇâyakka's son Vallappa-danṇâyakka made the following grant for the god Vâla-vanda-perumâl of Velliyûr to provide for offerings of rice, sandal and sacred lamps:—one share of lands which he bought after full payment of 10 pieces of gold at  $\frac{1}{4}$  *pana* for each *kulî* from Kêṣavapiḷḷai. . . . Allai who had received it as her portion from Kanyanâr, including. . . *kulîs* of the garden lands and the superior and inferior lands below the tank of Velliyûr, and the *kuttais* (named), the dry lands, the wells underground and the trees overground in the same village, together with the present and the future profits (named) that accrue to the share.

## 104

Date 1428 A. D.

May it be prosperous. Be it well. (On the date specified), Lakkanna-Vodayar granted to Siṅgarasa's son Annadâta this dharmma-śâsana:—the tank built by your Danakani-dêvi in the Beḷlûr-śimê belonging to the Muḷuvâyi kingdom,—in the presence of the god Virûpâksha on the bank of the Tuṅga-bhadrâ, in order that dharmma may be to Dêva-Râya-mahârâya,—we have granted to you, together with all the rice-land below it as far as the water flows, and the dry fields attached thereto, with all rights, free of all imposts.

## 105

Date 1390 A. D.

Be it well. (On the date specified), at the time of the eclipse of the sun,—when the mahâ-maṇḍalêśvara rājādhirāja rāja-paramêśvara, subduer of hostile kings, champion over kings who break their word, vīra-Bukka-Rāya's son, master of the four oceans, Harihara-Rāyarasu was ruling the kingdom of the world:—Lakshmināthapura, which is Mantriguṇḍi in Kôlāla-nāḍ, the southern Dvârāvati-paṭṭana, frequented by hermits, of Nigarilichôla-maṇḍala belonging to the champion over Khantikāra-Rāya, Nāgaṇṇa-Voḍeyar, — Hibbari Lakumaiya - Nāyaka granted for *dharma*. The nāḍ prabhus of Kôlāla (several named) and other men disposed to *dharma* granted all the lands belonging to that Lakshmināthapura.

## 106 a

Date 1019 A. D.

In the 8th year of the reign of Kô-pParakêśaripammar, *alias* śrī-Rājêndra-Śôla-Dêva who,—while the goddess of Fortune, having become constant, increased, and while the goddess of the great Earth, the goddess of Victory in battle and the matchless goddess of Fame, having become his great queens, rejoiced—in his extended happy lifetime, conquered with his great and warlike army Idaiturai-nāḍu; Vanavâsi, shut in by a fence of continuous forests; Kolippakkai, whose walls were surrounded by *śallî* trees; Maṇṇaikkaḍakkam, whose fortification was unapproachable; the crown of the king of Îlam (Ceylon) which was surrounded by the impetuous sea; the exceedingly beautiful crown of his queen; the beautiful crown and the necklace of Indra, which the king of the South (the Pāṇḍya) had previously surrendered to the kings of Îlam; the whole of the Îla-maṇḍalam surrounded by the clear sea; the crown praised by many and the garland of ruddy rays, which were family treasures worn in succession by the warlike Kêraḷa; many ancient islands securely guarded from time immemorial by the sea resounding with conchs; and the crown of pure gold, worthy of Lakshmi, which Paraśurâma, who in anger extirpated kings twenty-one times in battle, had deposited in the inaccessible Śândima island, having considered it a secure place;—

Araiyar Rājarājan, *alias* Vikkirama-Śôla-chchôliyavaraiyan, of Śāttamaṇḍalam in Tiraimûr-nāḍu of Uyyakkonḍâr-vaḷanāḍu in Śôla-maṇḍalam, gave one perpetual lamp, which was to burn for as long as the moon and the sun exist, for the goddess Piḍāriyâr of Kuvaḷālam in the Kuvaḷāla-nāḍu of Nigarili-Śôla-maṇḍalam, *alias* Nuḷambapāḍi, and, for the maintenance of the lamp, made over 5 good she-buffaloes which must neither die nor grow old to



the worshippers of the goddess, Šornapuḷiyan and Vinakkālan, Šiva-Brāhmaṇas of the Kauśika-gôtra.

This is under the protection of all Mâhêśvaras.

### 106 b

Date 1006 A. D.

In the 22nd year of the reign of Kô-Râjakêsaripamma, *alias* šri-Râjarâja-Dêva, for the goddess Piḍâriyâr of Kuvaḷâlam in the Kuvaḷâla-nâḍu of Gaṅgâ-sâyaram, the king was pleased to grant, with pouring of water, the village of Aṟaiyûr in the Kuvaḷâla-nâḍu, as a *dêvadâna*, with exemption from all imposts, and to make it over to the hands of the worshipper of the goddess, . . . . ., a Šiva-Brāhmaṇa of the Kauśika-gôtra.

### 106 c

Date ? 996 A. D.

(This inscription has neither beginning nor end. The regnal year 12 is given, perhaps of Râjarâja of No. 106 b above.)

Agreeably to the entry made in the revenue register in accordance with intimation received dated on the . . . day of the 12th year of the reign of . . . . . to the effect that Pâkkam . . . in the Kuvaḷâla-nâḍu of Nigarili-Šôḷa-maṇḍalam was granted as a *dêvadâna* from the 12th year for defraying the expenses in the temple of Piḍâriyâr at Kuvaḷâlam in the Kuvaḷâla-nâḍu . . . . .

### 106 d

Date about 1071 A. D.<sup>1)</sup>

(This inscription may be a continuation of No. 108. It merely gives the details of the allotment of allowance in rice and money to the various servants in the temple of Piḍâriyâr.)

. . . . . [The following is the allotment of allowance] to the servants performing various duties in the temple:—to the Kannâṭa-paṇḍita who conducts the *mâḍâpattiyam* of the temple, 180 kalam of paddy for 360 days at the rate of 1 tûni and 1 padakku a day; to the Brāhmaṇ Mâraśiṅga-baṭṭa of the Gautama-gôtra who conducts the sacred worship, 60 kalam of paddy for 360 days at 1 padakku a day, together with 2 kâšu, the equivalent of which

<sup>1)</sup> The witnesses are the same officers who apportion allowances to various temple servants in No. 108.

in paddy is 5 kalam 1 tûṇi and 1 padakku; to the four Brahmachârins who . . . . ., 75 kalam of paddy for 360 days at 5 nâḷi each a day, together with 2 kâṣu, at  $\frac{1}{2}$  kâṣu each, the equivalent of which in paddy is 5 kalam 1 tûṇi and 1 padakku; to the man who supplies water for the sacred bath of the goddess, 15 kalam of paddy for 360 days at 4 nâḷi a day; to the two men who gather flowers and hold the sacred parasol, 30 kalam of paddy for 360 days at 4 nâḷi each a day; to the three watchmen of the temple, 90 kalam of paddy for 360 days at 1 kuṟuṇi each a day, together with 3 kâṣu, at 1 kâṣu each, the equivalent of which in paddy is 8 kalam and 3 kuṟuṇi; to the two men who work in the sacred flower-garden, 60 kalam of paddy for 360 days at 1 kuṟuṇi each a day; to the four Yôginis, 60 kalam of paddy for 360 days at 4 nâḷi each a day; to the four Yôgêśvaras, 90 kalam of paddy for 360 days at 6 nâḷi each a day; to Bhayiravamudali Virâjêndra-kKaliyuga-Bhayirava, 60 kalam of paddy for 360 days at 1 padakku a day; to the three Bhayiravas, 90 kalam of paddy for 360 days at 1 kuṟuṇi each a day; to the drummer who beats the drum ? bound on the head, 45 kalam of paddy for 360 days at 1 kuṟuṇi and 1 nâḷi a day; to the two men who beat the tabor (*mattalam*), to the man who beats the double-drum (*karadigai*), to the man who beats the gong, to the man who rings the hand-bell, and to the two men who blow the conch—to these seven men in all—105 kalam of paddy for 360 days at 4 nâḷi each a day; to the ? *kambâḍaviyan*, 30 kalam of paddy for 360 days at 1 kuṟuṇi a day; to the dancing-master, 37 kalam 1 tûṇi and 1 padakku of paddy for 360 days at 1 kuṟuṇi and 2 nâḷi a day, together with 1 kâṣu the equivalent of which in paddy is 2 kalam 2 tûṇi and 1 kuṟuṇi; to the accountant 30 kalam of paddy for 360 days at . . . . a day, together with 1 kâṣu, the equivalent of which in paddy is 2 kalam 2 tûṇi and 1 kuṟuṇi; to the twenty-four dancing-girls, 540 kalam of paddy for 360 days at 6 nâḷi each a day; to the potter who supplies pots to the temple-kitchen . . . . ., 15 kalam of paddy for 360 days at 4 nâḷi a day; to the washerman who washes the vestments of the goddess, 15 kalam of paddy for 360 days at 4 nâḷi a day; to the astrologer, 30 kalam of paddy for 360 days at 1 kuṟuṇi a day, together with 1 kâṣu the equivalent of which in paddy is 2 kalam 2 tûṇi and 1 kuṟuṇi; to the lecturer on vyâkaraṇa and yâmaḷa, 30 kalam of paddy for 360 days at 1 kuṟuṇi a day, together with 1 kâṣu the equivalent of which in paddy is 2 kalam 2 tûṇi and 1 kuṟuṇi; to the ? *pûjârî*, 30 kalam of paddy for 360 days at 1 kuṟuṇi a day; and to the mason who repairs the temple, 30 kalam of paddy for 360 days at 1 kuṟuṇi a day.

Thus has the allotment been made. This is the signature of Nirupa-śikâmaṇi Viḷupparaiyan, the puravu-vari-tiṇaikkalam-mugaveṭṭi. This is the signature of Viraśikâmaṇi-mûvênda-vêḷân.

Be it well.



## 107

Date 1054 A. D.

In the 3rd year of the reign of Kô-pParakêśaripammar, *alias* śrī-Rājendra-Dêva—who, having conquered the Irattapâdi seven and a half lakh (country) and set up a pillar of victory at Kollâpuram; having terrified Âhavamalla at Koppam on the bank of the great river and taken possession of his elephants, horses, women and treasures; and having performed the anointment of victory, was graciously seated on the throne of heroes—

On the 86th day of the 3rd year of the king's reign, . . . . ., the overseer of the danḍanâyakas, Veṭṭan Pañchanedi-Vâṇan, *alias* Madurântaka-tTamiḷ-pperaiyan of Taṇḍaṅgurai in Viḷâ-nâḍu belonging to Pâṇḍikulâśani-vaḷanâḍu of Šôḷa-maṇḍalam, granted two perpetual lamps for the goddess Piḍâriyâr of Kuvaḷâlam in the Kuvaḷâla-nâḍu of Vijaya-Rājendra-maṇḍalam, and, having ? purchased 63 cows. . . . ., made them over to the two worshippers of the goddess, the Šiva-Brâhmaṇas — Šaṅkaran Tiyaṃbakan, *alias* Bhûpâlarâja-Brahma-mârâyan and Âlan Mâraśiṅgan, *alias* Râjaparâkkirama-Brahma-mârâyan—of the Kauśika-gôtra, for maintaining the lamps for as long as the moon and the sun exist. Any profit accruing from these cows was to be theirs (the Šiva-Brâhmaṇas').

These (lamps) are under the protection of all Mâhêśvaras.

## 108

Date 1071 A. D.

In the 2nd year of the reign of Kô-Râjakêśarivarmma, *alias* śrī-Rājendra-Šôḷa-Dêva<sup>1)</sup>, who—having as companions his sword and arms which resembled two branches and abiding in which the goddess of Fortune became resplendent—conquered Keḷi. . . ; seized many troops of elephants at Vayirâgaram; graciously took tribute, the fame of which spread to all the regions, from the king of Dârâ at Šakkaragoṭṭam which had been free from fear of attack; placed under the shadow of his umbrella, to her great joy, the goddess of the earth resembling a lotus which was in the direction of the sunrise, having gently raised her without disturbing anything that Vishṇu, having become the primeval Boar, had formerly raised; sent the wheel of his authority and his tiger banner to every region; established his fame and charity in every land; sat in state with victory for his companion, while valour, liberality, honour and mercy became prominent as his inseparable attributes; rightfully wore his family crown of jewels, while other kings wore on their heads his feet as a crown; and caused his sceptre to sway over every land in the Jambû-dvîpam—

<sup>1)</sup> Kulôttuṅga I. who is so called in inscriptions of the early years of his reign.

When the officer, Ambalavan Tiruppondaiyâr, *alias* Vîraśikâmaṇi-mûvênda-vêlâr, of Pânḍiyambâkkam in the Pembuliyûr-nâḍu of Kâliyûr-kotṭam in...la-maṇḍalam, being seated in a maṇḍapam within the enclosure of the temple of Piḍâriyâr at..... in the Kuvalâla-nâḍu of Vijaiya-Râjêndra-maṇḍalam, questioned the Kannâṭaka-paṇḍita who was conducting the *mâḍḍapattiyam* for the goddess, and the *panchâchâriya pûjâris* who....., whether any allotment of the paddy which was the equivalent of the revenue in gold (mâḍai) collected from the villages which were *dêvadânas* of the temple had been made to the gods and to the servants performing various duties in the temple, they replied that no allotment had been made until the 2nd year of the reign of..... la-Dêva. Thereupon, the officer Vîraśikâmaṇi-mûvênda-vêlâr made the following allotment in the presence of the above temple servants and of Nirupaśikâmaṇi Viḷupparaiyan, *alias* ....., of Arapinilai-Mummuḍi-Sôla-nallûr in.....yûr-kotṭam, the puravu-vari-tiṇaikkalam *mugavetti*:—(Here follow details of the revenue in gold from the different villages and of its equivalent in paddy.) To each of the deities—Vîrabhadra, Brahmâṇi, Îśvari, Kaumâri, Vaishṇavi, Vârâhi, Indrâṇi, śrî-Châmuṇḍêśvari, Gaṇapati, Châmuṇḍêśvari of Mûlasthâna, Yôgêśvari, Kshêtrapâla-dêva, Mahâ-śâstâ, and Sûrya-dêva—4 nâli of rice, 2 dishes of curry, 2 areca-nuts and 4 betel-leaves for each offering. (Then follow totals calculated for one year in measures of paddy.) On each of the days of the summer solstice, the winter solstice and the solar eclipse—for the sacred bath of the goddess, 1 tûṇi of paddy, together with 4 nâli of rice the equivalent of which in paddy is 1 kuṇṇi, is required for putting below the *kalaśa*;  $\frac{1}{4}$  kâśu the equivalent of which in paddy is 2 tûṇi and 2 nâli, for buying the necessary drugs for the bath; and  $\frac{1}{8}$  kâśu the equivalent of which in paddy is 1 tûṇi and 1 nâli, for a cloth to fasten round the chief *kumbha*; for the great offering, 1 tûṇi and 1 padakku of rice, or at the rate of two to five, 1 kalam and 3 kuṇṇi of paddy; for 4 dishes of curry, 2 nâli of paddy; for 20 areca-nuts and 40 betel-leaves, 4 nâli of paddy; for 2 kalam of intoxicating drink required for Yôgini-Yôgêśvara-pûjai, 1 kalam of paddy, together with 1 tûṇi of rice the equivalent of which in paddy, at the rate of two to five, is 2 tûṇi and 1 padakku; and for one sheep required for the same pûjai,  $\frac{3}{8}$  kâśu the equivalent of which in paddy is 1 kalam and 3 nâli.

<sup>1)</sup>The same items are repeated for the day of the Kârttigai (Krittikâ) *nakshatra* in the month of Kârttigai with the addition of an allowance of 1 kalam and 2 tûṇi of paddy for 10 nâli of oil required for lamps, at the rate of 1 padakku of paddy for every nâli of oil.

<sup>1)</sup> This is printed in the Tamil as No. 112a.



On every Tuesday in the year—for offerings 1 kuṇṇi of rice, for oblation (*bali*) 2 nāli, and to Astradēvar 2 nāli; two dishes of curry; 4 areca-nuts and 8 betel-leaves; for burnt offering (*aṅgāra-bali*), 1 sheep valued at  $\frac{1}{4}$  kāṣu; 10 lamps to be lighted at the time of performing the sacrifice; for the worship of the Virgin (Kanyā-pūjai), 7 women and 1 Brahmachāri (Vikkēśvara-māṇi) to be employed; 4 dishes of curry; 16 ? areca-nuts (*veruṅgāy*) and 32 betel-leaves. (The totals calculated for the 52 Tuesdays of the year are also given in measures of paddy.)

On each of the 10 remaining *saṅkrānti* days<sup>1)</sup> (the solstices having been already provided for) in the year—1 kuṇṇi and 4 nāli of rice, 2 dishes of curry, 2 areca-nuts and 4 betel-leaves. (The totals are given for one year.)

On each day of the 12 monthly festivals—1 padakku of rice, 4 dishes of curry, 48 areca-nuts and 96 betel-leaves; 4 nāli of oil for lamps; for Yôgini-Yôgēśvara-pūjai, 2 kalam of intoxicating drink (the equivalent in paddy being given as 1 kalam), 1 tūṇi of rice, and 1 sheep (valued at  $\frac{3}{8}$  kāṣu). (The totals for one year are given).

For hoisting the sacred flag in the festival of Uttarâ-nakshatra in the month of Paṅguni, 1 kuṇṇi of paddy together with 1 nāli of rice (the equivalent of which is given as 2 nāli of paddy) for putting below the pots containing sprouting seeds (*pāligai*);  $\frac{1}{8}$  kāṣu for buying a cloth to fasten round the Châmuṇḍâ-kumbam; offerings of rice, curry, areca-nut and betel-leaves; and  $\frac{1}{2}$  kāṣu for buying a cloth of 12 cubits for the sacred flag; to the man who paints the flag,  $\frac{1}{8}$  kāṣu; for two cloths, one to be tied round the waist and the other to be thrown over the shoulders, to be presented to the priest,  $\frac{1}{4}$  kāṣu; for presentation to the man who performs the ceremony of opening the eyes (of the image of the god),  $\frac{1}{8}$  kāṣu; for the flag-god (Dhvaja-dēvar), 4 nāli of paddy for putting below the kalaśam; offerings of rice, curry, areca-nuts and betel-leaves, (totals given for the 7 days of the festival); and 1 sheep on the day of hoisting the flag and another on the day of taking it down.

For Astra-dēvar,  $\frac{1}{8}$  kāṣu for buying a cloth for his vestments; and offerings of rice and curry twice a day, (totals for 7 days given).  $\frac{1}{4}$  kāṣu for a cloth to be presented to the man who proclaims the festival. For concluding the ceremonies on the 7th day, 1 kuṇṇi of paddy together with 1 nāli of rice for spreading below the pots containing sprouting seeds;  $\frac{1}{8}$  kāṣu for buying a cloth to fasten round the Châmuṇḍâ-kumbam, and offerings of rice, curry, areca-nuts and betel-leaves.

For the Châmuṇḍâ-oblation (*hōma*) to be offered twice a day, 1 nāli of ghee. For the oblation of rice, to be offered twice a day, 4 nāli of rice. For sesamum, parched rice and *tōrai* (a kind of rice), 1 kuṇṇi of paddy. For

<sup>1)</sup> The day of the passage of the sun from one zodiacal sign into another.

burnt offering, 1 sheep. (Totals for 7 days given in measures of paddy for all these.)

For the nine gods (Nava-dêvataigal), offerings of rice at two times of the day, of curry, areca-nuts and betel-leaves;  $1\frac{1}{8}$  kâšu for buying 9 cloths for their vestments;  $\frac{1}{2}$  kâšu for 3 mañjâdi of gold for their *tirukkâppu* and for the oblation of rice to be offered twice a day, 4 nâli of rice. (Totals in measures of paddy given for 7 days.)

For presentation to the man who offers the daily oblation in fire,  $\frac{1}{8}$  kâšu. On each of the festival days when the deity is taken out in procession, offerings of rice at two times of the day, of curry, areca-nuts and betel-leaves; oil for burning lamps at the place to which the deity is taken;  $\frac{1}{8}$  kâšu each for two cloths to be used for the deity, one during the sacred bath and the other after the bath.

To the man who officiates as Brahmâ, to the one who repeats *mantras* and to the man who recites hymns before the deity,  $\frac{1}{4}$  kâšu each. To one Rîgvêdi, to one Sâma-vêdi and to one Yajurvêdi,  $\frac{1}{8}$  kâšu each. For buying cloths to be given ? along with boiled rice etc. offered to the deity to those who performed services, to those who danced and to those who sang, during the festival, 4 kâšu.

For performing the *šandî* for the divine mother (*mâtiru-šandî*), 1 padakku of sprouting paddy; and another for buying *tôrai*, the pulse *ulundu* and other necessary things.

At the place. . . . ., 1 kâšu for buying  $\frac{1}{2}$  kalañju of gold for a complete set of ornaments for a virgin; and  $\frac{1}{4}$  kâšu for buying a cloth for her.

$\frac{1}{4}$  kâšu for a cloth to wrap round the kettle-drum; 1 kuṇṇi of paddy for putting below the kettle-drum;  $\frac{1}{4}$  kâšu for a cloth for . . . flag;  $\frac{1}{4}$  kâšu for 1 sheep required for sacrifice; offerings of rice, curry, areca-nuts and betel-leaves—(totals given for 7 days in measures of paddy); and oil for lamps.

1 padakku of paddy and 4 nâli of rice for putting below the Châmuṇḍâ-kalašam in the sacrificial hall and below the 9 *kumbas* (pots) on the sacrificial altar on which the fire is kept;  $1\frac{1}{2}$  kâšu for buying cloths to wrap round the *kumbas*; and oil for one perpetual lamp.

For the 10 Kumba-dêvatâs and for Astra-dêva, offerings of rice, curry, areca-nuts and betel-leaves—(totals given in measures of paddy for 7 days); 2 nâli of rice for the morning oblation; the same for the noon-day oblation, together with 1 sheep for the bloody oblation; 2 nâli of rice again for the evening oblation; and the same with 1 sheep for the Ardha-yâma oblation—(totals given again).

For *graha-šanti* and *arpuda-šanti*, 1 sheep per day; and oil for two hand-lamps at the time of sacrifice.



For the *nava-hôma*, rice for the nine oblations and ghee; for Châmunḍâ-hôma, 1 sheep per day.

For . . . *yamu...si*, offerings of rice and curry, and oil for lamps. At the conclusion, eight she-buffaloes valued at 2 kâṣu each, one sheep for 2 victim and 1 sheep for meritorious sacrifice (*punya-vadai*). For the . . . priest,  $\frac{1}{2}$  kâṣu for two cloths, one to be tied round the waist and the other to be thrown over the shoulders, to be given to him; and 6 kâṣu for 3 kaḷanju of gold to be presented to him. For Śâ . . . ,  $\frac{1}{2}$  kâṣu for two cloths similar to the above, and 2 kâṣu for 1 kaḷanju of gold to be presented to him.

For the sacrificing priest,  $\frac{1}{2}$  kâṣu for two cloths, and 2 kâṣu for 1 kaḷanju of gold to be presented to him.

To the nine priests who performed the *nava-hôma*,  $\frac{1}{2}$  kâṣu each.

On each of the 7 days during which the *śānti* is performed, 1 kalam of intoxicating drink and  $\frac{1}{2}$  sheep for Yôgini-Yôgêśvara-pūjai, also 1 padakku of rice. On each of the above days, 1 tûṇi and 1 padakku of rice for feeding the dumb, the blind, those who sang and those who danced. (Totals given in measures of paddy in all the above.)

.....

## 109 a

Date 1033 A.D.

In the 22nd year of the reign of Kô-pParakêṣaripānmar, *alias* śrī-Rājêndra-Śôḷa-Dêvar who, etc. (see Nos. 106 a and 44), conquered with his great and warlike army Idaiturai-nâḍu etc. (see Nos. 106 a and 44); Mâṣuṇi-dêṣam, whose paddy-fields were green; a large heap of family-treasures along with many other treasures, after having captured, together with his relations, Indirâṣan of the ancient race of the moon, in a battle which raged at Âdinagaravai of unceasing great fame; Oṭṭa-vishaiyam, surrounded by dense 2 bamboo thickets which were difficult to approach; the fine Kôṣalai-nâḍu, where Brâhmanas are collected together; Taṇḍabutti, whose gardens abounded with bees, after having destroyed Danmapâla in a hot battle; Dakkaṇa-Lâḍam, whose fame spread in all directions, after having so attacked Iraṇaṣûra that his stubbornness vanished; [Vaṅgâḷa-dêṣam, of unceasing drizzle, from which Gôvindaśandan, dismounting from his horse, fled;] elephants of great strength, women and treasures, after having been pleased to frighten on a hot battle-field Mahivâḷa of 2 Śaṅgoṭṭal, who wore the warrior's ankle-rings; Uttira-Lâḍam, surrounded by the vast sea which abounded with pearls; the wave-throwing Gaṅgai whose sacred waters were full of fragrant flowers; and who—having sent many ships in the midst of the billowing sea and having [captured] Śaṅgirâma-vijaiyôṭṭuṅapanma, the king of Kidâram, [along with his elephants

.....],—took [the large heap of treasures which he had rightfully amassed], the Vichchâdira-ttôraṇa at the war-gate of the enemy's extensive city, the wicket door set with jewels of great splendour, and the door set with large jewels; the extensive śrī-Vijaiyam; Pannai, watered by the river; the ancient Malaiyûr, whose fortress was on a high hill; Mâyiruḍiṅgam, the moat around which was the deep sea; Ilaṅgâśôbam, of undaunted heroic deeds; Mâppappâlam, having abundant waters as its guard; [Mêvilimbaṅgam, which had fine fortifications as defence]; Valaippandûru, situated in the midst of green jungle; Talaitakkôlam, praised by great men versed in the sciences; Mâdamaliṅgam, of steady heroic deeds; Nilâmuri-dêšam, whose fierce strength was increased by enmity; Mânakkavâram, having gardens the flowers in which were full of honey; and Kidâram, of fierce strength, guarded by men who wore the warrior's ankle-rings;—

According to the command of śrī-Râjendra-Śôla-Dêva, the general Uttama-Śôla-Brahma-mârâyan, *alias* Mârâyan Arumoli, son of Râjendra-Śôla-Brahma-mârâyan, *alias* Nârkkana śrī-Kṛishṇan Râman, of Kêraḷântaka-chaturvêdi-maṅgalam, *alias* Amanakudi, in Veṇṇâḍu belonging to Uyyakkonḍâr-vaḷanâḍu of Śôla-maṇḍalam, caused to be built [of stone] what had formerly been built of brick in the temple of Piḍâriyâr at Kuvalâlam in the Kuvalâla-nâḍu of Gaṅgâśâyaram in [Nigarili] Śôla-maṇḍalam. He also granted a perpetual lamp known by the name of Janavârkalpagam to be burned before the goddess for as long as the moon and the sun endure, and, for its maintenance, made over 7 excellent she-buffaloes which must neither die nor grow old to the Śiva-Brâhmaṇas (two named) of the temple. For this light to give a steady flame, a lamp was given weighing one hundred *palam* by the scales of Âyiravan. On his behalf, the sacred temple was caused to be constructed by the Brâhman Mûttavagaittûdan Tiruppori Ambalattâḍi of Kâṭṭumâna-pâkkam in the Mâgi-nûr-nâḍu of Šeṅgâṭṭu-kkoṭṭam in Jayaṅgonḍa-Śôla-maṇḍalam.

Śintâmaṇi Šaṅkaran, the possessor of the Mûttavagai sacred parasol, of Eyinaṅgu in Velâ-nâḍu which belonged to Kshatri-šikâmaṇi-vaḷanâḍu, gave over to the charge of the Śiva-Brâhmaṇas worshipping in the temple a twilight lamp to be burned at one *šandi* (one of the three times of the day), as long as the moon and the sun exist, before the Piḍâriyâr of Kuvalâlam.

## 109 b

*Date ? about 1200 A. D*

The hero Mâdavan of Anḍa . . . , got this *piḍam* (pedestal) made.



## 110

Date about 1280 A. D.

I, Vettummâra-Bânan, *alias* Uttama-Sôla-Gaṅgan (with usual Gaṅga titles)<sup>1)</sup>, remitted the land-tax, the tax on *avicheṇu* (?), the tax on houses, the tax on ? sugarcane mills and other taxes in the *dēvadānas* of the goddess and gods of Kuvaḷālam, and in the *dēvadānam*, *tiruvīdaiyāttam* and *paḷḷichchandam* granted for gods in the Kuvaḷāla-nāḍu.

(Usual final imprecatory sentence.) This (charity) is under the protection of all Māhēśvaras. May it be prosperous. There is no guide but virtue to those who understand virtue.

## 111

Date 1027 A. D.

On the 240th day of the 16th year of his reign, Kô-Parakēsariṇmar, *alias* śrī-Rājēndra-Śôla-Dēvar, who took the Eastern country, Gaṅgai and Kaḍāram, being graciously seated in the outer hall of the ? stage within the . . . . . palace at Vikkīrama-Śôla-puram in the Kaivāra-nāḍu of Nigarili-Śôla-maṇḍalam, was pleased to order that the village of Piragampaḷli in the Kuvaḷāla-nāḍu of Nigarili-Śôla-maṇḍalam, excluding the ? portion of the ryots, should be entered in the revenue register as a *dēvadāna* and that the revenue in paddy and gold (specified) hitherto paid by the village should, from the 16th year of the reign, be paid for the requirements of the goddess Piḍāriyār of Kuvaḷālam in the same nāḍu. The royal secretary (named) having written that the king had been pleased to order thus, and the chief secretary (named) along with three others (named) having approved of it, Rājēndra-Śôla-Brahmādirāyar, *alias* Nārkkapa-mārāyan Jananādanār of Kēraḷāntaka-chcharuppēdi-maṅgalam in Venṇāḍu of Uyyakkonḍār-vaḷanāḍu, ordered that it should be entered in the revenue register in accordance with intimation received. This order having been communicated by the revenue officers (ten named), the revenue accountants (twelve named) made an entry in the revenue register on the 281st day of the 16th year that the village was a *dēvadāna* from that year.

This is the signature of Aiññūṟṟavan Ârāvamudan<sup>2)</sup>, the puravu-vari-tiṇaikkaḷam mugavēṭṭi. This is the signature of Iḷavenbai-uḍaiyân, the puravu-vari-tiṇaikkaḷam mugavēṭṭi.

<sup>1)</sup> See Nos. 69, 76, and 77.

<sup>2)</sup> Also mentioned in No. 19.

## 112 a

Date 1022 A. D.

On the 270th day of the 11th year of his reign, Kô-pParakêšaripanmar, *alias* śrī-Rājendra-Śōla-Dēvar, who took the Eastern country and Gaṅgai, being graciously seated in the outer western *maṇḍapam* . . . . . called Rājendra-Śōlan inside the temple at Kāñchī-puram, was pleased to order that the ? village of Paśai . . . in the Kuvaḷāla-nāḍu of Nigarili-Śōla-maṇḍalam,— excluding the ? portion of the ryots, including *kārāṇmai*, *miyāṭchi*, excess and deficiency— should be entered in the revenue register as a *dēvadāna* from the 7th year of the reign and that the revenue in paddy and gold (specified) of the village should be paid for the requirements of the goddess Piḍāriyār of Kuvaḷālam in the same nāḍu. The royal secretary, Rājendra-Śōla-nallūr Kīḷavan, having written that the king had been pleased to order thus, and the chief secretary, Rājendra-Śōla-kKandiruvapperaian, along with three others (named) having approved of it, Rājendra-Śōla-Brahmādhirājar<sup>1)</sup> ordered that it should be entered in the revenue register in accordance with intimation received. This order having been communicated by the revenue officers (eleven named), the revenue accountants (seven named) having met together made an entry in the revenue register on the 29th day of the 13th year to the effect that the village was a *dēvadāna* from the 7th year and that its revenue in paddy and gold (specified again) should be paid for the requirements of the goddess Piḍāriyār of Kuvaḷālam.

This is the signature of the puravu-vari-tiṇaikkalam superintendent, Kuḷalūr-uḍaiyān. This is the signature of the mugavēṭṭi, Iḷavenbai-uḍaiyān.

## 112 b

Date ? 1052 A. D.

In the 35th . . . . . Kô-pParakêšaripanmar, *alias* śrī-Vijaiya-Rājendra-Dēva<sup>2)</sup>, who—having taken the head of Vira-Pāndiyan, the Śālai of Śēralan, Ilaṅgai and the Iraṭṭapādi seven and a half lakh (country), and set up a pillar of victory at Kalliyāṇa-puram,—took his seat on the throne of heroes and got himself anointed as Vijaiya-Rājendra — . . . . .  
 . . . . . Kuvaḷā . . . in the Kuvaḷāla-nāḍu of Vijaiya-Rājendra-maṇḍalam . . . . .

<sup>1)</sup> The same that is mentioned in the previous number.

<sup>2)</sup> Mulbagal Nos. 105 c and 106 a, with almost the same historical introduction, are dated in the 33rd year of Rājādhirāja, elder brother of Rājendradēva. This inscription may refer to the reign of the same king; Rājendra may have been a co-regent.



**112 c***Date ? about 1200 A. D.*

The hero Mādavan of Âṇḍakku (?) in Têvûr-nâḍu which belongs to Arumoli-dêva-vaḷa-nâḍu.

**112 d***Date ? about 1025 A. D.*

(This inscription is fragmentary. It contains no date and no name of any king.)

Details of the number and weight of some gold and silver ornaments presented to some god are given. Some grants are made for burning perpetual lamps before the god of some place.

**112 e***Date about 1025 A. D.*

(Contains only a fragment of the historical introduction given in No. 109 a.)

Râjêndra-Chôla's time.

**112 f***Date ? 1023 A. D.*

(This is also fragmentary. All the historical introduction is gone.)

In the 1[2]th year of the reign of Kô-pParakêṣaripanmar, *alias* śrī-Râjêndra-Šôḷa-Dêvar, who . . . . . conquered . . . . . — Vîra-Šôḷa . . . . of Nandi-puram in Tirunagaiyûr-nâḍu belonging to Kshatriṣikâmaṇi-vaḷa-nâḍu, made over . . . . . to the Śiva-Brâhmaṇas worshipping in the temple for burning a lamp before the ? Bhaṭṭar of Kuvaḷâlam in the Kuvaḷâla-nâḍu of Nigarili-Šôḷa-maṇḍalam.

**112 g***Date about 1020 A. D.*

This is similar to No. 112 e. The name of the king, Râjêndra-Šôḷa, can be made out.

**113***Date 1379 A. D.*

(On the date specified),—Be it well. The mahâ-maṇḍalêśvara, subduer of hostile kings, a spear for the head of royal elephants, a smokeless pit for hostile kings, Bhairava in battle, the servant of Vîrabhadra-Râya, terrifier of Prithivîpati-Râya, statue at the door of Harihara's abode, champion over the three kings, Nâgaṇṇa-Voḍeyar's son Dêpaṇṇa-Voḍeyar, the mahântas of all the

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world and others (named), with all the farmers and subjects, and the temple priests in Kôlâla (named), gave to Dêvappa-jîyya, the head of the Dêvi temple, a śâsana as follows:—Having bound on you the badge of Jîyya of the Dêvi temple, on account of that Jîyya badge we grant to you all the lands and dues belonging to Andiganahari village in Kôlâla-nâḍ, free of all imposts, to continue as long as sun and moon.

Whatever lands of the jîyyas of the various temples are attached to that Jîyya badge will also belong to Dêvappa of this temple.

Imprecation.

## 114

*Date 1538 A. D.*

May it be prosperous. (On the date specified), —when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Achyuta-Râya-mahârâya was ruling the kingdom of the world:— . . . . during his *pârupatya* granted to the brave soldiers . . . . in the villages of the . . . . temple in the *punya-kshêtra* of the goddess Kôlâla, worshipped in the four yugas, set up by Paraśurâma in this old time Dahana Kôlâla, giving it another name of Kôlâla Bhârgava <sup>1)</sup>.

## 115

*Date ? about 1030 A. D.*

This is the sacred outer maṇḍapam called śrî-Râjêndra-Śôḷa-dêvan after the name of (the king) śrî-Râjêndra-Śôḷa-Dêvar, caused to be erected by Jakkiyappai, daughter of Tribuvanaiyan of Iṭṭakirai, at the foot of Śûḷkal-malai, otherwise called Kanaka-pavvatam (the golden mountain), in the Kaḍambanâk-kai-nâḍu.

## 116

*Date about 1030 A. D.*

Tribhuvanayya's son Jakeya had it made (a lotus ornament).

## 118

*Date 1785 A. D.*

(Persian)—God is the Protector. All things exist by water. Thus is it written.

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<sup>1)</sup> Some of the inscription being defaced, parts of the translation are uncertain.



## 119

Date 1786 A. D.

(Persian)—The shadow of God, Tîpû Sultân, emperor of the faithful,—may his country and empire last for ever.

By order of the Sultân, who is the king of the world, Saiyid Buḍan, a devoted Amīl, in the year Sâhir and the month Taki, constructed the tank, whose water is like the water of Kansar (the river of heaven).

## 120

Date 1216 A. D.

I, Vîra-Gaṅgan, *alias* Uttama-Śōḷa-Gaṅgan (with usual Gaṅga titles), having set up the god Vîra-Gaṅgiśvaram-udaiya-nāyanâr in the village of Vîra-Gaṅga-nallâr on the hill called Muchukunda-giri near Kuvaḷâlam of the Kuvaḷâla-nâḍu in Gaṅga-maṇḍalam and having also built a stone-temple for the god, made (on the date specified) a grant of 10,000 kuḷi of wet land, as measured by the rod *variśai-kkôl* and of 28 kaṇḍagam of *etta*-land<sup>1)</sup> (all specified) for the worship, offerings, lamps, unguents and other various requirements of the god. May this last as long as the moon and the sun endure.

Date 1219 A. D.

And (on the date specified) I also made a grant of various lands (specified) to provide for the daily and monthly festivals, the festival on the day of Kêṭṭai (Jyêshthâ)-nakshatra, and the great festival on the day of the holy Kêṭṭai-nakshatra in the month of Śittirai, of this god, and to provide for the temple servants. The temple authorities shall take possession of these lands. This grant is to last as long as the moon and the sun endure. This is placed under the protection of all Mâhêśvaras. The giver obtains merit; his successor . . . . . should protect the charity; he who rashly injures it will long suffer in hell; but he who protects it . . . . .

## 121

Date ? 1225 A. D.

I, Vîra-Gaṅgan, *alias* Uttama-Śōḷa-Gaṅgan, granted (on the date specified) in the year Târaṇa corresponding to the 46th year of my reign, 12,000 kuḷi of wet land and 24 kaṇḍagam of dry land (all specified), exempt from taxes, to twelve dancing-girls (two of whom are named), at the rate of 1000 kuḷi of wet land and 2 kaṇḍagam of dry land each, in order that they

<sup>1)</sup> Land irrigated by water-levers (?).

might serve in the temple of Vîra-Gaṅgiṣvaram-uḍaiya-nāyanâr at Vîra-Gaṅga-puram on the hill called Muchukunda-giri. I also granted 1500 kuḷi to Pâḍum-âṇḍân (the songster Âṇḍân ?). This is under the protection of all Mâhêśvaras.

**122<sup>1)</sup>**

*Date about 1280 A. D.*

I (no name given) made a grant of the following dues for the sacred service in the temple, to last as long as the moon and the sun exist:—

5 paṇa for every foal . . . born in the Kuvalâla-nâḍu; 3 paṇa for . . . . . ; 1 *pon* for every foal sold in the same nâḍu; and the taxes on fodder, ? on foot-paths, on horse-tracks and on horses.

I also granted, to provide for offerings of rice, lands (specified) excluding former dêvadânas and including the taxes on land and on avichchu (?).

**123**

*Date about 1280 A. D.*

I, Vettummâra-Bânan, granted, for the perpetual lamp of Šeṅkara, . . . . . of Kuvalâlam.

**124<sup>a</sup>**

*Date ? 1218 A. D.*

I, Vallâla-dêvan, son of Šikka-daṇṇâyakkar, who was the younger brother of Pôlâla-daṇṇâyakkar, who was again the father-in-law of the mahâ-maṇḍališura Uttama-Šôla-Gaṅga (*alias* ?) Šelva-Gaṅga—made (from the date specified) a grant of a garden (specified) to be converted into a flower-garden for the god Vîra-Gaṅgiṣvaram-uḍaiya-nāyanâr. The flowers in the garden were to be utilised for the temple garlands and the other produce for maintaining sacred lamps . . . . .

**124<sup>b</sup>**

*Date 1321 A. D.*

The officers (two named) under Kariya-Irâmaiya-nâyakkar, son of Kâ . . . . . yar, who was one of the ministers of vîra-Vallâla-Dêva, and the inhabitants of Periya-nâḍu in Kuvalâlam, agreed (on the date specified) to defray the expenses in connection with the various festivals of the god Vîra-Gaṅgiṣvaram-

<sup>1)</sup> In this and the following inscription there is an orthographical peculiarity—the writing of *bindu* for the first member of conjunct consonants, e. g. *viṁṭa* for *viṭṭa*.



udaiya-nāyanār. (Names of men who agreed to bear the expenses of the festivals on different days are given with other details.) The expenses of the fourth day festival were agreed to be borne by Iruga-ṣeṭṭiyâr, the headman of the Ubhaya-Nânâdêṣigaḷ. (Usual final imprecatory sentence.) The protection of Mâhêṣvaras (is sought for this charity).

## 125

*Date ? about 1250 A. D.*

I, Marudûr-udaiyân Kamban Villavarâyan, [*? alias*] Pottasam Vêle Aḍakkaiyan, made a grant of land<sup>1)</sup> (specified) for the maintenance of a sacred lamp to be burned at two times of the day before the god Vîra-Gaṅgiṣvaram-udaiya-nāyanâr. This is to last as long as the moon and the sun exist. This is under the protection of Mâhêṣvaras.

## 126

*Date ? 1286 A. D.*

I, Malaiyāṇḍai Ṣiyan's son Dêvāṇḍai Ṣiyan, the strong-armed Vîra-Nârâyana and maṇḍalika of Koygaikkuru-nâḍu, granted (from the date specified), for as long as the moon and the sun endure, 300 kuḷi of land (specified), in order that its income, viz., 21 paṇa, might be utilised for ? carrying in procession the god Vîra-Gaṅgiṣvaram-udaiya-nāyanâr in the month of Vaigâṣi and on the day of Âyiliya (Âṣlêshâ)-nakshatra, the star under which I was born.

## 127

*Date ? about 1220 A. D.*

I, . . . . Gaṅgan Viḷuppar Nârayan, . . . . . Uttama-Sôla-Gaṅga . . . , granted for as long as the moon and the sun exist, lands (specified) for maintaining two twilight lamps to be burned before the god [Vîra-Gaṅgiṣvaram-udaiya-nāyanâr]. (Usual final phrase and imprecatory sentence.)

## 128

*Date 1321 A. D.*

(On the date specified), vîra-Ballâḷa-Dêva's minister Kali-Lakkumai-Daṇṇâyaka's son Kariya. . Râmai-nâyaka's officer Haḷḷa. . .

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<sup>1)</sup> It is called karkalani—stony wet land.

## 129

*Date about 1220 A. D.*

I, Vikkrama-Gaṅga . . . . 's son . . . kka, the servant of Vîra-Gaṅga, *alias* Uttama-Śōla-Gaṅga (with usual Gaṅga titles), am the husband of the wives of those servants who run away. Having said this, if I survive him not dying with him, I shall incur the shame of giving my wife to the servant who [does not] run away.

## 130

*Date 1216 A. D.*

I, Vîra-Gaṅga, *alias* Uttama-Śōla-Gaṅga (with usual Gaṅga titles), having set up the god Jalakaṇṭeśvara-nāyanār in the village of Vîra-Gaṅga-nallûr at the foot of the hill called Muchukunda-giri, near Kuvaḷālam of the Kuvaḷālanāḍu in Gaṅga-maṇḍalam, and having also built a stone temple for the god, made (on the date specified) a grant of 100 kuḷi of land (specified) for offerings of rice, lamps, unguents and other requirements of the god. I also granted the village of Vibhūtipuram adjoining Kuvaḷālam to provide for the worship of the god. (Then follow the boundaries of the village.) The Śiva-Brāhmaṇa of the Kauśika-gôtra shall enjoy this (village).

(Usual final imprecatory sentence.) (Signed) śrî-Jalakaṇṭeśvaran. (This charity) is under the protection of Umâ-Mahêśvara.

## 131

*Date 1198 A. D.*

Be it well. Vikkrama-Gaṅga,—who was the lord of l . . . śaiyâr of immense fame on this earth. . . . girt by the wavy sea; who was the friend of . . . . .; who was the first chief merchant (âdi-vaṇikêśan) that settled people in the great city of Kuvaḷālam of spotless fame; who owned the city of Aḷagai also; who was born from the womb of his Arundatî-like mother, the lady Uyyāṇḍai; who had been born along with? Śîrâśai-ttêvan to the Trailôkya-paṭṭana-svâmi Aiyān; who had his breast decorated with bright jewels; who was the lord of the fertile Tonḍai-vaḷa-nāḍu, surrounded on one side by waters abounding in red lotuses; who was greater than the great; and who possessed troops of victorious elephants;—having (on the date specified) caused to be set up at ? Indaḷûr the god of the sharp-edged spear, who pierced the mountain (Subrahmanya), granted one vêli (specified) of the best lands below the Kuvaḷālam tank whose waters were full of blooming flowers, made many rich endowments, caused provision to be made for taking out Śîbali (the secondary



image) in procession at the three times of the day, and thus established his fame for as long as the moon and the sun exist.

This charity is under the protection of the Mâhêśvaras and of the Five-hundred.

# 132

Date 1179 A. D.

(The meaning of portions of this inscription is not quite clear.)

Be it well. In the name of Šelvan—who was the companion of the goddess of Fortune, the husband of the goddess of Victory, and the guardian [of the goddess] of the great Earth;.....; who had the elephant [of his banner] sketched on the Mêru of the north; who was the most celebrated in the lunar race of the west; who crossed the fertile waters of the Kâvêri of the south; the singer of whose praises became a king of the gods; in obeisance to whom the man that raised his joined hands to his head.....; who wore golden necklaces.....and was full of grace; who on one occasion captured by force the ? army (*parikalam*) of Veṅgâli to the panic of the gods of the eight directions and of Iyama (the god of death); who, having pierced the long mountain range and gone to the nether region of the Nâgas, ..... attacked.....; who was well versed in the three forms of Tamil<sup>1)</sup>; and who was the lord of Muchukunda-giri and of the excellent city of.....puna-varttanapura extolled by bards—his daughter, Mâdêvi of renowned chastity, younger sister of the implacable Vikkiramâdittan,—the younger brother of the leader of ? Šâraman's heroic army.....and ? of Vîra-Gaṅgan who was the ? messenger of the Paṇjavar (Pâṇḍyas ?), the son of others' wives and the bearer of the cruel bow,— the celebrated elder sister of Kûttan, and the paternal aunt of the youthful Gaṅgapperumâl—who.....king.....who was the lord of Kachchi....and who vanquished Tennan (Pâṇḍya) on the battle-field.....,— having come to the firm conclusion that wealth, rank and all things of this wide world are fleeting, practised severe austerities, and with a desire to do some act of charity, built a beautiful stone-temple with the tôraṇa-gate and the surrounding walls. Having provided the temple with a flower-garden, kitchen, pond, suitable environs, musical instruments (two named) and ornaments (some named), and having made provision for the expenses of worship, she set up (on the date specified) the god Šaṅkara together with his consort Umai near the hill on which fragrant Vilva (*kûviḷai*) trees grew and the foot of which was washed by the river whose waters brought sandal, *agil*, pearls, jewels and gold.

<sup>1)</sup> Prose, poetry and drama.

**133 a and 133 b***Date ? 1311 A. D.*

(The inscriptions are fragmentary. The meaning is not quite clear.)

(On the date specified) grants of land (specified) were made for the god Śelva-Gaṅgīśvaram-udaiyār.

**134***Date 1367 A. D.*

Be it well. (On the date specified), at the time when the mahâ-maṇḍalêśvara, subduer of hostile kings, champion over kings who break their word, vîra-Bukkaṇṇa-Odeyar's son vîra-Rājendra-Vodeyar was ruling the kingdom of the world:—a grant of land.

**137***Date 1284 A. D.*

I, Vîra-Gaṅgan, *alias* Uttama-Śōḷa-Gaṅgan (with usual Gaṅga titles), having received full payment in gold, gave full possession of certain lands (specified) to.....vi.

I, Tâḷaikkâḍujeyaniravi, granted (from the date specified) the above lands as a gift to 19 Brâhmans and the god of the place. These 19 families of Brâhmans shall enjoy the lands, residing at....vi-maṅgalam.

This is the signature of Vîra-Gaṅgan, *alias* Uttama-Śōḷa-Gaṅgan. This is the signature of Gaṅgapperumâl. This is the signature of Toṇḍaimân. This is the signature of ... râyan. I, .... lâṇḍân, shall carry out this.

**138***Date about 1284 A. D.*

(The first part of the inscription is gone.)

I, Vîra-Gaṅgan, granted, together with certain taxes (named) .....  
 ....this Iravimaṅgalam. .... He who covets....shall incur the sin of having slaughtered a tawny cow near the Ganges. He shall incur the sin of having unjustly slandered his own mother. This charity is to continue as long as the moon and the sun endure. } This is the signature of the merchants of the 18 nâḍu. He who confiscates land, whether given by himself or by another, is born a worm in ordure for 60 thousand years. The man who takes away a cowrie (*hiranyam*), a cow [or even an inch of land] goes to hell.....



## 139

*Date 1287 A. D.*

In the 32nd year of the reign of the universal emperor śrī-Poyśaḷa-vīra-Rāmanā-Dēvar—I, Nāga-dēvar, *alias* . . . Nārāyaṇan, . . . . . Śōlakattu . . . . . Kuvaḷāla-nāḍu, *alias* Gaṅga-pāḍi, granted (on the date specified), for the prosperity of śrī-vīra-Rāmanā-Dēvar, the wet and dry lands belonging to . . . . . with the four boundaries, including the wells underground, the trees over-ground, the houses, sacred places and gardens, together with certain taxes (named) to Âṇḍān-bhaṭṭan and to . . . echamutti-bhaṭṭan, son of Kidāmbi . . . ppillai, as a sarvamānya exempt from taxes. This is to last as long as the moon and the sun exist. For every bullock-load of [areca-nuts] 10 areca-nuts . . . . . (Usual final imprecatory sentence).

## 140

*Date 1287 A. D.*

(This inscription is gone in parts.)

This is the edict of Śittarumēśa, the son of the goddess of the earth. . . . . who is the son of the goddess of the earth; who knows the essence of the three forms of Tamil which form an excellent treasure; . . . . . who has caused his sceptre to sway over every region without leaving even the smallest space, so that the Kali age languished, his fame increased and his enemies grew feeble; whose ornament is liberality . . . . . For victory to the arm and sword of śrī-vīra-Rāmanā-Dēvar, we, ? the inhabitants of Periya-nāḍu in the Kuvaḷāla-nāḍu of Gaṅga-vaḷa-nāḍu, ? including Âṇḍān-bhaṭṭan and Kidāmbi Echhamutti-bhaṭṭan, granted some land (specified) . . . . .

In the [3]2nd year of the reign of vīra-Rāmanā-Dēvar— . . . . . Śōlakatte . . . . .

## 143

*Date ? about 1284 A. D.*

While (with usual Gaṅga titles) Uttama-Śōḷa-Gaṅgan Gaṅga-pperumāḷ was ruling the earth—I, Ena . . . maṇḍalikkan, son of . . . . . pāri-dēvan, of Kūṭṭēri in Kuvaḷāla-nāḍu, otherwise called Nigarili-Śōḷa-maṇḍalam, made a grant, at the time of the summer solstice, with presentation of gold coins and pouring of water, to last for as long as the moon and the sun exist, of certain lands (specified), to provide for offerings for the god Akkappiśvaram-uḍaiya-Mahādēvar of Kūṭṭēri, to the Śiva-Brāhmaṇa (named) worshipping in the temple. I also made a grant of some other lands (specified) for the mainten-

7\*



ance of the Śiva-Brâhmaṇa-pûjâri. This charity is under the protecton of all Mâhêśvaras. There is no guide but virtue to those who understand virtue. God alone is the protector.

## 145

*Date 1611 A. D.*

Be it well. (On the date specified), Sugaṭûr Ayapa...

## 147

*Date 1558 A. D.*

May it be prosperous. Be it well. (On the date specified), the champion over the three kings, subduer of hostile kings, Sadâśiva-Râya's agent the mahâ-maṇḍalêśvara Râma-Râjaya's agent Diluvar Khân's agent Sitappa..., granted to Vîrayya, Kôḍi-Râmasamudra in the Kôlâla-śime, as a baṭa-agrahâra, to continue as long as sun and moon.

If kings of the Turuka race fail in this, they have eaten hog's flesh. If kings of Karnâṭaka fail in it, they will incur the guilt of murdering father and mother in Kâsî. Whatever king fails in it incurs the sin of slaughtering cows.

## 149 a

*Date 1089 A. D.*

In the 20th year of the reign of Kôv-Irâjakêśaripanmar, *alias* the emperor śrî-Kulôttuṅga-Śôḷa-Dêva, who—while the goddess of fame became conspicuous, while the goddess of victory desired him, while the goddess of the earth became bright, and while the goddess of fortune wedded him—rightfully wore the excellent crown of jewels; caused the wheel of his authority to roll over all regions, so that the Villavar (Chêras) lost their position, the Mînavar (Pândyas) became disconcerted, and Vikkalan and Śiṅgaṇan plunged into the western ocean; and was graciously seated on the throne of heroes along with his queen Puvana-muḷud-uḍaiyâl— To provide for oblation, burnt offerings and expenses of worship in the temple of Tiruvîrâmiśvaram-uḍaiya Mahâdêvar at Kaḷaniyûr in the Kuvaḷâla-nâḍu of Nigarili-Śôḷa-maṇḍalam,—I, Jayaṅgaṇḍa-Śôḷa-Brahma-mârâyan, .....of Karaikkaṇḍa-Râmadêvakami, a Brâhman of the Kauśika-gôtra and the Bahudânya (Bôdhâyana ?) sûtra of the same village—made a grant of 1000 kuḷi of wet land, as measured by the rod of 18 spans, situated in the same village within the four boundary stones caused to be set up by me with the figures of bulls carved on them; and, with pouring of water, gave it, with exemption from taxes, and the right to exact unpaid labour, such as beating the husk from paddy and other kinds of service,



to the Šiva-Brâhmaṇa (named with his *gôtra* and *sûtra*) worshipping in the temple, to be enjoyed by him and his descendants.

## 149b

*Date 1041 A. D.*

In the 30th year of the reign of Kô-pParakêśaripanmar, *alias* śrî-Râjêndra-Šôla-Dêvar, who took the East country, Gaṅgai and Kadâram— . . . the dry land with the four boundaries granted for the god Mahâdêvar, *alias* Tiruvirâmišvaram-uḍaiyâr of Kaḷaniyûr. . . . .

## 150

*Date 1393 A. D.*

(On the date specified), at the time when the mahâ-maṇḍalêśvara vîra. . . . Râya was ruling the kingdom of the world:—the prabhu of Kaḷaniyûr in Kôlâla-nâḍ, Sintaka-Chauṇḍi-jîya's son Chokkappa made a grant of land (specified) to the carpenter Gaṇḍôji Nâchôja's son Šivadiyôja for erecting an upper storey for him. Imprecation.

## 151

*Date 1520 A. D.*

(On the date specified), the Brahmans of Vôlu-Narasimhapura and the priests gave to Dyâpa-Kedurappa land (specified) and a house.

## 152

*Date ? 1528 A. D.*

(In the year specified), the mahâ-maṇḍalêśvara Râmaya-Dêva, with certain gaṇḍas (named) made a grant of land (specified) to the guru of the Right-hand (sect), the Eḍiyûr *daṇḍi*, Viranṇ-oḍeyar.

## 153

*Date 1580 A. D.*

May it be prosperous. Be it well. (On the date specified), when the râjâdhirâja râja-paramêśvara vîra-pratâpa vîra-Šrî-Raṅga-Dêva-mahârâya was ruling the kingdom of the world:—the mahâ-maṇḍalêśvara Râma-Râjaya-Timma-Râjaya's grandson, Kôsala-Râjaya's son, Chinna-Timma-Râjaya granted for the offerings to the Timmalanâtha of Kâmadêvanahallî land (specified), free of all imposts.

## 154

*Date 1565 A. D.*

May it be prosperous. Be it well. (On the date specified), Sugatûr Tammaya-Gauḍa gave to Karaga-mayilappa-gauṇḍa a *nagâru-goḍugu* field of 10 koḷagas. Imprecation.

## 156

*Date ? about 1565 A. D.*

May it be prosperous. Raghunâtha-Rājaya confirmed our Kannada Bhârati agrahâra Kallandûr for as long as sun and moon exist. . . . Tammappa-Gauḍa's work of merit.

## 157

*Date 1614 A. D.*

Be it well. (On the date specified), when the rājâdhirāja rāja-paramêśvara, master of the eastern western southern and northern the four oceans, vîra-pratâpa vîra-Veṅkatapati-mahârâya, seated on the jewel throne, was ruling the kingdom of the world:—Sugatûr Tammappa-Gauḍa (made some grant).

## 158

*Date about 950 A. D.*

Be it well. When Iṣiva-Nolamba was ruling the kingdom of the world:—  
.....

## 159

*Date about 1180 A. D.*

In the.....of Hôjana-vîra-Vallâḷa-Dêvar,.....of the Kuvalâḷa-nâḍu..  
.....

## 162

*Date ? 1366 A. D.*

Be it well. (On the date specified), the mahâ-maṇḍalêśvara, subduer of hostile kings, champion over kings who break their word, master of the eastern western and the four oceans, vîra-Bukkanna-Voḍeyar's son vîra-Kumâra-Kampanna-Voḍeyar granted to all the Brahmans of Devalâpura, which is Kiḷûrugali in Kôḷâḷa-nâḍ, the agrahâra made by Avasarada Ânkaḷappa, all the lands and rights (specified) formerly pertaining to the agrahâra, and confirmed the



shares formed by Avasarada Añkappa for Brahmans of various gôtras, with extra shares for the purâṇa Brahman, the servants,.....

## 163

*Date 1642 A. D.*

(Telugu) — Be it well. (On the date specified), when the rājādhirāja rāja-paramēśvara vīra-pratāpa Śrī-Raṅga-Dēva-mahārāya-ayya was ruling the empire of the world:—Ōbi-Rāja Ramaṇa-Rājayya-Dēva-mahārāya-ayya, at the time of the eclipse of the sun, made to Bhāskara-Sidhēśvara-bhaṭṭa, a grant at the side of the lower Tirupati, of the Hogari-Chitanipalle village in the Kôḷāla-śīme—which Śrī-Raṅga-Rāya-Dēva-mahārāya-ayya had favoured to him as an *amara-umbali*,—to be enjoyed to his posterity.

## 164, 165.

*Date 1630 A. D.*

Be it well. (On the date specified), when the rājādhirāja rāja-paramēśvara vīra-pratāpa vīra-Rāma-Dēva-Rāya was ruling the empire of the world:—Sugaṭūr Chikka-Rāya Tammaya-Gavuḍa granted to the Daḷavāyi Soṇṇaya-gauḍa a *netara-godige* śāsana as follows;—You having taken great trouble and carried out for our government the list of orders written out for our affairs, we grant to you .... in the Sugaṭūr village.

## 167

*Date ? 1736 A. D.*

(In the year specified), Hajarat Pākhar-Khān Sāheb granted a rent-free field of 10 koḷaga to Gôpaṇṇa, Nāraṇappa and others (named), and a half share in .... to Timmapa.

## 169

*Date 1155 A. D.*

While the possessor of victorious titles, the mahā-maṇḍalēśvara, Tribhuvana-malla, capturer of Talaikkāḍu Koṅgu Naṅgali Uchchaṅgi Vanavāsi and the fortress of Pānaṅgal, Jagadēkamalla-Poyśāla-śrī-Nārasimha-Dēvar was pleased to rule the earth—(on the date specified) ..... the big tank at ..... lam ..... *alias* Pālāru .....

## 170

*Date ? about 1180 A. D.*

Be it well. Refuge of all the world, of world-wide renown, having acquired five hundred vīra-śāsanas, adorned with many good qualities, justice, modesty,

intelligence and knowledge, protectors of the Bîra-Banaja-dharmma, distinguished by the flag of the white mountain, their chests embraced by energy, born in the line of Vâsudêva, Khaṇḍali and Mûlabhadra, having 32..... cities, 64 yôga-pîṭhas, and 64 ghaṭika-sthânas in the middle of various countries,—the 16 of the 8 nâḍs, the 40 Sâle-gavaregas, gâtrigas, gaudigas, gâvunḍa-svâmis, settis, settiguttas, and sênabhôvas, each one a hero, abounding in gold, all bearers of stout staves, âchâras,....the elephants (at the points of the compass) their hedge, Beṅgeḷe their shelter, the Bhêri their drum (*maddale*), the earth their threshing floor, the ocean their moat, Java their necklace, the power of the sun himself their great good omen, the moon himself their lunar omen, the stars and constellations their head ornaments, the 33 crores of gods their spectators, the sky their armour,....emperors over the Chêra Chôḷa and Pâṇḍya feudatory kings and great feudal chieftains, their sacks filled with good name, piety and all virtuous qualities<sup>1)</sup>,..... the children of Bhagavatî..... the children of Paramêśvari of the town of Ayyâvaḷe,—Ayyavayyi and others...

## 171

*Date ? about 1270 A. D.*

(This inscription is much gone in parts.)

I, Irâja-Nârâyaṇa-Brahmâdhirâjan Šelva-Gaṅgan,.....to Šêtu-Irâmišvram-udaiyâr, gave for offerings of rice for the god Tiruvirâmîchchurar the wet and dry lands.....great earth.....of the Šôḷas who would not change even if the moon and the sun changed their course..... (Usual final imprecatory sentence.)

## 173

*Date 1321 A. D.*

While the refuge of the whole world, favourite of earth and fortune, mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, sun in the sky of the Yâdava family, crest-jewel of the all-knowing, king of the hill-kings, champion over the hill-chiefs, terrible to warriors, fierce in war, sole warrior, unassisted hero, Šanivâra-siddhi, Giridurga-malla, a Râma in firmness of character, a lion to the elephants his enemies, uprooter of the Makara kingdom, raiser up of the Pâṇḍya-kula, establisher of the Chôḷa kingdom, Poyšala śrî-vîra-Vallâla-Dêvar was ruling in peace from his residence at Pudu-Paḍaivîḍu—I, Pammarasaṅgar, son of the mahâ-maṇḍalêśvara Murâri-dêvar, the chief of Idavaṅgam, champion over the three, Anuman in artifice, emperor in fight with the dagger, gave

<sup>1)</sup> All assumed titles of the Banajas, of which it is difficult always to make sense.



(from the date specified) certain lands (specified) for the god Vayiri-dêvar of Ilavappaḷi as *kuḍaṅgai*. This is to last as long as the moon and the sun endure. (Usual final imprecatory sentence.)

## 174

*Date 1566 A. D.*

(On the date specified) the Gottihalḷi gaṇḍa Mâcharasa's son Paṅgarasa had this stone cut.

## 175

*Date ? 1173 A. D.*

(On the date specified, partly defaced), Rachavayya-gavunḍa's son Sigu-ṭṭayya . . . recovered the cows, and went to *svargga*.

## 176

*Date 1660 A. D.*

(In the year specified), Šambâji-Râja granted land (specified) to Antrâji-paṇḍita of Akaladarasa in Sugatûr hôbaḷi.

## 177

*Date 1163 A. D.*

(Tamil)—While the possessor of all titles, the mahâ-maṇḍalêšvara, capturer of Talaikkâḍu Koṅgu Naṅgili Koyârrûr Uchchaṅgi Vanavaši and Velvalam, the strong-armed Vira-Gaṅga Pôšala Nârasimha-Dêvar was pleased to rule the earth—

When the cattle of the village of Mâdamaṅgalam of Puda-nâḍu in Nigarili-Šôḷa-maṇḍalam were being harried, Orrikkâmunḍan, son of Širuttonḍan, a landholder of O . t . ttûr, fell (on the date specified), having rescued them—I, . . . . . of Kachchuvarašar, a landholder of Mâdamaṅgalam, set up this stone to commemorate the event. [ Kachchuvanâga-gâmunḍa granted to Nâgappaṛaiya . . 30 kuḷagam of wet-land as a kuḍaṅgai. . . . I, Nâga-gâmunḍa, son of Kachchava-gâmunḍa, gave to my brother-in-law . . . . .

## 178

*Date ? 1422 A. D.*

May it be prosperous. Be it well. At the time when the mahârâjâdhi-râja râja-paramêšvara, subduer of hostile kings, champion over kings who

break their word, master of the eastern and western oceans, vîra-Dêva-Râya's son Bukka-Râya was ruling the kingdom of the world:—(on the date specified), when Vijaya-Bukka-Râya's great minister Bayicheya-dañṇâyaka-oḍeyar was ruling the kingdom of the world;—to Turavida-Râvu, the mahâ-sâmantâdhipati . . . . . granted the Uttamasamudra village belonging to Aṛhaḷḷi, with all the usual rights.

**179**

*Date ? 1693 A. D.*

(In the year specified), in Velagalaburre village the Mâremma temple was caused to be built by the śānabhāga Subbaṇṇa, and Baire-gauḍa's son Honne-gauḍa. The sculptor was Basavaṇa's son Mallâchâri.

**182**

*Date ? about 1000 A. D.*

Be it well. Madalûr Kuppâ of the Gogga family, fought among the cows, died and went to *sagga*. For him was given land (specified) free of taxes.

**183**

*Date ? about 1000 A. D.*

Be it well. The Vaḷigaḷ archer.<sup>1)</sup>

**184**

*Date? 1578 A. D.*

May it be prosperous. Be it well. (On the date specified), Sugatûr Tammeya-Gauḍa . . . . .

**185**

*Date 1752 A. D.*

Be it well. (On the date specified), Mâstenhaḷḷi Ayama-Gauḍa, the dēśa-kulakarāṇi gumâsta Venkaṭêśaya, the Dalasanûr hōbaḷi kulakarāṇi Aṇṇappa and others (named) granted rent-free land (specified) to Karaga Tammaṇṇa and Ajaṇṇa. (*signed*)—Kempaṇṇa.

The people of Kaḍivâṇa then bought the land for 300 varaha, of which three-fourths was for Tammaṇṇa's share and one-fourth for Ajaṇṇa's. If they come for the money, it will be given in these shares. Unless Kempaṇṇa gives it, there is no claim.

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<sup>1)</sup> *Śrī Valigaṭāmbura*—this designation inscribed on the effigy is no doubt the origin of the name of the village—Vêlgaḷburre.



## 186

*Date 1128 A. D.*

(Tamil)—In the 10th year of the reign of the emperor Vikkīrama-Śōla-Dēvar—I, Vāṇa-Vichchādara-pPudanāḍ-ālvān, *alias* Māran, son of Aḷagiya-Śōla-pPudanāṭṭuvēlan, *alias* Eruttilan . . űgan, having in accordance with the order of Rājēndra-Śōla-pPudanāṭṭu-maṇḍalikan, the gāmuṇḍa of Puda-nāḍu in Nigarili-Śōla-maṇḍalam, reclaimed 300 kuḷi of land below the big tank of Tiladanūr after clearing the jungle and removing the shrubs, granted the same as a *dēvadāna* for the god Aṅkakkāriśvaram-uḍaiya Mahādēvar of this village.

He who injures this charity shall incur the heinous sin of one who has killed a tawny cow between the Ganges and the Kumari (Cape Comorin).

We two, . . . . maya-gāmuṇḍa and Vāṇa-Vichchādara-pPudanāḍ-ālvān, gave, with pouring of water, the land, exempt from taxes, to the Śiva-Brāhmaṇa Ādittadēva-bhaṭṭa, son of Pichchadēva-bhaṭṭa, of the Bhāradvāji-gōtra.

## 187

*Date about 1025 A. D.*

(Contains only a fragment of the historical introduction given in No. 109 a.)

Rājēndra-Chōla's time.

## 188

*Date? 1789 A. D.*

(In the year specified), the Dalasanūr hōbaḷi nāḍ-gauḍa Ayima-gauḍa, kulakarani Annappa, and others granted to the Nabāb Shāyir Jān's khijamatahār Nūr Mahamad, land (specified) in Gāṇḍlahallī Muchalakunṭe, for the support of the *masīdi* (or mosque). Imprecations.

## 189

*Date? about 1207 A. D.*

(Tamil)—While Puḷḷa-dēvar was pleased to rule in Puda-nāḍu of Nigarili-Śōla-maṇḍalam—I, . . . ttirapālan, *alias* Śōmāṇḍān, granted 4 kaṇḍaga of wet land below the big tank of Poṇḍurāṇḍu for the god Koḷḷiśuram-uḍaiyār of the same village. (Usual final imprecatory sentence.)

## 190

*Date? about 1210 A. D.*

(Tamil)—. . . . . Kākkunāyaka-bhaṭṭa, a Śiva-Brāhmaṇa of the Ātrēya-gōtra and the holder of the tax-free land of the temple of Tirukkoḷḷiśuram-uḍaiyār at Poṇa . . . in Puda-nāḍu of Nigarili-Śōla-maṇḍalam, . . . . .

8\*

## 193

Date 1654 A. D.

(In the year specified), the rājādhirāja rājamānya rājaśrī Šambhōji-Rāja-mahārājarayya's agent for the border district of the Kōlāla-šime, Kaṇayāja-pant, and others, on the Kōmaṭis of Kōlāla abandoning it, gave to Chandaya-Tambārahaḷḷi Dēpa-gauḍa, land under the Muduvāḍi Mallasamudra tank, with a śāsana, for constructing it.....and Bālāji-panḍitarayya having given permission, they granted land (specified) in Mallasamudra and Muduvāḍi,—both together, 49 kaṇḍugas of rice-land.

## 194

Date 1569 A. D.

May it be prosperous. (On the date specified), for all the learned of the Muduvāḍi agrahāra, which is Dēvarāyapura, in the Muḷuvāyi kingdom,—the mahā-nāyaka....and others (named) granted this dharma-śāsana. You having given to us the....which the guardian Raghunātha-śrīpati.....

## 196

Date 1541 A. D.

May it be prosperous. Be it well. (On the date specified), when the mahārājādhirāja rāja-paramēśvara vīra-pratāpa vīra-Achyuta-Dēva-mahārāya was ruling the kingdom of the world:—Kōlāla-mārāya gave into the hand of Rāmābhaṭṭa-ayya, for the temple service of the Kōlāla goddess, the Dēvaṇḍa-haḷḷi village. Imprecation.

## 197

Date ? 1515 A. D.

(In the year specified) Tammaṇa-Gauḍa-ayya made this *pura* and granted the village to Liṅgaṇṇa.

## 198

Date about 950 A. D.

Be it well. When, entitled to the band of five chief instruments, of the Pallavānvaya, favourite of earth and fortune, glory of the Pallava-kula, of one word, śrīman Noḷambādhirāja Iṇiva-Noḷamba Noliṇṇayya was ruling the kingdom of the world:—And śrīmat Vikramāditya-Tiruvayya was ruling the Gaṅga Six Thousand:—the *bittu-kattū* of the Baṅgavāḍi tank was remitted. Imprecation.



## 200

*Date ? about 890 A. D.*

Be it well. When, born in the Mahâvali-kula, having made Paramêśvara, the chief lord of gods and demons, revered in all three worlds, the doorkeeper—śrī-Mahâvali-Bânarasa was ruling the kingdom of the world:—Bânarasa and Mahâja being at war,—on being sent to raid Nekkundi-nâḍ, Bânarasa's army being in Pulikurikki,—when the two armies met and were rushing into one another, Nâga-Guttarasa turned the horse he was riding, charged, drew his sword, went and slew many and died. Whereupon, washing his sword, they granted Bellamparavi for him, free of all imposts. Imprecation.

## 201

*Date ? 1346 A. D.*

Be it well. (On the date specified), when the mahâ-maṇḍalêśvara rājādhirâja rāja-paramêśvara vira-Bukka-Râya was ruling the kingdom of the world,—by order of his son, pratâpa-Harihara-Râya, the minister Mallarasa granted this śâsana;—to Irigi-seṭṭi, prabhu of Kôḷâla-nâḍ in the Nikarilichôḷa-maṇḍala, we formerly granted as a *koḍage* the Nukkanahaḷli village, belonging to... ..;—and (now) we grant the high lands belonging to that village, together with the wells, with all the usual rights. Usual final verses.

## 202

*Date 1351 A. D.*

(On the date specified) the customs-officer of the mahâ-maṇḍalêśvara, subduer of hostile kings, champion over kings who break their word, śrī-vira-Kumâra-Kampanṇa-uḍaiyar, ..... Iḍaipalli as a sarva-mânya .....

## 203

*Date 1361 A. D.*

(Tamil)—When the mahâ-maṇḍalêśvara, subduer of hostile kings, champion over kings who break their word, lord of the four oceans—the eastern, the southern, the western and the northern, śrī-vira-Bhukanṇa-uḍaiyar's son Kampanṇa-uḍaiyar was ruling in the city of Muḷavâyil—According to the order<sup>1)</sup> of Šômappa-uḍaiyavar, the great minister of his (the king's) palace, ....

<sup>1)</sup> The Kannada form *niravadinda* is used.

Vittappa, his elder brother Kopparaśar, the inhabitants of Periya-nādu in Puda-nādu of Nigarili-Śōḷa-maṇḍalam, and others (four named)—made (on the date specified) a grant of the wet and dry lands with the four boundaries belonging to Tannichchai-paḷḷi-puram after fixing the four boundary-stones, and gave this śilā-śāsana to Vīrappa, son of Aṟuvattu-mūvar Vīrabhadra-dēva of the same village. This is to continue as a sarvamānya for as long as the moon and the sun endure. (Usual final imprecatory sentence.) Kopparaśa's charity. Great prosperity.

## 204

*Date 1619 A. D.*

May it be prosperous. May it be unobstructed.

Be it well. (On the date specified), when the rājādhirāja rāja-paramēśvara vīra-pratāpa vīra-Rāma-mahādēva-Rāya, seated on the jewel throne of Penugonḍe, was ruling the kingdom of the world:—Chikka-Rāya Tammaya-Gauḍa, son of Immaḍi Tammaya-Gauḍa, and grandson of Sugaṭūr Tammaya-Gauḍa, of the fourth gōtra, granted to Bālakṛishṇa, son of Narasarāja, approved by poets, and grandson of Rāmaja, of the Bhāradvāja-gōtra and Chaṇḍiśvara-vaṁśa, the dharma-śāsana of a bhaṭagrahāra as follows:—the ... rāhaḷḷi village of the Kōḷāla-śīme in the Yēḷunād-śīme belonging to the chāvaḍi of the town which Rāmarasa-mahārāya had favoured to him for the office of *amara-nāyaka* ...

## 205

*Date 1373 A. D.*

(In the year specified), the mahā-maṇḍalēśvara vīra-Kampanṇa-Voḍeyar made to Duvāle... a grant of the Vāraṇāsi village in Hode-nād, belonging to ....., free of all imposts .... Local rent-free grants (to continue according to former custom).....

## 207

*Date 1661 A. D.*

Be it well. (On the date specified), rājamānya rājaśri Vilāji-paṇḍita Vīraya granted to...veḍige Gaṇapati... a *kaṭṭu-kodige* with the following agreement:—You having caused the tank of Baṅgavādi belonging to our Dalasanūr-sthāḷa to be built, and a *batya-kodage* being granted to you,—every year you will grant from the produce (various amounts to the dēśāyi, as specified, from the Kārtika and Vaiśākha crops). Imprecation.



## 218

Date ? 1140 A. D.

(In the year specified), the mahâ-maṇḍalêśvara Timmaya-Dêva-Chôla-mahârâja granted rent-free land for the god Tirumala.

## 219

Date 1663 A. D.

Be it well. (On the date specified), the rājâdhirâja rājaśrî Šambhâji-Râja-sâheb gave to Alambigiri Tippi-setṭi and Vâraṇâsi Chenne-gauḍa a *koḍige-śâsana* as follows:—You having caused the old tank of Hôlûr belonging to Kôlâla to be restored, we grant to you the land (specified), altogether 6 khaṇḍugas of rice-land formerly belonging to the *achukattu* (or irrigated area) of the tank, free of all imposts. Imprecation.

Whatever extent of fresh irrigated area there may now be, that also we grant to you, free of all imposts. But on obtaining a crop from it, certain quantities (specified) to be given for the shares of the palace and the agrahâra; both together, 1 kha according to dry field measurement. Imprecation.

## 220

Date 1628 A. D.

(Telugu)—Be it well. (On the date specified), the mahâ-nâyakâchârya Kovara-Avubala-Nâyaka's son Nâgar-Nâyaka,—with the permission of Sugatûr Chikka-Râya-Tammaya, and the consent of the Brahmans of Hôlûr agrahâra,—granted to four Reddis (named) a *kattu-kodagi* dharma-śâsana as follows:—from the *kha* of land formerly given to me at the sluice of the big tank of Hôlûr agrahâra, is granted to you by measurement. . . . This may you enjoy to your posterity, as long as sun and moon exist. Imprecation.

## 221

Date ? 1200 A. D.

(Tamil)—In the time of Mudaliyâr Jayaṅgoṇḍa-Šôla Ilavañjiyâr—Kachchi-Mukkapa Kâḍuvetṭi Pallavâdittan Kâmarasâ's son Kuttarasâr built (in the year named) . . . uḍaiya-šamuttiram and Šâma-šamuttiram, and made a grant of some land for the god of the village.

## 222

Date 1356 A. D.

The mahâ-maṇḍalêśvara, subduer of hostile kings, champion over kings who break their word, lord of the northern, southern, eastern and western oceans . . . . .<sup>1)</sup> May Śiva who wears matted hair and the Gaṅgâ on his head cause happiness to the world.

With his kingdom growing by the benedictions of the good, endowed with all good qualities, was king Bukka, son of Saṅgama-nripêndra.

His son, a sun in unbounded valour, a moon incarnate in serenity, a unique treasure of music, a tree of paradise to the learned, intent on establishing *dharma*, lord of the goddess of sovereignty, with a name renowned among kings, was vira-Kumâra-Kampana.

His minister, magnanimous, endowed with numerous good qualities, of upright conduct, versed in all . . . , exalted by his perfect prosperity, skilled in politics, lord of . . . ūvâdhîpura, was the illustrious Sômapa, who, in order to acquire religious merit, built the temple of śrî-Sômanâtha.

At some time after this, in observance of the Monday-vow (Sôma-vâra-vrata), the king paid a visit to the most blessed god Sômanâtha. Seeing the god comfortably lodged in the temple built by his minister, the generous king made a grant (on the date specified) of a large village for the god. . . . .

## 224

Date 1670 A. D.

(In the year specified), by order of the dowager (*mâtuśrî*) Jayita-Bâyi-amma,—the Sugaṭûr-hôbaḷi havâldâr, Viṭhala-panḍitaraya, and the Brahmans of the agrahâra, granted a field as *netara-kodîgi* for Anṇênahallî Śaṅkharaya, to be enjoyed free of all imposts.

## 225

Date 1641 A. D.

(Telugu)—May it be prosperous. Be it well. (On the date specified), Śrî-Raṅga-Râju, son of Gôpâla-Râju, and grandson of Aravêṭi Râma-Râju Raṅgapa-Râju, of the Âtreya-gôtra, Âpastamba-sûtra and Yajuś-śâkha, granted to Venkaṭagiri-śâstri, son of Raghunâtha-sômayâji, and grandson of Nandyâla Phanipati-sômayâji (of the same gôtra, etc.), at the time of the eclipse of the sun, the Janapalli village with a dâna-dharma-śâsana.

<sup>1)</sup> The portion from here is in Sanskrit and abounds in mistakes.



## 226

*Date ? about 950 A. D.*

Be it well. Bêlûra's son Mâdappan, when the prabhu-gauḍi Bêlûra's she-buffalo was carried off, fighting and slaying, died. On account of his death a field was granted.

## 227

*Date 1666 A. D.*

Be it well. (On the date specified), Jayitâ-Bâyi-amma,—lawful wife of Šambhâji-Râja, the son of Šivâji-Râja of the Kausika-gôtra and Bhôšala-ñila,—made to Bhâvuji-pant, son of Virûpâksha-Šaṅkara, and grandson of Kapathali Gôvinda-pant of the Kâšyapa-gôtra, a grant of land as follows:—the Uttûr village in the Kôlâla-šime belonging to the Kôlâr-châvaḍi have we granted as an agrahâra, with permission to bequeath, mortgage or sell, to be enjoyed to your posterity, with all the usual rights.....

## 228

*Date 1526 A. D.*

May it be prosperous. (In the year specified), Sugatûr Tamma-paya-Gauḍa-ayya.....

## 229

*Date about 750 A. D.*

Be it well. When Šrîpurusha mahârâjâdhirâja paramešvara bhaṭâra was ruling the kingdom of the world:—halting in Puttûr Jettemugol, he gave to Puttûr Attâni 5 *tûmbu* of rice-land, and 5 *tûmbu* of ? garden. Imprecation.

## 230

*Date about 750 A. D.*

Be it well. In Puttûr, Kaṇṇam Gûḷarasa gave to Kanakâri 3 *koḷa* of rice-land for Bhagavatî. Imprecation.

## 231

*Date ? about 800 A. D.*

When šrîmat Šiva[mâra]-mahârâja was ruling the kingdom of the world:—the master of Puttûr, Šivamâramma, gave to Duṇḍage and the master of

Nallattûr, Ogga, an enlargement of the house, 5 *tâmbu* of soft rice-land, and 7 *tâmbu* of plantain garden, as a Brahman endowment, free of all imposts.

Whoso protects this, his feet do I place on my head....

### 232

*Date about 750 A. D.*

Be it well. When Indapparasa's servant was in command,—Puttûr Bhuvanasiṅgi's son Sômaṇa having come to ? Kamavikuṇa and carried off the cows,—putting to flight many, killing twenty men, he died among them and gained the hero's fate.

The king and Attâni being pleased, gave for him...of rice-land and 2 *koḷa*...free of imposts. [Imprecations.

### 233

*Date about 815 A. D.*

Be it well. When Noḷambâdiyarasa was ruling the kingdom of the world:—the cows of Puttûr being carried off, he recovered them, the great hero, the setti's son. Binding on him the badge of a man (*nara-paṭṭam*), the king halted at the village and gave him 5 ploughs of rice-land. Imprecation.

### 234

*Date 1291 A. D.*

(Tamil)—In the 37th year of the reign of the universal emperor śrī-Hôjaḷa vîra-Râmanâda-Dêvar—(on the date specified) I, Kâḷuveṭṭi, *alias* Araiyan Viṇḍuvar-perumâl of Perumaṅgalam, granted, as a dēvadâna, Kânakattai built by me, for the god Pillai-Âḷva-iṣuram-uḍaiya-nâyanâr set up by my father, for the benefit of my paternal aunt, in the Puttûr division (*parru*) of Puda-nâḍu in Nigarili-Ŝôḷa-maṇḍalam, and gave the same with exemption from taxes to the worshipper (named) in the temple of the god, a Śiva-Brâhmaṇa of Neṇamali in Illattûr-nâḍu of Tonḍai-maṇḍalam.

### 235

*Date ? about 890 A. D.*

Be it well. When Mahâbali Bâṇarasa was ruling the Gaṅga Six Thousand;—

.....

### 237

*Date ? 1655 A. D.*

(In the year specified), Śâmbaya-Nâyaka of the Kôlâla fort granted a *kattu-godagi* to Bayirapa.



## 238

*Date about 1600 A. D.*

In order that merit might accrue to Chikka-Râya Timma-Gauḍa, rent-free land was granted.

## 239

*Date 1291 A. D.*

(Tamil)—In the 37th year of the reign of the emperor of the whole world śrî-Poyśaḷa vîra-Râmanâda-Dêvar — while Mañjiya-mâvuttar and Iḷavañjirâyâr, two of the king's ministers, were engaged in a battle at Virchunai, Villi, one of the sons of Nambi-ṣeṭṭiyâr and a resident of Menṛanpalli under the? jurisdiction of Vîrakkaḷalmugiyâr, went to battle and fell fighting. (On the date specified) we, Vîrakkaḷalmugiyâr and . . . vâyar of this village, granted certain lands (specified) including certain taxes (named), as a sarvamânya, to his son, to be enjoyed by him and his posterity for as long as the moon and the sun endure.

## 240

*Date ? 1407 A. D.*

(Tamil)—While vîra-Bukkana-uḍaiyâr, (son of) vîra-Iḷariam-uḍaiyâr, was ruling the earth — we, the inhabitants of Œonneyanâyan-ṣaturvêdi-nâḍu, including Paṭṭiyûr Pemmi-ṣeṭṭi and others (named), gave (on the date specified) the village of Œirramarâdi, situated in the Pammappetta-nâḍu, to ? Œeravâran-nâḍu as a *kudangai*, exempt from taxes. This is to last as long as the moon and the sun endure.

## 241

*Date 1608 A. D.*

Obeisance to Basava Liṅga. | May it be prosperous.

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Veṅkaṭapati-Dêva-mahârâya was ruling the kingdom of the world and the four oceans, east west north and south:—Mummaḍi-Tammaya-Gauḍa, son of Sugatûr Immaḍi-Tammaya-Gauḍa of the fourth gôtra, granted the Kôṭûr-Hosahalli village in the Kôḷâla-ṣîme, belonging to our office of Amara-Nâyaka, to Mahadêva, disciple of Nagaratêśvara-dêva, Œivaputra of the Chatra-gôtra, — in order that merit may accrue to our mother and father, — giving it another name of Vîrapura, and in order that the temple of the god Basavaliṅga may be your maṭha, binding on you the badge (of authority),

9\*



have granted it to be enjoyed by you and your disciples in regular succession as long as sun and moon endure. Imprecations.

## 242

*Date ? 1273 A. D.*

(Tamil)—I, Gaṅgapperumāl, son of Uttama-Šōla-Gaṅgar Padima-dêvar, granted (from the date specified) certain lands (specified) as tax-free temple property for the god Dâmôdara-pperumāl of Vaunniyagaṭṭam.

## 243

*Date ? about 1280 A. D.*

(This inscription is mostly gone.)

(Tamil)—[Šel]va-Gaṅgan seems to have made a grant for the god Arulâla-nâda of Tirunandavanapurālapuram (?).

## 244

*Date ? about 1270 A. D.*

(Tamil)—I, Padumišeyan, *alias* Uttama-Šōla-Gaṅgan, having received full payment in gold, gave full possession of certain lands (specified) including all kinds of rights, to Uyya-vanda-piḷḷai, son of. ....

I granted. ...., as a dêvadâna, for...švaram-uḍaiyâr, and had the grant engraved on stone. I also granted out of this, 12 kaṇḍaga of wet and 12 kaṇḍaga of dry lands to Brâhmans. ....

## 245

*Date 966 A. D.*

Be it well. When Iṛiva-Noḷamba was ruling the kingdom of the world:—the oilman Perundâli-seṭṭi's son Gaṅge-seṭṭi, when the cows of Kalasyaro Paṇaṭi were carried off, went to fight, attacked and slew, and ascended to *sagga*, (on the date specified). This work was done by the Koyatûr *kâsiga*, whose good qualities...Vikramâditya.

## 246

*Date 1637 A. D.*

May it be prosperous. Be it well. (On the date specified), when the rājâdhirâja rāja-paramêśvara vîra-pratâpa, lord of the four oceans, east west



north and south, vîra-Veṅkaṭa-Dēva-mahârâya, seated on the jewel throne of Penugonḍa, was ruling the kingdom of the world:— . . . Timmaya-Gauḍa . . . of the fourth gôtra, . . . . .

## 247

*Date ? 1637 A. D.*

Immaḍi-Chikka-Râya-Tammaya-Gauḍarayya, son of Chikka-Râya Tammaya-Gauḍa, and grandson of Sugaṭûr Immaḍi-Tammaya-Gauḍa, in the temple which we caused to be built on the bank of the Antara-Gaṅgâ of the Śataśrîṅga mountain, having set up Êkâmbranâtha and Kâmâkshamma,—at that time, forming an agrahâra at Haralukunṭe of Hoḷalipatiḍe, and giving it another name of Śivakâñchîpura, making 33 images of *gaṇas* to be in the presence of the gods, built houses for the Brahmans where they could be with their families,—in order that merit may accrue to our father Chikka-Râya Tammaya-Gauḍarayya and to the embodiment of virtue Halasamma,—and made a grant of the village, with all rights and taxes (specified). Imprecations.

## 248

*Date 1397 A. D.*

Be it well. (On the date specified), when the mahârâjâdhirâja paramêśvara vîra-pratâpa Harihara-mahârâya was ruling the kingdom of the world:—in order that life, health and wealth might increase to . . . Râya,—Mahêśvara-panḍita-ârâdhyâ granted to Mudda-Girinâthayya a dharma-śâsana as follows:—the prabhus of Kôlâla-nâḍ having rebuilt Anḍiganahalli, which from the old time of Ballâḷa-Dēva was in ruins, that village, with all the usual rights, have we granted to Mudda-Girinâthayya. Imprecations.

## 251

*Date 1631 A. D.*

Be it well. (On the date specified), when the râjâdhirâja râja-paramêśvara vîra-pratâpa vîra-Veṅkaṭapati-Râya-mâhârâya was ruling the empire of the world:—(this part is all gone). Tamme-Gauḍa made to ? Ampeyya a grant of 11 villages (specified) in the Kôlâla-śîme belonging to his government, together with all rights. Imprecations.

## 252

*Date 1469 A. D.*

Obeisance to Gaṇâdhipati. Be it well. (On the date specified), the mahâ-maṇḍalêśvara poḍe-râya bhûpa-Nârâyana-râya, Hulihali-Râmaya-arasu granted

to Kemidêva Viraṇa-voḍeyar of Śrīparvata a dharma-śāsana as follows:—the Timmasamudra village belonging to Kôlâla-nâḍ, attached to Teppada Nâgaṇa's *gaḍi-châvadi*, have we given for the service of the god Mallikârjuna, to continue as long as sun and moon. Imprecations.

**253**

*Date 1726 A. D.*

Be it well. (On the date specified), at the time of an eclipse of the moon, (a grant by Râmôji).

**254**

*Date 1693 A. D.*

Be it well. (On the date specified), râjaśri Jayitâ-Bâyamma made a grant for the Kailâsavâsi...

**256**

*Date ? 1541 A. D.*

(In the year specified), forming the fields below the Sômarasanahalli tank into rice-fields, the Baralûr farmers will enjoy them in peace. From these, certain grants for local purposes (nearly all effaced), were made by order of Tammarasaya.





## MULBAGAL TALUQ.

### 1

*Date ? 1577 A. D.*

May it be prosperous. Obeisance to Šambhu etc.

Invocation of the Boar and Gaṇeśa.

Be it well. (On the date specified),— for the Muḷabāgal-maṭha of Suvarṇa-varṇa-Paraśurāma-tīrtha, disciple of Saṅkarshana-tīrtha, and disciple's disciple of the *parama-haṁsa parivrājakāchārya*, who had crossed over to the farthest shore of the ocean of grammar, logic and philosophy, independent of all systems, establisher of the Vaishṇava-siddhānta, worshipper of the holy feet of the god Gōpīnātha, Ādirāja-tīrtha,— Vijaya-Veṅkaṭapati-Rāyarayya, son of Virūpāksha-Rāyarayya, and grandson of the rājādhirāja rāja-paramēśvara rāja-mārtāṇḍa rāja-kaṇṭhīrava apratima-pratāpa-vīra-narapati, terrifier of the minds of Aśvapati and Gajapati, champion of the world of men, chief lord of the Karnāṭaka throne of Vijayanagara, Narasiṁha-Rāyarayya of the Ātreya-gōtra Āśvalāyana-sūtra and Rik-śākhā,— gave a śāsana of a grant of land as follows:—the Vengere village in the Vaḍaga Rātūr-hōbaḷi attached to the Paramati-sthaḷa belonging to the western fort gate of the Vūṭakūr throne, situated in the midst of the four boundary villages (named), together with its hamlets, together with all the usual rights (specified), have we granted for your enjoyment. (The grant is repeated three times.) Usual final verses.

(signed)— śrī-Virūpāksha.

### 2

*Date 1431 A. D.*

śrī-Prasanna-Virūpāksha. May it be prosperous. Be it well. (On the date specified), for this god Prasanna-Virūpāksha, a temple, enclosing wall, gōpura, finial covered with gold, a Manmatha tank, decorations and illuminations, agrahāra villages, maṇṭapas, maṇṭapas for alms, and all other religious provisions, being due to Vijaya-Rāya's dharma;—the Heggade-dēvas, of the Viṣṇuvardhana-gōtra, Vommāyamma's sons Lakhaṇṇa-daṇāyaka and Madanna-daṇāyaka, in order to provide for the god Prasanna-Virūpāksha, daily temple doles, worship with lights, daily fortnightly and monthly festivals, car festivals and other enjoyments, granted 6 villages (named), together with all usual rights. Usual final verses.

## 3

Date 1521 A. D.

Obeisance to Hanuman. May it be prosperous. Obeisance to vîra-Râmachandra-pati.

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa vîra-Kṛishṇa-Râya-mahârâya was ruling the kingdom of the world:—to the south of the Hanumanta temple of the eastern *parishe* of Muḷuvâyi, the Udayagiri-sthala sê nabôva, Hariyapa-voḍeyar . . . . . granted a śâsana as follows:—the Tâtagaṭa village in the . . . śîme of our voḍeyar, Râya-Sidhaṇṇa-Voḍeyar,—for the sake of *dharma* to Koṇḍamarasa,—having made petition to the *aya*, and obtained his order, we have granted for the decorations and illuminations of the god, with all the usual rights.

And (besides) the gods Râmanâtha and Sitâ-Paramêśvari which had been set up,—setting up the god Lakshmaṇa, and having the temple, gôpura and maṇṭapa built, for this—with the consent of Hariyapa-Râja,—have we granted that Tâtagaṭa village. Usual final verse.

## 4

Date 1547 A. D.

May it be prosperous. Obeisance to Śambhu etc.

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Sadâśiva-Râya-mahârâya was ruling the kingdom of the world:—for the gods of the 18 temples in the Muḷavâgil kingdom,—the mahâ-maṇḍalêśvara Nandyâla Vîra-Râja Śrî-Raṅga-Râja's son . . . mahâ-arasu (granted some village) belonging to his office of Nâyaka, by order of Sadâśiva-Râya. (Much of the inscription is effaced.)

## 5

Date 1526 A. D.

(In the year specified) Hariyapa . . . —in order that *dharma* might be to . . . . .—made a grant. (The inscription is nearly all effaced.)

## 7

Date 1416 A. D.

May it be prosperous. Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara, master of the eastern southern and western oceans, the great Pratâpa-Dêva-Râya-mahârâya was ruling the kingdom of the world:—And in the great minister Nâgaṇṇa-dañṇâyaka's Muḷuvâgil



kingdom, Annadâni-Odeyar was maintaining the proper dharmas, and firmly protecting the Muḷuvâgil kingdom;—by order of the original chief goddess of Muḷuvâgil, Muḷuvâyi Nâchi-dêvi, her temple priests, Kêṣava-Perumâle's sons Balepa, Maṇiya and Mârapa, and his younger brother Âvâmbaḷa, agreeing among themselves, gave to Sivarâtri-Viṭhaṇṇa, Mallanṇa and other Brahmans a śâsana as follows:—The Araḷi dam in the Pâlâru river in the Katariyahalli-śime belonging to our Muḷuvâyi Nâchi-dêvi having been breached from time immemorial and ruined down to the level of the ground, in order that you may expend much money and restore the dam so as to form a tank, and build there a village named Muḷuvâyi-Nâchipura, we grant to you the tract of land bounded as follows,—(here come the boundaries)—in which you may cut down the jungle and form fields. And the rice lands under and in the area of the tank which you construct, dividing them into four parts, one part will belong to the treasury of our Muḷuvâyi Nâchi-dêvi, and in consideration of your having expended much money of your own and constructed the tank, the remaining three parts we grant, with the land (before-mentioned), to your Brahmans as an agrahâra, free of all imposts, from our Muḷuvâyi Nâchi-dêvi. All the usual rights of the village named Muḷuvâyi-Nâchipura which you build we also grant. If any damage arise to your tank, it belongs to your Brahmans to repair it.

This agreement on tablets we have had inscribed in a stone śâsana in front of our Muḷuvâyi Nâchi-dêvi. That you may enjoy this agrahâra as long as sun and moon endure, and live in peace, have we, with the consent of our wives, sons, relatives, dependants and claimants, also with the consent of the king, granted of our own will.

Usual final verses. Signatures.

## 9

*Date 1270 A. D.*

(Persian)—He made Mulbâgal a special place of God, having knowledge of what is hidden and what is revealed. Cut off the head of (the word) enemies, and the complete year was—Haidar Vali, store of the knowledge of God—668.

## 10

*Date 1399 A. D.*

Be it well. (On the date specified), the great minister Heggapa's son Mallarasa set up the god Lakshmi-Nârâyana and erected for it the temple, with a tower. Usual final verse.

E 10

## 11

Date 1389 A. D.

Ôm. Obeisance to Šiva. Invocation of Šaṅkara.

(On the date specified = 1388 A. D.), pratāpa Immaḍi-Bukka-bhūpa gave to the guru Kriyāśakti, who was a form of Vidyāśaṅkara, the Kummāyi-palli village in the Âhabani district, free of all imposts.<sup>1)</sup>

Be it well. (On the date specified), the mahārājādhirāja-rāja-paramēśvara vīra-Harihara-mahārāja's son the mahā-maṇḍalēśvara vīra . . . vāya Immaḍi-Bukka-Rāja-Oḍeyar granted for the god Vidyāśaṅkara a *dāna-patra-śāsana* as follows:—the Kummādēviyahalli village in the Âvani-nāḍ of the Muḷavāyi kingdom have we granted for the offerings to the god Vidyāśaṅkara, with all belonging to it, and this grant we have had inscribed in a stone śāsana and a copper śāsana.

Immaḍi-Bukkaṇṇa-Oḍeyar's approval: (*signed*)—śrī-Harihara.

Usual final verse.

## 12

Date ? 1389 A. D.

Be it well. (On the date specified,—the principal part of which is gone), when Immaḍi-Bukkaṇṇa-Oḍeyar was ruling the kingdom of the world: — . . . . .

15 a<sup>2)</sup>

Date ? 1244 A. D.

(Tamil)—(On the date specified) I, . . . . . to god Mādēvar, . . . . . in case I survive him.

## 15 b

Date ? about 1244 A. D.

(Tamil)—I, . . . mächchan-aṅkakkāra . . . . .rai, a servant of the maṇḍalika Kūttāḍun-dēvar, . . . . . Imprecation.

## 16

Date ? about 1284 A. D.

(Tamil)—I, Gaṅgapperumāl, son of Âdi-Šōḷan, . . . . .to Nuḷambappan, son of Nuḷambādirāyar of Âvaniya-nāḍu in . . . šayakoṇḍa-Šōḷa . . . . .

<sup>1)</sup> So far is in Sanskrit, what follows is in Kannaḍa.

<sup>2)</sup> The inscriptions Nos. 15 a, 15 b, 16, 23 and 28 are fragmentary and do not make clear sense.



## 18

Date ? 1234 A. D.

Be it well. (On the date specified), for the god Prasanna-Sômêśvara having restored the temple, enclosure, tower, Manmatha tank, the endowed villages, the maṇṭapas for alms, and all other religious provisions,—the rājādhirāja mahârâya, raiser up of the Kâñchî-vaṁśa, obtainer of the favour of the god Êkâmbarêśvara, mahârâya-Vîra-Râya's son Yalavañji-Râya, to provide for the temple doles, worship with lights, daily, fortnightly and monthly festivals, car festivals, annual festivals, dancing, music and other enjoyments,—at the time of consecration gave 11 villages (named) belonging to the Muḷuvâyi-châvadi,—also the Sômêśvara tank in the kasabe, with land (specified) under it, and dry fields (specified) of the kasabe,—with all usual rights, making them over to the *archaka* Mandana-Kâlêśvara Chandraśêkhara-dîkshita. Usual final verses.

## 19

Date 1518 A. D.

May it be prosperous. Be it well. (On the date specified), when the mahârâjâdhirāja rāja-paramêśvara vîra-pratâpa vîra-Kṛishṇa-Râya-mahârâya was ruling the kingdom of the world:—Salageya-dêva having made petition to Kṛishṇa-Râya-mahârâya that he might grant for . . . . . the Mandaragonṭe village in the Yalavañji-nâḍ belonging to the Muḷuvâyi kingdom,—favouring that petition, an order was issued to karaṇika Nâgaṇṇa that the village was granted to the god Sôme,—whereupon, according to the order of Kṛishṇa-Râya-mahârâya, . . . . .

## 20

Date 1468 A. D.

May it be prosperous. Be it well. (On the date specified), when the mahârâjâdhirāja rāja-paramêśvara, hunting elephants his pastime, master of the eastern southern and western oceans, vîra-pratâpa Virûpâksha-Râya-mahârâya was ruling the kingdom of the world:—in order that *dharma* might be to Narasiṅga-Râja-Oḍeyar,—Muḷuvâyi Hariyappa gave to the Muḷuvâyi city merchant Daṇḍapa's son Yeleya Saṅkapa-Setṭi this dharma-śâsana;—the fixed rent you pay of 2 haṇa, the gaṇḍa-suṅka of . . . . ., tax for looms, watchmen, tribute, fixed prices, camps old and new, and two free bullock-loads, we have remitted to you, free of all imposts,—(on condition) that you daily present 2 betel leaves for the god Sômê of Muḷuvâyi, you and your posterity, as long as sun and moon exist. Imprecation.

10\*

## 22

Date 1544 A. D.

May it be prosperous. Be it well. (On the date specified), when the rājādhirāja rāja-paramēśvara vīra-pratāpa Sadāśiva-Dēva-mahārāya was ruling the kingdom of the world.....

## 23

Date ? about 1250 A. D.

(Tamil)—Arulāḷa-nādar.....*alias* Allāḷa-śamuttīram, ..... to four men.....

## 25

Date 1553 A. D.

Muḷuvāgil Tuḷuva Gummaṇa-Nāyaka's son Kṛishṇam-Nāyaka, (in the year specified), granted to two gaḍas (named) a *kattu-kodigi-mānya*.

## 26

Date ? about 890 A. D.

Be it well. When, having made Paramēśvara, the lord over gods and demons, revered in the three worlds, the doorkeeper,—Māvali Bānarasa was ruling the kingdom of the world:—Pallava.....slew Niṅga-Rāya and died.

## 28

Date ? about 1200 A. D.

(Tamil)—.....ḍ-aḷagiya-perumāl. Be it well. O great hero, lord of... dhika, Hasta was killed by the submarine fire of your arrow. How was it that the ocean became completely dry?<sup>1)</sup>

Great in victory,.....

## 29

Date 1398 A. D.

Be it well. (In the reign of) Harihara-Rāya,—(on the date specified), at the time of setting up the god Sômê of Kāutanahalli in Āvani-nāḍ,—Viṭhappa-Vodeyar granted certain villages.

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<sup>1)</sup> The meaning of the verse is not clear.



## 30

*Date 1546 A. D.*

May it be prosperous. (On the date specified), when the mahârâjâdhirâja paramêšvara vîra-pratâpa Sadâšiva-Râya-mahârâya was ruling the kingdom of the world:— . . . . .

## 31

*Date about 950 A. D.*

Be it well. When Iṛiva-Noḷamba was ruling the kingdom of the world:— when Eradayûr was raided, Eṇabâra Dhavayya slew, died, and gained *sargga*.

## 32

*Date about 950 A. D.*

Be it well. When Iṛiva-Noḷamba was ruling the kingdom of the world:— Ballada having carried off the cows. . . . ., Kobegayya hearing of it, sent Volipayya, who died. . . .

## 34

*Date ? 1396 A. D.*

(Tamil)—In the time of vira-Bukkanna-uḍaiyar, we, the inhabitants (a few named) of Kâvuttarpalli in Âvaniya-nâḍu and the merchant Kâḍandai among the citizens of Muḷavâyil, made (on the date specified) a grant of lands (specified), to continue as long as the moon and the sun exist, to . . .lavikunṇam-uḍaiyâr, and gave a *śâsana* to that effect.

He who denies this shall go in the sin of having slaughtered a tawny cow on the banks of the Ganges. He shall be the paramour of his own mother. Witnesses to this—(four named). This is the writing of Śâvuttan.

## 35

*Date ? 1557 A. D.*

(In the year specified), Viramarasa granted in Kâutanahalli, belonging to the Muḷuvâgil kingdom, land (specified) as a *bhaṭa-vṛitti* to Takkuru Vîrayya.

## 36

*Date ? about 1370 A. D.*

(Tamil)—In the reign of Virupanna-uḍaiyar, Kollaṇam Appaiya-nâyakan, . . . . . Viṭṭappaḍaiyar, . . . . . in Kâvattanpalli.

## 37

Date 1527 A. D.

May it be prosperous. (In the year specified), Hanumappa-Nâyaka,—in order that *dharma* might be to Kṛishṇa-Râya-mahârâya,—granted land (specified) as a *koḍigi-mânya*. Imprecation.

## 38

Date about 890 A. D.

The goddesses of Fortune and the Earth, with Pôlalehôra's senior queen, the equal of Bhuvanâmbike (Pârvati) and the Speech goddess, Dîvabbarasi may compare, but do they surpass her? Having done fully sufficient in her own name, in her husband's name she made a famous agrahâra, as an indestructible grant, while her son was acting worthily in the kingdom,—thus in greatness of virtue equalled only by Arundhati, how faultless in the world was Dîvalabbarasi. Known is it to the world that formerly by the fierce arrows of the fire of the Raghu-kula it was heated, boiled up and sank down; since that, Agastya swallowed and again spat it out; afterwards it was dammed up; that such was its grandeur who does not know? The salt ocean then do not compare with the Dîvalabbâ-samudra, filled with abundance of water on every side, which exclaims—where is it? and where am I? If their desire should after great fatigue be accomplished, after great wanderings for one year hither and thither, people may see the beauty of the river of the gods,—what merit then was it in those of this country, that as if from love for us Gaṅge had come down to the south, the Dîvalabbâ-samudra was filled with abundance of water.

After the death of the walker according to Manu, the king Mahêndra, that great one's mother made in the name of Mahêndra a pond, in her own name also a tank, with temples of Īśa (Śiva) and Mukunda (Viṣṇu), and promoting *dharma*, was looking forward to the time when her younger son should come to the kingdom. The Kadamba-vaṁśa being the house in which she was directly born, the Pallavêndra Iṅgiva-Noḷamba being the son born to her, the greatness of Dîvalabbarasi extended to the sky.

Be it well. The abode of many rare qualities and beauty, she, with all restraint, a glory of the Kadamba-vaṁśa the foremost in the world, revered by the good, queen of a king who was Manôja (the god of love) among kings (*srîmad râja-Manôja-bhûpa*,—otherwise, of the king Râja-Manôja),—Dîvâmbikâ was born famous, pure, praised, and with the quality of devotion to her husband.

Having made a temple, and devoted it to Mahêśvara, a sin-destroying bell was given by Dîvâmbikâ for (that) Noḷamba-Nârâyaṇêśvara.



Be it well. On the death of,—entitled to the band of five chief instruments, of the Pallavānvaya, favourite of earth and fortune, glory of the Pallava-kula, the Pallava ornament, inaccessible in war, Java (Yama) to his enemies, of unfailing speech,—Nolamba-Nârâyana śrī-Vīra-Mahēndra-Nolambādhirāja,—Dīvabbarasi caused to be built in Polaramaṅgala the Dīvabbe-samudra, had a Viṣṇu temple made there, and having Nolamba-Nârāyaṇēśvara made in Âvani, for these gods granted Yeḷanagara, free of all imposts, to continue as long as earth and moon. Imprecation.

Written by Nāmayya.

### 39

Date 1369 A. D.

Be it well. (On the date specified), to Anantappa's son Avasarada-Aṅkappa, the priests (named) of the god Rāmāyī of Âvani sold the Keluvaṅgere tanks and lands attached to them belonging to the god, for the purpose of establishing a *dharma-chhatra*.

### 40

Date 1264 A. D.

(Tamil)—I, Aḷagar, son of the headman of Maṇali—Uḍaiya-piḷḷai, one of the merchants of the village, gave (from the date specified) a perpetual lamp at Tiruppuṟakkudai for the god Tiruvirāmīśvaram-uḍaiya-nāyanār . . . . . (This charity is under) the protection of Māhēśvaras.

### 41

Date 1228 A. D.

(This inscription is gone in parts.)

(Tamil)—(On the date specified), Jayaṅgaṇḍa-Śōḷa [Ilavañji-rāyar] made a grant for the dancer in the temple of Tiruvirāmīśvaram-uḍaiyār at Âvaniyam in Âvaniya-nāḍu of Nigarili-Śōḷa-maṇḍalam, . . . . .and ? gave it over to the charge of the worshippers (named) in the temple.

### 42 a

Date 1349 A. D.<sup>1)</sup>

(Tamil)—(From the date specified), we, the inhabitants of Âvaniya-nāḍu, including Ponna-gāmiṇḍar, superintendent of the same nāḍu, Aṅka-gāmiṇḍan and

<sup>1)</sup> The cycle year given is Pramādi and it is said to correspond to the Śaka year 1269. But Pramādi = 1261 and Sarvajit = 1269.

others, made, with pouring of water, a grant of ? lands (specified) for the god Tiruvirâmiśvaram-udaiya-nâyanâr of Âvaniyam in Nigarili-Šôla-maṇḍalam. (Then follow signatures of Šadumban and Arašan-piḷai.) . . . . . We also made a grant of one paṇam from every village for the goddess. . . . . Nâchchiyâr. These grants are to continue as long as the moon and the sun endure. We have caused them to be engraved on stone and copper. Usual final imprecatory sentence. Signatures of Ponna-gâmiṇḍar and others (eight in number). (He who injures this charity) shall be the husband of his own mother. This charity is placed under the protection of Mâhêśvaras.

## 42 b

Date? 1098 A. D.

(The gaps in this inscription are filled in with the help of Nos. 42 c, 42 f, 47 and 54 and as far as possible a complete translation is given.)

(Tamil)—Be it well. In the 2[9 ?]th year of the reign of Kôv-Irâjakêšari-panmar, *alias* the emperor śrî-Kulôttuṅga-Šôla-Dêva, who—while the wheel of his authority rolled as far as mount Mêru on the earth surrounded by the moat of the sea which was encircled by his fame—when still a *yuvarâja*, wedded for the first time the brilliant goddess of Victory by his heroic deeds at Šakkara-gottam, and captured troops of rutting elephants at Vayirâgaram; who, having spurred his war-steed, unsheathed his sword and displayed the strength of his arm, put to flight the army of the kings of Kontaḷa who were armed with sharp lances, and, having established his fame, put on the garland of the victory over the Northern region; who, in order that the goddess with the sweet and fragrant lotus-flower (Lakshmî) of the Southern region might avoid being common property and the goddess of the good country whose garment was the Ponni (Kâvêri) avoid being lonely, put on by right of inheritance the pure and excellent<sup>1)</sup> crown of jewels, while the other kings of the ancient earth wore on their heads his two feet as a large crown; whose sceptre swayed over every region so that the river of the ancient Manu's rules swelled and the river of Kali's evil dried up, while the sacred shadow of his white umbrella shone like white moon-light everywhere over the wide earth and his tiger banner fluttered on the matchless Mêru; before whom stood in rows rutting elephants given as tribute by the kings of remote sea-girt islands; outside whose golden town lay the big head of the runaway king of the South (the Pândya), pecked by kites; who made Vikkalan—his former words to Kulôttuṅga, viz., 'your stain shall be like that on the crescent

<sup>1)</sup> puvani-nagṛirumaṇi-makuṭam of No. 49 c appears to be the correct reading.



moon of your former family', only proving false, so that, without even bending the bow in his hand against the enemy, he was glad to find himself in his own dominions in the Western region, leaving his furious elephants which lay dead everywhere from Naṅgili of rocky path as far as the Tuṅgabattirai which adorned the middle of Maṇalūr, his pride being broken, his boasted valour disappearing, the mountains he ascended having their backs bent, the rivers he descended into eddying and breaching their banks in their course, and the seas he plunged into becoming troubled and agitated—(who made Vikkalan) turn his back together with his army as he had often done on so many days and seized at one and the same time the great goddess of victory who through fear changed over from the opposite side, the goddess of fame who was surrendered with humiliation, crowds of women the glances from whose beautiful eyes were as sharp as daggers, troops of furious elephants which the enemy had irretrievably abandoned, and the two countries (*pāṇi*) called Gaṅga-maṇḍalam and Śiṅgaṇam; who, having resolved in his mind to acquire Pāṇḍi-maṇḍalam along with much fame, led his great army, which, with its innumerable horses resembling the waves, with its war-elephants resembling . . . , and with its troops resembling a sea, marched as though the northern ocean was about to overflow the southern ocean, and who, when the five Pāṇjavas (Pāṇḍyas)<sup>1)</sup> turned their backs, fled in terror from the battle-field, and took refuge in jungles,—cleared those jungles, subdued their country, made them catch hot fever in hills where woodmen roamed about, and planted the lofty pillars of his greatness in every direction; who was pleased to take possession of the pearl fisheries, the Podiyam (mountain) where the three forms of Tamil flourished, the middle Śaiyyam (Sahya) where wild rutting elephants were captured, and Kanni, and fixed the boundaries of the Southern (Pāṇḍya) country; who was pleased to establish settlements of people on all sides (in the conquered country) including Kottāru as far as . . . , so that even all the demon-kings of the western hill-country ascended to high heaven, while the Kuṅgalar became scattered; who took possession of the Kalinga-maṇḍalam, the land of many rivers; and who was for ever graciously seated on the throne of heroes along with Puvana-muḷud-uḍaiyāl, while his valour and liberality shone like his magnificent necklace and the garland of flowers on his sacred shoulders,—and while Puvana-muḷud-uḍaiyāl, the crest-jewel of liberality<sup>2)</sup>, was seated (on his left) receiving the adoration of the whole world, like Umai on the left side of Śiva,—and while Êl-ulagam-uḍaiyāl, accomplished in the seven tunes, an ornament of women, was seated on his right, like Gaṅgai when graciously seated with Śiva;—

<sup>1)</sup> Pāṇja-Pāṇḍavar is the reading in Nos. 42 c and 42 f.

<sup>2)</sup> In Nos. 42 c and 42 f the reading is Tiraśintāmaṇi, in No. 54 it is Tiyāguvallaṭitarum.

Šōḷa-māttāṇḍa-Brahma-mârâyar, *alias* Aṇṇaman Âtti . . . , of the Kâśyapa-gôtra, the gâmuṇḍa of Iḷanagar-nâḍu and a resident of Âliyam in Iḷanagar-nâḍu of Nigarili-Šōḷa-maṇḍalam, gave 24 cows, which must neither die nor grow old, for maintaining one perpetual lamp to be burned before the god Tiruvirâmîṣvaram-uḍaiya Mahâdêvar of Âviniyam in Âviniya-nâḍu. We three, the Šiva-Brâhmaṇas (named with their gôtras) of the temple, have received the 24 cows under the condition that we maintain one perpetual lamp for as long as the moon and the sun exist. (Usual final phrase.)

## 42 c

*Date 1104 A. D.*

(The historical part of this inscription is identical with that of No. 42 b.)

(Tamil)—Be it well. In the 35th year of the reign of . . . . . [Śrî-Kulôttuṅga]-Šōḷa-Dêvar, who etc.—

Râjêndra-Šōḷa-Brahma-mârâyan, (son of) Arumoli-dêvan . . . . , of the Kâśyapa-gôtra, the gâmuṇḍa of Iḷanagar-nâḍu and a resident of Âliyam in Iḷanagar-nâḍu of Nigarili-Šōḷa-maṇḍalam, gave 24 cows, which must neither die nor grow old, for maintaining one perpetual lamp to be burned before the same god, and the same three Šiva-Brâhmaṇas received them under the same condition. (Usual final phrase.)

## 42 d

*Date 1302 A. D.*

(Tamil)—I, Kûttâḍun-dêvar, *alias* Jayaṅḡṇḍa-Šōḷa Iḷavaṇḡjiyar, son of Vâśudêvar, granted (on the date specified) certain lands (specified) including the wells underground and the trees overground as a *dêvadâna* for the god Tiruvirâmîṣvaram-uḍaiya-nâyanâr of Âvaniyam in Âvaniya-nâḍu of Nigarili-Šōḷa-maṇḍalam, to provide for the expenses of worship and of taking out the god in procession, for my welfare, during the festival in the month of Mâṣi.

Some more grants also appear to have been made—among others, one to the Šiva-Brâhmaṇa of the temple. (Usual final phrase.)

## 42 e

*Date ? about 1300 A. D.*

(Tamil)—We, Jayaṅḡṇḍa-Šōḷa Iḷavaṇḡji-râyar, will take possession of the property of those without issue, to pay for the ? judges in the four nâḍu . . . . .  
 . . . . .



42 f

Date 1096 A. D.

(The first part of the historical introduction of this inscription is gone, and the rest is identical with the corresponding portion of No. 42 b.)

(Tamil)—In the 27th year of the reign of Kôv-Irâjakêšaripanmar, *alias* the emperor śrî-Kulôttuṅga-Śôḷa-Dêvar, who etc.—

Vikrama-Śôḷa-mûvênda-vêḷân, *alias* Śûriyan Śakkarapâṇi, of Nariyanûr in the . . . . . kûṛṅgam of the southern Nittavinôda-vaḷa-nâḍu of Śôḷa-maṇḍalam, gave 24 cows, which must neither die nor grow old, for maintaining one perpetual lamp to be burned before the god Tiruvirâmišvaram-uḍaiya Mahâdêvar . . . . . of Nigarili-Śôḷa-maṇḍalam, and 5 cows of the same description for maintaining five twilight lamps—three to be burned before the god Śûrya-dêvar, one before the goddess Piḍâriyâr and the remaining one before the goddess Tukkaiyâr of the same temple.

The merchant Âṛṛumu . . . Śirâḷan-dêvan gave 24 cows of the same description for maintaining one perpetual lamp to be burned before the god Tiruvirâmišvaram-uḍaiya-nâyanâr. For the stands of these seven lamps including the mould, seven *palam*, as weighed by the scales of Âyiravan, [were given]; and for these lamps 15 [*palam*]. We, three, the Śiva-Brâhmanas (named with their gôtras) of the temple, have received the above cows and bind ourselves to maintain the above lamps for as long as the moon and the sun endure. (Usual final phrase.)

42 g

Date about 1270 A. D.

(Tamil)—During the rule over the earth of Iḷaiya (the junior) Vâšudêvar, son of . . . . ., it was engraved in the *pañcâṅgam* of the temple of Tiruvirâmišuram-uḍaiyâr at Tirumaḍai-viḷâgam in Âvaniyam of Nigarili-Śôḷa-maṇḍalam that the property of those without issue in Âvaniya-nâḍu would be taken possession of for charitable purposes . . . . . This charity . . . . . Perumâl Iḷavaṇjiyarâyar . . . . .

42 h

Date about 1071 A. D.

(The first portion of this inscription is gone, what remains merely gives the details of the allotment of paddy for the requirements of the gods.)

(Tamil)—. . . . . The villages having been entered in the revenue register as tax-free temple property to provide for the requirements

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of the god, Viḷuparaiyan, the *puravu-vari-tiṇaikkalam* [overseer], made the following allotment, in writing, of the revenue in paddy derived from those villages (details of the extent of land and of the quantity of produce as measured with the *marakkāl* called after Arumoḷi-dēvan are given):—

To the god Tiruvirāmiśvaram-uḍaiya Mahādēvar on the hill one kuṟuṇi and four nāḷi of rice for three daily offerings at the rate of four nāḷi of rice for each; 6 dishes of curry for three daily offerings at 2 dishes for each; 1 āḷāḱku and 2 ševiḍu of ghee at 2 ševiḍu for each; 1 nāḷi and 1 uri of curds at 1 uri for each; 6 areca-nuts at 2 for each; 12 betel-leaves at 4 for each; and oil for 6 lamps to be lighted at the three times of the day at the rate of 2 at each. (Totals of all these items calculated for one year are also given with their equivalent in measures of paddy.) To the god Tiruvirāmiśvaram-uḍaiya Mahādēvar [? at the foot of] the hill 3 kuṟuṇi of rice per day with 2 nāḷi of rice for the *artta-yāmam*; 16 dishes of curry, 1 uḷakku 1 āḷāḱku and 1 ševiḍu of ghee, 4 nāḷi of curds, 16 areca-nuts and 32 betel-leaves, per day; oil for 30 twilight lamps, 5 *artta-yāma* lamps and 8 hand-lamps to be lighted every day; (also totals given for one year in measures of paddy as before) and 3 kāṣu (the equivalent given in paddy) for buying vestments for the deity. One nāḷi of rice for the noon-day pot-rice (*ṣaṭṭi-chchōru*).

To Arkaliṅga-dēvar taken out in procession when offering oblations 1 uḷakku of rice per day. (Total given for one year in measures of paddy.) To Šandira-šēkara-dēvar taken out for the same purpose offerings of rice, ghee, curds, curry and areca-nuts, and oil for twilight lamps. (Total given for one year in paddy.)

To Umā-sahita Irājantira . . . . . carried in procession during festivals, to Gaṇapatiyār and to Karumāṇikka-dēvar offerings of rice, ghee, curds, curry, areca-nuts and betel-leaves, and oil for twilight lamps. (Totals similarly given.)

#### 42 i

*Date ? about 1100 A. D.*

(Tamil)—The first portion of the inscription is gone. From the remaining portion we learn that 3000 kuḷi of land below some tank were sold for 2 kaḷaṇḱu of gold, and that the land was purchased to provide for the offerings of rice for the god . . . . . ṇiśvaram-uḍaiya Mahādēvar.

#### 42 j

*Date ? about 1200 A. D.*

(This is only a fragment.)

(Tamil)—We, . . . . . for the god . . . . . ḍaiya Mahādēvar . . . . . Šōḷa-maṇḍalam.



## 44 a

Date 1289 A. D.

(Tamil)—In the 34th year of the reign of the emperor of the whole world Pōśaḷa śrī-vīra-Irāmanā-Dēvar—

I, Tiruñālaṅḡilavar Valliyālvār, a merchant residing at Âvaniyam, promise to provide (from the date specified) one nāḷi of rice per day for the noon-day offering for the god Aṇṇiṣvaram-uḍaiya-nāyanār [? out of the interest] on the 5 pon which I have now advanced on Amudakkadai...which is a dēvadāna of this god. This charity is to continue as long as the moon and the sun endure.

Usual final imprecatory sentence.

## 44 b

Date 1189 A. D.

(Tamil)—In the 12th year of the reign of śrī-Kulōttuṅga-Śōḷa-Dēvar which corresponded to the Śaka year 1112 (Saumya)—while śrī-Vallāḷa-Dēva was ruling the earth, (on the date specified) Śirimalaiyāḷan Śāttanḡaṇḍan... rālvār of Âvaniya-nāḍu, *alias* ... yaṅḡṇḍa-Śōḷa ..... for the god .... ṣvaram-uḍaiya Mahādēvar of Âvaniyam in Âvaniya-nāḍu of Nigarili-Śōḷa-maṇḍalam.

## 45

Date 1185 A. D.

(Tamil)—While the mahā-maṇḍalēśvara, capturer of Talaikkāḍu Gaṅgavāḍi Nuḷambavāḍi Vanavāṣi Pānuṅgal and Uchchaṅgi, the strong-armed Vīra-Gaṅga, unassisted hero, Śanivāra-siddhi, Giridurga-malla, a Rāma in firmness of character, Poyśaḷa vīra-Vallāḷa-Dēvar of unshaken valour was pleased to rule the earth—I, Pemmiyakka, the consort of Śrīkaraṇam Vallāḷa-daṇḍanāyakkan, *alias* Nāyagattēvan, the great minister of Poyśaḷa vīra-Vallāḷa-Dēva, headman of Puliyūr in Puliyūr-koṭṭam of Jayaṅḡṇḍa-Śōḷa-maṇḍalam, the sarvādhikāri, samasta-chatrapati, vāvuttara-niyōḡādhpati and the maha-pasāyatta, deposited (on the date specified)...pon with the two Śiva-Brāhmaṇas (named with their gōtras) of the temple of Tiruvirāmiṣvaram-uḍaiya-nāyanār at Âvaniyam in Âvaniya-nāḍu of Nigarili-Śōḷa-maṇḍalam with the condition that the interest on the amount at the rate of one pāgam [per month] on each pon should be utilised for maintaining one perpetual lamp to be burned before the god for as long as the moon and the sun exist.

[This charity is under] the protection of Māhēśvaras, of Nuḷambādarāyar *alias* Purriḍaṅḡṇḍār, and of Vaḷaṅḡiyar.

## 46

*Date about 1185 A. D.*

(Tamil)—Some one deposits certain *pon* with the same Śiva-Brâhmaṇas for maintaining a twilight lamp in the temple of the same god.

## 47

*Date 1079 A. D.*

(The historical part of this inscription is identical with lines 1—9 of No. 42 b.)

(Tamil)—In the 10th year of the reign of Kôv-Irâjakêśarivarmmar, *alias* śrî-Kulôttuṅga-Śôḷa-Dêvar, who etc. was graciously seated [on the throne of heroes], while his valour and liberality were conspicuous like his necklace and the garland of flowers on his sacred shoulders, and while his enemies prostrated themselves on the ground before him—Śembiyan, *alias* Ariṇṇiśadaiyan, headman of Niḍûr in Pâmbunikkûṟram of Śôḷa-vaḷa-nâḍu, which included Kalliyânapuram, in Śôḷa-maṇḍalam, and Mûvênda-vêlân of Tenkirai-nâḍu, gave one perpetual lamp for the god Tiruvirâmiśvaram-uḍaiya Mahâdêvar of Âvaniyam in Âvaniya-nâḍu of Nigarili-Śôḷa-maṇḍalam, and, for its maintenance, made over 24 cows, which must neither die nor grow old, to the *pañchâchârya pûjâris* of the temple who . . . . .

(Usual final phrase.)

In the 10th year, Vîraṇukkar also gave 24 cows of the same description for maintaining one perpetual lamp to be burned before the same god. May this continue as long as the moon and the sun exist.

(Usual final phrases.)

## 48

*Date 1289 A. D.*

(Tamil)—In the 34th year of the reign of the emperor of the whole world śrî-Poyśaḷa vîra-Râmanâ-Dêvar—(from the date specified) I, Tiruñalaṅgiḷavan Villiyâlṽr, a merchant residing at Âvaniyam, . . . . . the 8 *pon* that I have ? spent on Karkuṭṭai and Vellirikkuṭṭai. . . .

## 49 a

*Date 1072 A. D.*

(The meaning of the latter portion of this inscription is not clear.)

(Tamil)—Be it well. In the 3rd year of the reign of Kôv-Irâjakêśarivanmar, *alias* śrî-Râjendra-Śôḷa-Dêvar, who—while the goddess of prosperity, having



become constant, increased—having as his companions his sword, and arms which resembled two branches—conquered Kalâvaśan<sup>1)</sup>; seized many troops of elephants at Vayirâgaram; graciously took tribute, the fame of which spread to all the regions, from the king of Dârâ at Śakkaragoṭṭam, which had been free from fear [of attack]; placed under the shadow of his umbrella, to her great joy, the goddess of the earth resembling a lotus which was in the direction of the sunrise, having gently raised her without disturbing anything that Vishnu, having, when she was immersed in the ocean, become the primeval Boar, had formerly raised; sent the wheel of his authority and his tiger banner to every region; established his fame and charity in every land; sat in state with victory for his companion, while valour, liberality, honour and mercy became his illustrious close relatives ever inseparable from him; rightfully wore his family crown of jewels, while other kings wore on their heads his feet as a crown; and caused his sceptre to sway over every land in the Jambû-dvîpa—

We—(the inhabitants of) the Eighteen vishaiya, the great army of the right-hand class armed with great weapons (*perumbadaï-valaigai-mahâśênai*) and the (?) *Padanganḍu*<sup>2)</sup>—have caused a śâsanam to be engraved on stone to the effect that there being no tax on cows and she-buffaloes ever since the rise of the sacred family of the Chôlas in the Śôla-maṇḍalam 78 nâḍu and in the Jayan-gonḍa-Śôla-maṇḍalam 48000 country, in both of which, by the grace of śrî-Râjendra-Śôla-Dêvar, the ? farmers of the whole country came and settled, and likewise in the śrî-Râjendra-Śôla 18 great vishaiya and the *Kanḍamâdam*, in which the great army of the right-hand class armed with great weapons were settled, no such tax should be paid in the 18 country ? in accordance with the order of the officer Śôla-mûvênda-vêlâr; that a fifth of the produce of forest tracts and of lands on which dry crops are raised and a third of the produce of lands below a tank on which paddy is grown should be given as Government share; that a ? cloth (*pudavai*) should be given for every 1500 kuḷi of land on which *kumari* cultivation is carried on by the hill-tribes; that 2 kâśu should be paid on account of ..... *anta*... including kumara-gachchâṇam, the tax on washermen, ? a good bull and ? a good cow; that the Âśuvi-makkaḷ (Jains) should pay 1 kâśu each for the minor tolls, and that if they failed to do so, they should pay an additional kâśu; that the house of ... the female servant and every house in which there are two women should supply labour [without payment]; that, excepting the houses of the schoolmaster, the temple manager, and the village watchmen, and the houses which have paid towards the minor tolls, ½ kâśu should be levied on

<sup>1)</sup> Mulbagal No. 119 roads Kelilâvañjan.

<sup>2)</sup> Kanḍamadam in line 4 of No. 119.

every house; and that land should be measured with a rod of 18 spans, a span being equal to 12 fingers' breadth. ....

(Final imprecatory sentence.) ....

### 49 b

*Date ? about 1185 A. D.*

(Tamil) — While . . . . . Dêvar was ruling the earth — . . . . Pânappillai-perumâl, son of Araṅgan Tirukkâlatti-uḍaiyân, gave one perpetual lamp for the god Tiruvirâmišvaram-uḍaiya Mahâdêvar of Âviniyam in Âviniya-nâḍu of Nigarili-Šôla-maṇḍalam, and deposited 8 *nokki-māḍai*<sup>1)</sup> with the Šiva-Brâhmaṇas (two named) of the temple who pledged themselves to maintain the lamp for as long as the moon and the sun endure.

This charity is under the protection of Nuḷambâdarâyan and of Vaḷaṇṇiyar. He who destroys this has killed a tawny cow in Vâraṇâši.

### 49 c

*Date about 1100 A. D.*

(Contains only a fragment of the historical introduction given in No. 42 b.)

(Tamil) — Kulôttuṅga-Chôḷa's time. It gives the correct reading *pucani-narriiru-manî* of the expression *punidarriirumanî* often met with in inscriptions.

### 50

*Date about 890 A. D.*

Praises (much effaced) of Dîvâmbikâ, of the great Kâdambânvaya. She caused to be made the Nuḷamba-Nârâyaṇêšvara temple and granted for it Eḷanagara, free of all imposts. Imprecation,

### 51

*Date ? about 950 A. D.*

When Dilipayya was ruling the kingdom of the world:—he remitted for Mahâdêva the twelve petty taxes of the Âvani temple, raising (or setting) up an iron post<sup>2)</sup>. Imprecation.

<sup>1)</sup> In another place, these are called 8 kaḷaṇṇu of gold (*ippon eṇkaḷaṇṇu*).

<sup>2)</sup> *Salâgeyan-ettisi*,—it is not clear exactly what this refers to.



## 53

Date 1225 A. D.

(Tamil)—I, Tantira-pālan Pēriyudaiyān, one of the servants of Kūttādun-dēvar, *alias* Jayaṅḡḡa-Śōḷa ḷavañjiya-rāyan, gave (on the date specified) 5½ pon to provide for a daily offering of one nāḷi of rice for Tiruvirāmīśvaram-uḡaiya-nāyanār at the time of awakening the god early in the morning. We, the Śiva-Brāhmaṇas (four named, with their gōtras) of the temple, have received the pon and pledge ourselves to apply the interest of the amount to the above purpose for as long as the moon and the sun exist.

I, Nirañiñjān, elder brother of Tantira-pālan, gave 1 pon for burning two twilight lamps. (Usual final imprecatory sentence and usual final phrase.)

## 54

Date 1102 A. D.

(The historical part of this inscription is identical with that of No. 42 b.)

(Tamil)—Be it well. In the 33rd year of the reign of Kōv-Irāśakēśarivanmar, *alias* the emperor śrī-Kulōttuṅga-Śōḷa-Dēvar, who etc. — Gāṅḡeya-rājan, *alias* Rājēndra-Śōḷan, *alias* Araiyan Aṇḡāṅgi, the headman of Tiṅḡāḡu-pākkam in Ūṛṛukkāṭṭukkoṭṭam of Jayaṅḡḡa-Śōḷa-maṇḡalam, gave one perpetual lamp for the same god (see previous number) and, for its maintenance, made over 24 cows, which must neither die nor grow old, to the *pañchāchāriya pūjāris* of the temple who. . . . . May this charity continue as long as the moon and the sun exist. (Usual final phrase.)

## 55

Date 1271 A. D.

(Tamil)—I, Śeṭṭālvār, daughter of Brahmādirājar, *alias* Śelvāṇḡai-dēvar, and consort of ḷaiya Vāśudēvar, son of Jayaṅḡḡa-Śōḷa ḷavañjiya-rāyar, *alias* Kūttādun-dēvar, granted (from the date specified) the wet and dry lands with the four boundaries, including the *ettam*, of the village of Toṭṭiganpaḷḷi, to provide for offerings of rice and expenses of worship and for the *pūjāri* in the temple of . . . . ḷavarāmīśvaram-uḡaiyār at Āvaniyam, and, with pouring of water, gave the lands together with the right of worship to the Śiva-Brāhmaṇa (named, with his gōtra) who caused repairs to be done for the temple. (Usual final phrase.)

E 12





## 58

Date 1362 A. D.

Be it well. (On the date specified), by order of (with usual titles) vîra-Bukkanna-Voḍeyar's son Kampanna-Voḍeyar's palace minister Sômappa-Voḍeyar, — the sâmantâdhikâri Âvani Râmaya-dêva granted for the god Râmanâtha of Âvani, the two villages Âvani and Kambudimbu. Imprecation.

## 59

Date ? about 900 A. D.

Be it well. Entitled to the band of five chief instruments, of the Pallav-ânvaya, favourite of earth and fortune, a bee at the lotus feet of Pallava Râma, a manifest Kañjâsana (Brahma), master of war, Bira-Trinêtra, royal wrestler with elephants, a champion terrifying many, śrîmad Chaladankakaya-Dêva's perggade Basavayya, perfect in war, had this *mâna-stambha* made.

## 60

Date 1645 A. D.

(Nâgarî characters.)

Obeisance to Venkaṭêša. With the two objects (the feet of Râma) do I take refuge, adored by the gods, by the merit of contact with which the stone became the jewel of a woman<sup>1)</sup>. With Vishvaksêna do I take refuge, attended by the elephant-faced (Gaṇêša) and more than a hundred others, the remover of the difficulties of his votaries.

Victorious is the luminary (Chandra, the moon) which, sprung from the milk ocean, became the left eye of Ilari, supporting the chakôra birds, and increasing the life of the immortals. His grandson was Purûrava, the son of Budha. His son was Âyu, whose son was Nahusba, from whom was Yayâti, and Pûru from him. In that vanîša was the king Bharata, in whose line was Śantanu, fourth from whom was Vijaya (Arjuna), from whom was Abhimanyu, and from him Parîkshita. Nanda was eighth from him, and ninth from him the king Chalikka, from whom the seventh, glorious as Śrîpati, was Râja-Narêndra. From him Bijjalêndra was the tenth, and then from him the king vîra-Hemmâli-Râya was the third, who was a worshipper of Murâri, and lord of Mâyâpuri.

<sup>1)</sup> Ahalyâ, the wife of Gautama, being seduced by Indra, was cursed by her husband to become a stone, until the contact of Râma's feet should in time restore her.



Fourth from him was born the king Tâta-Pinnama, who terrified the hosts of his foes by his looks; from whom was born the king Sômi-Dêva, who captured seven hill-forts from his enemies in one day; from him was an heroic son, Râghava-Dêvarâṭ; from whom sprang the king Pinnama, the lord of Âravîṭi-nagarî; whose son was the king Bukka, by whom even Sâluva-Nṛisimha's kingdom was firmly established. To that king Râma-Râja, a *chintâmani* to the crowd of suppliants, Lakkâmbikâ, the equal of Lakshmî the consort of the Lotus-eyed (Vishṇu), became the queen. To him was born a son through his penance, the king Śrî-Raṅga-Râja, a lamp to the Lunar race; with the increase of whose brightness,—O wonder—the eyes of his enemies' wives became bright (were left without collyrium,—on account of their being widowed by him). His wife was Tirumalâmbikâ (her praise). Skilled in policy, Râma-Râja, the learned Tirumala-Râya, and the king Veṅkaṭâdri,—three sons in this order were born to that great king by Tirumala-Dêvî. All the thorns his enemies in the world did the heroic Râma-Râja slay in battle.<sup>1)</sup> The glorious Veṅkaṭâdri-Râja was as handsome in the world as Lakshmana. Of the three sons of king Śrî-Raṅga, having defeated his enemies in battle, the king Tirumala-mahârâya having been anointed to the empire with great glory, was ruling the whole world with unequalled renown, like Hari among the Trimûrti. The streams poured forth with the gifts made by this most famous of kings at the time of his anointing to the throne caused the earth to appear as if she also was so anointed. As the Sâma and other (vêdas) from the mouth of Brahma, as *sâma* (conciliation) and the other modes of policy from the mouth of truth, as Râma and his brothers from Daśaratha,—so to this crowning ornament of kings were born the sons named Raghunâtha-Râja, Śrî-Raṅga-Râya, a tree of paradise to his dependants, Râma-Râja, like a moon to the world, and the famous Veṅkaṭa-Dêva-Râya.

Śrî-Raṅga-Râya, among his brothers, having seen to the farthest point of the ocean of policy, his fame spread to the eight points of the compass, was anointed to the crown in the Penugonḍa kingdom. Then Veṅkaṭapati-Dêva-Râya, of brilliant policy, protected the earth, his fame illumining the ten cardinal points. To his elder brother, whose character put to shame the trees of the gods, the lord Râma-Râja, were born Tirumala-Râja and the famous Śrî-Raṅga-Râya. Of them, to Śrî-Raṅga-Râya were born sons great in modesty, of high benevolence, learned and famous. Of king Śrî-Raṅga-Râya's sons, having seen to the farthest point of the works of many poets, among jewels like the *kaustubha* born from the ocean, the king Râma-Râya was long distinguished. To the afore-mentioned king Râma-Râja, a Râmabhadra in form,

<sup>1)</sup> The second half of one verse and the first half of the next are in defect here. Also in some other places in the inscription.



an embodiment of all good fortune, were born five sons, like the five celestial trees born from the milk ocean, gratifying crowds of dependants with their gifts. Among those kings of distinguished bearing, Śrī-Raṅga-Rāja, like the moon to the earth, lighted all the three worlds with his fame, being like the *pārijāta* among the trees of the gods. Pleased with the penance of Śrī-Raṅga-Rāja, the lord of Śēshagiri (Vishṇu of Tirupati) of his favour gave him two handsome sons, full of happiness like Puruhūta (Indra). Named Peda-Veṅkaṭēndra and Pina-Veṅkaṭādhiraṭ, they were able in maintaining their rank, and powerful in overcoming Khara and Dūshana (otherwise, the cruel and backbiters), and were the cause of joy to the world like Rāma and Lakshmaṇa. The fortunate king Peda-Veṅkaṭēndra, the elder of them, had all the qualities of courage, generosity, depth, resolution, and fullness of learning.

When Śrī-Raṅga-Rājēndra's son the heroic Veṅkaṭa-Dēva-Rāya was anointed to the throne in the Penugonḍa kingdom, the learned were at the same time anointed with gold. Like his grandfather's younger brother, the king Veṅkaṭādri was the object of the favour of the self-chosen of the goddess Śrī (*i. e.* Vishṇu), able in destroying the rutting elephants his enemies, in protecting the world of poets like a new Bhōja. To him the king Śrī-Raṅga was born, whose generous qualities caused the tree of plenty to dwell apart somewhere in Nandana (Indra's garden). Through the merit of the good deeds done by this king in his former birth, he obtained a son, great like Purūhuta (Indra), the mighty Gōpāla-Rāja, who in gratifying the desires of all the learned caused Bhōja and other kings of old to be forgotten. He with his beloved consort, performing the good deeds of penance, was doing worship to the god of Veṅkaṭa-śaila, who, regarding him with favour and prepared to grant a boon, said to him: "As a son of the famous king China-Veṅkaṭēndra was I who am called Veṅkaṭa born in the world on account of his great penance, like as of old I was the king Vasudēva's son and called Kṛishṇa. As of old Nanda brought him up as his son, so adopt that Śrī-Raṅga-Rāya as yours." Accordingly, adopting the king Śrī-Raṅga-Rāya, who was in the form of Śrīkānta, for the protection of the world and the continuation of his own family, Gōpāla-Rāja was filled with joy.

Thus Śrī-Raṅga-Rāya, upholding the good and putting down the evil, like an incarnation of the destroyer of Kaṁsāsura, was seated on the throne of universal empire, daily receiving the obeisance with devotion of the kings of various countries, having obtained anointment to the crown. The kingdom being granted by the lord Śrī-Raṅga (Vishṇu), the great king Śrī-Raṅga-Rāya, his lotus feet (*pādāmbhōja*) revered by Bhōja and the Magadha king, had his feet placed on the heads of all the kings of the earth within the seven seas. Profound as the ocean, of great resolution, having subdued the eighty-

four hill-forts, the terror of his enemies in the eight points of the compass, having Śāriadhara (Viṣṇu) in his heart, destroyer of his enemies, a tree of plenty to his dependants, champion over those who have new titles, *rāya-rāhutta-miṇḍa*, favourite of the goddess of heroism, chief lord of Âravīti-pura, lord of serpents in his great arms, the boar incarnation to the world of chieftains, chief of the kings of the Âtreya-gôtra, of great glory, surpassing the kings of old by his policy, a tree of plenty to the learned, by the power of his arm possessing the throne of Karnāṭa, from Sêtu as far as Himâdri having destroyed all his enemies, the great king Śrī-Raṅga-Rāya protected the whole world surrounded with the ocean, with great glory.

(On the date specified), in the presence of the feet of (the god) Venkaṭeṣa,—for the maṭha of the learned Rāmachandra-Bhârati-svâmi,—disciple of Viṭhala-Bhârati-svâmi, disciple of the chief of the *paramahansa-parivrâjakâchâryas*, Viśvârûpa-Bhârati-svâmi,—he granted the Chinâṇikallu village, (boundary villages named), belonging to the Kôlâla-dêśa, giving it another name of Narasiṃha-pura, together with all the usual rights.

This śâsana of the great king Śrī-Raṅga-Rāya was composed by the grandson of Sabhâpati, and son of Kâmakôṭi, the poet Râma. By order of the king, Sômanâthârya wrote the śâsana, Kâmaya Gaṇapayârya's grandson.

Usual final verses.

(signed)—śrī-Râma.

## 61

*Date ? 1254 A. D.*

(Tamil)—I, Dêvan, son of the ? painter Śittira . . . paṇḍita and a servant of Nuḷamba-dêvan, son of Kulôttuṅga-Śôḷavaṇukkan Uḍaiyāṇḍai, who was one of the feudatories of Tan-vâṣi-kâṭṭiya<sup>1)</sup> Vâśudêvan, *alias* Jayaṅgaṇḍa-Śôḷa Iḷavaṇjiya-râyan, [declare] that I am [champion over those] who, having been fed, run away [in time of need].

## 62

*Date 1629 A. D.*

(Telugu)—Be it well. (On the date specified), when the rājâdhirâja rāja-paramêśvara vira-pratâpa vira-Râma-Dêva-mahârâya was ruling the empire of the world:—Immaḍi Tammaya-Gauḍa, grandson of Sugaṭûr Tammaya-Gauḍa of the fourth gôtra, his wife, and certain gauḍas (named), had the *agnishṭôma* (sacrifice) performed by Kṛishṇa-sômayâji,—younger brother of Umâpati-sômayâji, son of Tirumala-sômayâji-bhaṭṭa, son of . . . . . bhaṭṭa,—in the presence of (the gods) Râmêśvara and Kâśi-Viśvanâtha of Âvani (and made a grant for it).

<sup>1)</sup> Who has displayed his greatness or superiority.



## 65

*Date 931 A. D.*

Be it well. Having ruled the Âvaniya-sthâna for 40 years, had 50 temples made, and built 2 big tanks,—(on the date specified), departed (this life) Tribhuvana-kartara-Dêva, entitled the Kali-yuga Rudra, and gained the world of Rudra.

## 66

*Date 973 A. D.*

(On the date specified), on the ? death of Muddaka, Bhôgi entered the fire.

## 67

*Date about 920 A. D.*

Mahendra-bhatta made for Kali-yuga Rudra the smaller temple.

## 68

*Date about 930 A. D.*

From the peak of mount Kailâsa marked by the footprints of Gaurî, to the celebrated bridge established by Râma, and from the mountain of the rising sun to that of the setting sun, who was a debater? who versed in the śâstras? who skilled in making orations?.... (*the rest effaced*).

## 69

*Date ? 1552 A. D.*

(In the year specified), Sugatûr Ayama-Gauḍa and his servant Silavanta Chikka had the *gadubu* fixed (its extent).

## 70

*Date ? about 1228 A. D.*

(Tamil)—Šengāṇḍai, consort of Kûttāḍun-dêvan *alias* Jayaṅḡḇḍa-Šôḷa Ḥavañjiya-râyan, had the door.....set up.....

## 71

*Date 1229 A. D.*

(Tamil)—I, Šûrriyāṇḍan's son Pēriyudaiyān *alias* Tantira-pālan, a servant of Kûttāḍun-dêvan *alias* Jayaṅḡḇḍa-Šôḷa Ḥavañjiya-râyan, gave (on the date specified).....to the bhattas (named) of the temple to provide for a daily

offering of one *nāli* of rice, for as long as the moon and the sun endure, for Tiruvirāmiśvaram-udaiyar of Âvaniyam at the time of awakening the god early in the morning.

## 72

*Date 1231 A. D.*

(Tamil)—The inscription is fragmentary. It seems to record a grant by Kûttādun-dêvar for the same god, and the making over of the grant to the Śiva-Brâhmanas (named) of the temple.

## 73

*Date 1228 A. D.*

(Tamil)—I, Śaṅgālvâr, daughter of Vâsudêvar, *alias* Nuḷambâda-râyar of Âvaniya-nâdu in Nigarili-Śôla-maṇḍalam, and consort of Iḷavanjiya-râyar, *alias* Kûttādun-dêvar, son of Mârâlvâr, *alias* Jayaṅgonḍa-Śôla Iḷavañjiya-râyar, granted (on the date specified) as dēvadânas certain lands (specified), which I had purchased after making full payment in gold, to provide for offerings of rice, sandal, lamps and other daily requirements in the temple on the hill — otherwise called śrī-Mûlattânam — of Tiruvirāmiśvaram-udaiyanâyanâr at Âvaniyam in Âvaniya-nâdu of Nigarili-Śôla-maṇḍalam.

## 74

*Date 1397 A. D.*

(Tamil)—While Immaḍi Bukka-Râyan, son of śrī-vîra-Arihara-Râyan, was ruling the earth—we, Muttarâṇḍâr Muttar and Vâṣāṇḍai's son Pachchainâyan, who conduct the *māḍāpattiyam* in the temple of Mûlattânam-udaiyâr at Âvaniyam in Jayaṅgonḍa Śôla-vaḷa-nâdu, having received (on the date specified) 21 pon from Vaḍavâṇiyan Periya-perumâl and Kâmāṇḍai-ṣeṭṭiyâr, two of the Vaiśyavâṇiya-nagarattâr who . . . . ., residing in the great street . . . . . of Muḷavâyil, pledge ourselves to supply daily one meal, for as long as the moon and the sun exist, to ? every Brâhman during the ninth festival.

(Usual final imprecatory sentence and usual final phrase.)

## 75

*Date 1527 A. D.*

(On the date specified), among the *mahā-mahattas*, the Kailâsa Maruḷappayya-dêva of Hoḷalakere and other . . . . .



## 76

*Date ? about 1500 A. D.*

(Telugu)—..... being the place in which the Vana-dēvatā came and appeared to Sītā-bhagavatī, and remained,—Sugaṭūr Chikka-Tammaya-Gauḍa's elder sister Halasa-Rātama, through her purôhita Kṛishṇa-bhaṭṭa Tirumala-sômayâji, offered at the feet of the goddess in this southern Gayâ *tilôdaka* and *pinda*, securing the reward of making the offering in Kâśi, Gayâ and Prayâga, as declared by Vâlmiki.

## 77

*Date ? about 1250 A. D.*

(Tamil)—I, Viruda-maṇḍana<sup>1)</sup> Mādēvan, will not survive Viḷupparaiyan who..... I swear by Vallavaraiyan.

## 78

*Date ? about 1250 A. D.*

(Tamil)—I, Paḷlimukkaṇṇa's son Kâman, a servant of Kulôttuṅga-Śôḷava-nukkan Udaiyāṇḍai, who is one of the feudatories (*śāmantar*) of Vâśudēvan, *alias* Iḷavañjiya-râyan, [declare] that if I survive him, the oath by Vallavaraiyan [will be fatal to me].

## 79 a

*Date ? 1290 A. D.*

(Tamil)—This inscription is fragmentary. It seems to record a grant of lands for the god Tiruvirâmiśvaram-udaiyâr and a grant of money for feeding Brâhmanas.

(Usual final imprecatory sentence and usual final phrase.)

## 79 b

*Date ? 1249 A. D.*

(Tamil)—I, ? Uṛaikâṛumugan, a servant of Nuḷamba-dēvar, who is the son of Kulôttuṅga-Śôḷa-anukkan Udaiyāṇḍai, one of the feudatories of . . . Iḷavañjiya-râyar Vâśudēvar, [declare] that I am [champion over those] who, having been fed, run away [in time of need].

## 80

*Date 767 A. D.*

Be it well. In the 42nd victorious year of the Śrî-râjya, when Śrîpurusha mabârâjâdhirâja paramēśvara bhaṭâra was ruling the kingdom of the world:—

<sup>1)</sup> Adorned with titles.

and his son Duggamâr-Ereappa was ruling the Kuvalâla-nâḍ Three Hundred and the Gaṅga Six Thousand, and his queen Kañchiabbe was ruling Âgaḷi;—to Maduregila Vellasamma were given lands (specified), free of all new (*apûrvva*) imposts. Imprecation.

## 81

*Date about 767 A. D.*

When Śrîpu[rusha-maha]râja paramêśvara was ruling the. . . . Thousand:—and. . . Narêndrarasa was ruling the Sixty,—the master of Ârâṅgaḷi. . . . made a grant to Jannayya.

## 82

*Date ? 1501 A. D.*

May it be prosperous. (In the year specified),—in order that *dharma* might be to Narasaṅga-Nâyaka,—in Muḷuvâyî, Sênarâma's sons Râmapa and Bayireya made a grant of. . . . as a gift to Kṛishṇa.

## 84

*Date 974 A. D.*

Be it well. (On the date specified),—Be it well. (Entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, Pallavâditya, Nolambâdhirâja and Chôrayya Nolamba's father, these three having halted in Sûryya-Miniyûr,—bearing that Mârasiṅgha-Permmaḍi was dead,—Be it well. Possessed of the conjunction of all observances, the glory of the Pompala-kula, born in the Kâḍuveṭṭi-vaṁśa, chief lord of Kâñchî-pura, like a thunderbolt in the front of battle, Nâṇḍi's Java (Yama), Naṇṇa. . . .

## 85

*Date about 975 A. D.*

Be it well. . . . Anuva. . . 's hound named Lôka killed 75 hogs; besides which, with this hound named Dhalaga, Pirisandi's son killed 26 hogs.

## 86.

*Date ? about 767 A. D.*

. . . . in. . . . ndu-maṇḍala, attacking the opposing enemy's force, and slaying, went to *sagga*.



Chiliya, standing in the wealth of the Chô[la] kingdom, [Vikra]mâditya coming to Jannayya's side, [Vi]kramâditya gave a *koḍaṅge* of 12 kuḷa to Vâṇi . . . . . Jannayya's . . set up this stone for Hariyya-Bîraṇṇa . .

## 87

*Date ? 1540 A. D.*

(In the year specified), Guru Tammaṇṇa granted for Âgâṇi Bayirava-gauḍa a *nettara-godagi* (as specified).

## 89

*Date ? 1537 A. D.*

(In the year specified), Timma-Râya, for the settlement of the Tipaṭūr-  
śime, . . . .

## 91

*Date 1007 A. D.*

Be it well. (On the date specified), when Tribhuvanakarttara-bhaṭâra was ruling the Âvaniya-sthâna;—Masekal . . ppa-dêva's son Noḷamba-gâmuṇḍa, fighting in the destruction of Balla, died and went to *sargga*.

## 92

*Date ? about 780 A. D.*

Be it well. In the 2nd victorious year of Bâṇa-Vidyâdhara, born in the Mahâvali-kula, who made Paramêśvara (worshipped by all the three worlds, chief lord of gods and demons) the doorkeeper — when Raṇamukha-Duṭṭa's son Karapura coming, carried off the cows of Balla,—the village cowherd Uvaḷa, loving the cows, went against him, slew and fell. For him the Mâsarakuṭṭi and Attâṇi, being pleased, granted land (specified). Imprecation.

## 93

*Date about 970 A. D.*

Be it well. When Dilîpayya was ruling the kingdom of the world:—and Tribhuvanakartta was ruling the *sthâna*;—the cows of Damme of Balla being carried off, Basalva's son Kayye, fighting, died. For him the *bhaṭar*, being pleased, granted a *koḍaṅgi* of 10 koḷaga.

13\*



## 94

*Date about 970 A. D.*

Be it well. When Dilipayya was ruling the kingdom of the world:— and Tribhuvanakartta-panḍita was ruling the kingdom of penance (*tapa*);— Banūchchāvāri's son Palla, when the cows of Balla were carried off, fought, recovered the cows, and went to *svargga*.....

## 95

*Date ? 1007 A. D.*

In the ruin of the Balla town, Mudda-Seṭṭi's son Malla ..... died and went to *svargga*.

## 96

*Date 1431 A. D.*

May it be prosperous. Be it well. (On the date specified), for this god Prasanna-Virūpāksha, a temple, enclosure, towers, golden finials, a Manmatha pond, provision for decorations and illuminations, agrahāras, maṇṭapas, a maṭha for mendicants, and all other religious works, — by the *dharma* of Vijaya-Rāya-mahārāya's son, the elephant-hunting Dēva-Rāya-mahārāya, — the Heggade-dēvas of the Viṣṇuvardhana-gōtra, Vommāyamma's sons Lakhaṇṇa-daṇṇāyaka and Mādaṇṇa carried out as service to this god Prasanna-Virūpāksha. May it be prosperous.

## 97

*Date 1527 A. D.*

May it be prosperous. Be it well. (On the date specified), when the mahārājādhirāja rāja-paramēśvara vira-pratāpa Virūpāksha-Dēva-Rāya-mahārāya was ruling the kingdom of the world:—Rāyadurga Tipparasa's son Bhōgarasa,—in order that *dharma* might be to his ruler Tipparasa-Voḍeyar—granted for the god Prasanna-Virūpāksha, the Kaḷavekal village, otherwise named Tippasamudra, of Mukundasāgara in the Kundāni-śīme belonging to the Muḷuvāyi-chāvaḍi, to provide for certain offerings and lights (specified), together with all the usual rights.....

## 98

*Date 1703 A. D.*

(Telugu).—Be it well. (On the date specified), to Sahāya-śāstri, deputy of the āchāryya who was an establisher of the veda-mārga, the dharmasivāchārya



of the original Tiruvâlaṅgâḍu, otherwise named the western Virûpâkshapura, Immaḍi-âchâryya,—Vîra-Râjappa-śâstri, deputy of the Tiruvâlaṅgâḍu eastern new dharmâśivâchârya, gave a written document (*patrika*) as follows:—Whereas you have come from the west claiming that the Bhava Bhêri merchants of Vêlûr are your disciples, and I have come from the east claiming that they are my disciples,—Gulâm Ali Khân Sâhêb having taken deposition from both of us,—and assembling together four (or several) other persons, has heard evidence from the mouth of the âchâris, and summoning people from Nagara on the subject, has taken written depositions from the âchâris, and hearing what they had to say, after inquiring into the old and new institutions,—has decided that you are the oldest, that the people of Nagara are my disciples, and that according to the *Śiva-dâna-patra* we are new:—Therefore, the old disciples belong to you, and Subbâ-śâstri and the Nagara people are my disciples. You are not to touch them. Such is the paper of decision written and given. Witnesses: (signatures).

## 100

*Date 1290 A. D.*

(Tamil)—In the 36th year of the reign of śrî-Poyśala-vîra-Râmanâ-Dêvar—I, Śāyan Dêvanâga-kûttan, the ? headman of Nâgapattāṇam, situated near Tammam, which was a dēvadāna of the god Tiruvirâmiśvaram-uḍaiya-nāyanâr, having purchased after making full payment in gold certain lands (specified) from [the temple authorities], granted the same (on the date specified) for the god Kumbîśuram-uḍaiya-nāyanâr of the same village as a dēvadāna to last as long as the moon and the sun endure.

(Usual final imprecatory sentence and usual final phrase.)

May there be prosperity.

## 101

*Date 1440 A. D.*

(Tamil)—May it be auspicious. While the irâjâdirâja irâja-paramêśvara śrî-vîra-Dêva-Râya-mahârâyar, a ? champion in elephant-hunting, was pleased to rule the earth—(On the date specified), on account of the victory gained by the great minister Mâdaṇa-danṇâyakkar at . . . .pâpattāṇam, the king granted certain lands (specified) situated near Tammam of Âvaniya-nâḍu, which was the property of the temple of Tiruvirâmiśvaram-uḍaiya-nāyanâr at Âvaniyam, to provide for the offerings of rice at the *tiruvotta-śdmam* for the same god..

.....

## 102

*Date about 880 A. D.*

Be it well. When, entitled to the band of five chief instruments, of the Pallavānvaya, favourite of earth and fortune, glory of the Pallava-kula, Nolambādhirāja was ruling the kingdom of the world:—to Puttār Koṅguṇi-svāmi was granted in Belamballi a royalty of three kaṇḍuga.

## 104

*Date 1485 A. D.*

May it be prosperous. Be it well. (On the date specified), Vumbana-Voḍeyar's son Liṅgaṇa, of the Viṣṇuvardhana-gôtra and Âśvalāyana-sûtra, granted to Aubhalanâtha's son Siṅga-Perumâle, of the Kâśyapa-gôtra and Âpastamba-sûtra, a dharma-śâsana as follows:—Of the *umbali* land which has come down to us in Dêvarâyasamudra, we have separated a field of, *koḷa* (boundaries specified) . . . . . when Virûpâksha-Râya-mahârâya was ruling the kingdom of the world, in the administration of Narasiṃha-Râja-Voḍeyar, . . . . .

105<sup>a</sup>*Date 1073 A. D.*

(Tamil)—Be it well. In the 4th year of the reign of Kôv-Irâjakêṣaripanmar, *alias* śrî-Râjendra-Śôḷa-Dêvar, who -while the goddess of the earth and the goddess of fortune wedded him of their own accord, and while the goddess of the earth, by reason of his valour, beamed under his white parasol—in union with the goddess of fortune, wielded the sceptre; destroyed the dark Kali; . . . . . decked himself, as with necklaces, with valour and liberality; performed the anointment of victory and was graciously seated on the throne of heroes along with Puvani-muḷud-uḍaiyâl.—

We, Vîrarâkshasa-Brahma-mârâyar and other citizens of Iratiyûr, *alias* Ammaṅgaiyâlṽar Tirumadaippalli-ppuṇam, in Puda-nâḍu of Nigarili-Śôḷa-maṇḍalam, granted, in order that the sacred body of Ammaṅgaiyâlṽar might become an ? auspicious sacred body (for her health ?), one oil-mill for the god Îṣânîśvaram-uḍaiya Mahâdêvar of the same village. We, the leaders of the assembly . . . . . in Iratiyûr, pledge ourselves to supply, for as long as the moon and the sun endure, 96 nâḷi of oil, measured with the nâḷi of Arumoḷi-dêvan: 90 nâḷi, at the rate of one uḷakku a day, for one perpetual lamp for the above god, and 6 nâḷi for one twilight lamp for the god Gaṇavatiyâr. This charity was caused to be founded by Nuḷamba-mâdêvi-kkôn . . nâḍâlṽan, *alias* Śîrâḷan Tiruvaraṅga-dêvan.



## 105 b

Date 1073 A. D.

(Tamil)—In the 4th year of the reign of Kôv-Irâjakêšarivanmar, *alias* šrî-Kulôttuṅga-Šôla-Dêvar, who—while the goddess of fame became conspicuous, while the goddess of victory desired him, while the goddess of the earth became bright, and while the goddess of fortune wedded him—rightfully wore the excellent crown of jewels; caused the wheel of his authority to roll over all regions; and was graciously seated on the throne of heroes along with his queen Puvana-mulud-udaiyâl—I, Râja-Vichchâdira-Brahma-mârâyan, *alias* Irugan Šambi-dêvan, a Brâhman land-holder in Iratîyûr, *alias* Piḷḷaiyâr Ammaṅgai-yâl-vâr Tirumadaippaḷḷi-ppuṇam, in Pudal-nâḍu of Nigarili-Šôla-maṇḍalam, made a grant . . . . . to provide for offerings of rice, vegetables . . . . . for the goddess Châmuṇḍêšvari of the same village . . . . .

## 105 c

Date 1050 A. D.

(Tamil)—In the 33rd year of the reign of Kô-Râjakêšarivanmar, *alias* šrî-Râjâdhirâja-Dêvar, who took the head of Vîra-Pânḍiyan, the Šâlai of Šêralan (the Chêra king), Ilaṅgai and Iratṭapâḍi,—

I, Vîrarâkshasa-Brahma-mârâyan, *alias* Šâmuṇḍan Irugaiyan, of Iratîyûr, which was šrî-Râjâdhirâja-Dêva's Tirumadaippaḷḷi-ppuṇam, in Pudal-nâḍu of Nigarili-Šôla-maṇḍalam, *alias* Nūḷambapâḍi, granted, with pouring of water, 1300 kuḷi of land (specified, with details of boundaries) as measured by the rod of 18 spans, including houses, house-gardens, . . . . ., to . . . navati, as a tax-free property, to be enjoyed by him under the condition that a certain quantity of rice (specified) was utilised for the daily offering for the god Īsânîšvaram-udaiya Mahâdêvar of the same village. Similar grants of land (specified) were also made to provide for ghee, curds, etc. required for the same god.

## 106 a

Date 1050 A. D.

(Tamil)—Be it well. In the 33rd year of the reign of Kô-Râjakêšarivanmar, *alias* šrî-Râjâdhirâja-Dêvar, who <sup>1)</sup> etc.—the same man, Vîrarâkshasa-Brahma-mârâyan, of the Šâṇḍiliya-gôtra, made to the Šiva-Brâhmaṇas (two named, with their gôtras) of the temple a grant in all of 2500 kuḷi of land (specified, with details of boundaries) as measured by the rod of 18 spans, under the condition

<sup>1)</sup> See the previous number.

that they should measure out with the *marakkâl* of [Arumoli-dê]van a certain quantity of paddy (specified) to the treasury of the temple every day to provide for offerings of rice, vegetables, cakes, areca-nuts and betel-leaves, for oil for lamps and for the feeding of Brahmans, in the temple of the same god.

## 106b

Date 1073 A. D.

(Tamil)—Be it well. In the 4th year of the reign of Kôv-Irâjakêšaripanmar, *alias* śrî-Râjêndra-Šôla-Dêvar, who<sup>1)</sup> etc.—Ammaṅgaiyâlṽâr granted Šêvagan-paṅṅu to provide for the daily expenses of the *arṭta-yâman* in the temple of Īsâna-Īšvaram-uḍaiya Mahâdêvar at Iratīyûr, *alias* Ammaṅgaiyâlṽâr Tirumaḍai-ppaḷli-puṇam, in.....of Nigarili-Šôla-maṇḍalam. The inhabitants of the village, whether they grew paddy or not, had to measure out annually with the *marakkâl* of Arumoli-dêvan a certain quantity of paddy (specified) to the treasury of the temple, to provide for offerings of rice, vegetables, ghee, curds, areca-nuts, ? *veruigây* and betel-leaves, and for oil for one perpetual lamp.

## 107

Date 1057 A. D.

(Tamil)—In the 6th year of the reign of Kô-pPa[rakêšarivanmar, *alias* śrî-Râjêndra-Dêvar], who wielded the sceptre and was embraced by the goddess of fortune; who, while the army of his elder brother was at his back, led his army against the enemy, conquered the Iratṭapâḍi Seven-and-a-half Lakh country and planted a pillar of victory at Kollâpuram; who, without meeting with opposition in battle, while his drums were sounding through the eight directions, converted the whole warlike army of Âhavamalla into reeking corpses that covered the earth, and, when Âhavamalla turned his back and fled from the battle-field at Koppam on the bank of the great river (Pêrârû), was pleased to take possession of his elephants, horses and camels, together with.....; and who was graciously seated on the throne of heroes —

(The latter portion of the inscription is full of gaps and the meaning is not clear.)

The inhabitants of Iratīyûr appear to have agreed to give 26 kâšu....., 30 kâšu on account of..... ? a good cow, 10 nâḷi of ghee and oil,..... and one-fifth of the produce of dry cultivation, as the god's share. (Usual final imprecatory sentence.) The signature of Šembiyan Šôla-mûvênda-vêḷân, ? a member of the assembly.

<sup>1)</sup> The historical part of this inscription is identical with that of No. 105 a.



## 108

*Date about 950 A. D.*

Be it well. When Iriva-Nolamba was ruling the kingdom of the world:—  
 Śrīmaṅgali Siṅgaparākrama's son Tiruveṅgaḍayya, when the big cows of  
 Eṛeḍiyūr were carried off, attacking and slaying, died.

Be it well. To Prithivī-Gāmuṇḍa-svāmi's son Gāmuṇḍa-svāmi's younger  
 brother Vāmayya-dēva was given a *koḍaṅge* of a kaṇḍuga of rice-land and a  
 kaṇḍuga of waste land. Imprecation.

This work was done by Koyatūr Bijayitâchâri's son Vikramâditya.

## 109

*Date ? 1646 A. D.*

(Telugu)—(In the year specified), Raghunâtha...and Muni-Bhōya of the  
 temple gave to Ana-Bhōya and others of the Yeladūr-saṁsthâna, the help of  
 400 *māḍa*, as a gift (*inām*).

## 110

*Date ? 1674 A. D.*

(In the year specified), Pâlaki Kempa-Channaya-gauḍa (records) the names  
 of all the faithful religious persons who will permanently subscribe to keep  
 up the maṇṭapa of Raghunâtha-svāmi.

## 111

*Date ? 1705 A. D.*

(Tamil)—This is fragmentary. It appears to record that some Muham-  
 madan (presumably a Labbê) gave a *tope* and fields as an *inām*.

## 112

*Date ? 1559 A. D.*

(In the year specified), the mahâ-nâyakâchâriya gave to....? Hâva-  
 Nâyaka a *śâsana* as follows:—the land in...belonging to our office of  
 Nâyaka,—in order that merit may accrue to.....—have we given. Imprecation.

## 113 a

*Date 1207 A. D.*

(Tamil)—(On the date specified) Paḷḷidēva-maṇḍalīkar, *alias* Varaguṇa-  
 pperumāl, son of Śakkidēva-maṇḍalīkar, who was the son of Paḷḷidēva-maṇḍa-  
 likar, of Puda-nâḍu in Nigarili-Śōḷa-maṇḍalam, made a grant of.....samudram

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..... Iratiyûr for the god śrī-Mallikârjuna-dêvar. (Usual final imprecatory sentence.) The signature of.....na-baṭṭan.

**113b**

This contains only the usual final imprecatory sentence.

**114**

*Date ? 1669 A. D.*

(In the year specified), Chikka-Râya Tammappa-Gauḍa, at the auspicious time of Śivarâtri,—in order that merit may accrue to Hiriya-Gauḍa,—made a grant for the god Varadarâja. Imprecations.

**115**

*Date ? 1636 A. D.*

Be it well. (On the date specified), the\*temple priest of the goddess Kāvabba of Uttanûr Maḍavâḷa in Hode-nâḍ, Pallavodari-nâyinâr, and all the farmers and subjects of that place, granted to...Sûriyappa land (specified) under the Idagere tank, rent free.....

**117**

*Date 1680 A. D.*

Be it well. (On the date specified), râjaśrī Śambhōji-chakravartti orders the *kârukân* of Kôḷâḷa, that to Venkaṭeśa-śâstri, son of Channi-bhaṭṭa, the son of Gôvinda-bhaṭṭa of the Kâtyâyana-sûtra, Pârthiva-gôtra and Yajuṣ-śâkhâ, has been granted...of Uttanûr Maḍavâḷa, together with all rights.

**119**

*Date 1072 A. D.*

(This inscription is identical with No. 49 a above ; but has the following final sentences and verses which are defaced in the other.)

(Tamil)—We, [the inhabitants of] the Eighteen great Vishaiya and the great army armed with great weapons—have also caused it to be engraved on stone that those who [violate] this śâsana shall incur the heinous sin of having destroyed Brâhmans, herds of tawny cows and Vâraṇavâsi, and shall become hereditary enemies of the great Vishaiya and the great army armed with great weapons, while those who maintain this śâsana shall acquire the merit of having performed many horse-sacrifices. There is no guide but virtue to those who under-



stand virtue. He who confiscates land, whether given by himself or by another, is born a worm in ordure for sixty thousand years. 'Râmachandra again and again entreats all future kings that they should from time to time protect this bridge of virtue, which is common to all kings.'

## 120

*Date ? about 1030 A. D.*

(Tamil)—I, Karumânikkâlvar, of the Kâśyapa-gôtra, one of the *pûjâris* in the temple of Karumânikkâlvar at Uttanûr, *alias* Râjendra-Śôla-chchaturvêdimaṅgalam, pledge myself to burn one twilight lamp before the above god for as long as the moon and the sun exist [from the interest] on the money (specified) I have received from.....Having approved.....we had this engraved.....

## 121 a

*Date about 1269 A. D.*

(Tamil)—In the 1..year of the reign of the universal emperor śrî-Pôśala vîra-Râmanâda-Dêvar—.....

## 121 b

*Date ? 1268 A. D.*

(Tamil)—In the 14th year.....in Nigarili-Śôla-maṇḍalam and Vikkîrama-Śôla-maṇḍalam.....

## 122

*Date 969 A. D.*

Be it well. (On the date specified), when Nanni-Noḷamba having assumed the crown, was ruling the kingdom of the world:—the Sakapâdi elder Pogalmale-Nambe's son Noḷamba-ŝeṭṭi gave to the 12 Brahmans of Uttanûr 100 gadyâṇas of gold, to provide for daily feeding five in turn. On the days on which no one comes, five family Brahmans in the town will be fed. To continue as long as sun and moon.

And for the daily offerings to ... Paramêśvara, and a perpetual lamp, he bought land for 40 gadyâṇa and gave it. And for the daily fixed offerings of Mahâdêva he gave 15 gadyâṇa to the Brahmans of Badanûr.....

## 123

*Date 1003 A. D.*

(Tamil)—In the 19th year of the reign of śrî-Kôy-Irâjarâja-Râjakêśari-panmar, who,—while his heart rejoiced that like the goddess of fortune, the

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goddess of the great earth also had become his faithful wife—during his long life of growing gracefulness, was pleased to destroy the ships at Kândaḷûr-Šâlai; conquered with his heroic and victorious army Veṅgai-nâḍu, Gaṅgapâḍi, Nuḷambapâḍi, Taḍigai-vaḷi, Kollam, Kaliṅgam, Kuḍamalai-nâḍu, and, after having crossed the deep sea, the impregnable Ni...ñjiram; and deprived the Šeliṅar (the Pāṇḍyas) of their splendour at the very time when their greatness, which was adored everywhere on the earth, became conspicuous;—

Iḷaṅ.....of Arumolīdēva-chaturvêḍimaṅgalam in....ru of Pudaḷ-nâḍu in Gaṅgāšāyaram.....

## 124

*Date ? about 890 A. D.*

Mahâbali Bâṇarasa's *karaniga* Valuṅgavamma's pillar.

## 125

*Date 1210 A. D.*

(Tamil)—In the 32nd year of the reign of the emperor of the three worlds śrī-Kulôttuṅga-Šôḷa-Dēvar, which corresponded with the Śaka year 1133 (Pramôḍta)<sup>1)</sup>,—while Puḷḷa-dēvar, the maṇḍalika of Puda-nâḍu, son of Šakki-dēvar, who was the son of Puḷḷa-dēvar, who was again the son of Šakki-dēvar, the maṇḍalika of Râjêndra-Šôḷa-pPudanâḍu, was pleased to rule Puda-nâḍu of Nigarili-Šôḷa-maṇḍalam in peace—(on the date specified) Puḷḷa-dēvar made a grant, to last as long as the moon and the sun endure, of ? lands, exempt from taxes, to some Gâmuṇḍas (named, with a long pedigree) of Iratiyûr, ? who were descended from the family which had helped him in acquiring Vidirûr. (Usual final imprecatory sentence.)

## 126

*Date 961 A. D.*

Be it well. (On the date specified), when Iṇṇiva-Nolamba was ruling the kingdom of the world:—And, born in the kula of Mahâbali, lord of gods and demons, revered by all the three worlds; supreme lord of Paṇuma-pura, joy of the bloodthirsty groups of *paysāchikas*, having a black flag and the bull crest, Sambayya was ruling Bidirûr, he granted the *bittukaṭṭu* for the tank. Imprecation.

## 128

*Date ? 1703 A. D.*

(In the year specified), Yadarûr Yarapa-Nâyaka gave for the god Venkaṭa-ramaṇa land (specified.) Imprecation.

<sup>1)</sup> Pramâḍôti in the inscription.



## 129

Date ? 1673 A. D.

(Telugu)—(In the year specified), mahârâjaśrî Deśapâṇḍa Kṛishṇappa gave for Kolattûr Orugalaya's son Nâgarâjappa a *nettara-kodige* as follows:—.....

## 130

Date 1439 A. D.

(Tamil)—May there be prosperity. While the mahâ-maṇḍalêśvara, destroyer of hostile kings, lord of the eastern, southern and western oceans, śrî-vîra-pratâpa.....'s son Dêva-Râya-mahârâya was pleased to rule the earth—(On the date specified).....Muḷavâyi.....

## 131

Date 1407 A. D.

Be it well. (On the date specified), to Maṅgarasa, son of Mahadêva of the Gautama-gôtra,—the temple priests of the goddess Gaurî of Uttanûr Maḍavaḷa, the ? mortgagees and citizens, gave a śâsana for rent-free rice-land as a *kaṭṭu-godagi* for the tank, as follows:—Whereas you have built the tank in Vâṇiyarahallî in Hode-nâḍ, and made the Hirî-Maṅgasamudra,—of the rice-lands below and within that tank we grant you two (parts) in ten as a *kaṭṭu-godagi*; and of the two (parts) in ten, we grant one part free of all taxes, to be enjoyed as long as sun and moon exist, to your children's children. Imprecation.

## 132

Date 1494 A. D.

May it be prosperous. Be it well. (On the date specified), to Girijeya of the Amṛitâtma-prabhu's maṭha,—Sômâdarasa's (son) Lakshmîvallabha-dêva granted land as follows:—Whereas through the favour formerly of Maṅgarasa there has come to you under the Vâṇiyanahallî tank the *kaṭṭu-godagi* rice-land which we gave, these 2 khaṇḍugas of rice-land we grant to you to enjoy, you and your posterity, as long as sun and moon exist.

## 135

Date ? 1488 A. D.

(In the year specified), Mummaḍi-Tamme-Gauṇḍa made a grant of Kempâ-pura. Imprecation.

## 139

*Date 1646 A. D.*

(Telugu)—(In the year specified), the rājādhirāja rāja-paramēśvara vīrapratāpa vīra-śrī-Raṅga-Rāya-Dēva-mahārāya granted to the *nddu-karta* Nalūr China-Jaya-gauḍa. . . . .

## 144

*Date ? 1459 A. D.*

(Telugu)—(In the year specified), Tammappa-Gauḍa granted to Elache-gauḍa, a *kaṭṭu-godige-mḍnya* (specified), free of all imposts, to continue as long as sun and moon.

## 147

*Date 1469 A. D.*

May it be prosperous. Be it well. (On the date specified), when the mahārājādhirāja rāja-paramēśvara, subduer of hostile kings, champion over kings who break their word, the elephant-hunting Virūpāksha-Rāya-mahārāya was ruling the kingdom of the world:—the mahā-maṇḍalēśvara. . . . .

## 149

*Date 1557 A. D.*

(Telugu)—(In the year specified), by order of Sadāśiva-Rāya, Gurumūrti-Viṭṭhala-Rāja granted to Tirumalapalle Appalāchārya the Kottapaḷḷi village. Imprecation.

## 153

*Date 1521 A. D.*

May it be prosperous. (On the date specified), the god Sōme on the rock of the Koṅga-janara-dinne (? being in ruins),—the Ares and others gave for the god Sōme of Hādiya,—with the permission of Annadāna-Voḍeyar,—stone from the rock, and having again set up that god Sōme of the field, granted Upukunṭe for the god, set up stones at the four boundaries, and for performing the worship and ceremonies, appointed Daduga, son of Chandrapaya of the Kauśika-gōtra, as the temple priest. Imprecation.





154

Date 1653 A. D.

(In the year specified), the rājādhirāja rājarāja Śambāji-Rāja-mahārāja's son Kannarāyāji-Paṇḍita...buying [Kon]ḍiganahalli, granted it to...savati as a *kattu-godagi*.

156

Date ? 1497 A. D.

(Telugu)—(In the year specified), Sugatūr Chikka-Rāya Tammaya-Gavuḍa gave Basavapura to Mādēva's (son) Madapaya, the rights of which pura this god's priest may enjoy as long as sun and moon endure. Imprecation.

157

Date 338 A. D.

(On the seal is Nandi, or a bull recumbent.)

Ôm. Obeisance to Śiva. He, whose throne is on the lofty peak of the mountain called Nandi, the ocean to the Mandākinî (the celestial Ganges), lord of the earth, his lotus-feet worthy of worship from Dêvendra and the gods, triumphs,—the adored.

Be it well. The object of the mercy of Śiva,—his breast embraced by the daughter of the bearer up of the mountains of the earth, bearer on his head of the nectar-producing moon,—his glory illuminating all worlds, the munificence of his gifts the sole cause of Kamalanābha (Viṣṇu), reposing on his couch the serpent in an ocean whose waters are flowing in shining waves, starting to take the three strides, and manifesting desire with the signs of hands and feet,—(was) Mahābali (or the great Bali), lord of the Dānavas;—the cause of the increase of whose race, freed from the enemy of sin through the sound of the blessings chanted by great Brāhmans possessed of all merit acquired in the constant exercise of holy rites, having a force composed of mighty elephants, his terrible army led by commanders the prancing of whose restive chargers stopped the motion of the earth, worthy of reverence from all the kings in the world, his breast the abode of valour and government, the rod of his arm as long as the world-bearer (Âdiśêsha), his dreadful sword unconquered by the most powerful kings, his body glittering with the radiance of garlands and epaulettes, having obtained the crown and the throne,—was Nandivarmma, the upholder of royal virtues.

After him, his excellent son, whose face was like a lotus opening to the light of the rays of the morning sun, his footstool illumined with the radiance caused by the crowns and chaplets of prostrate kings, by name Vijayāditya-

Dêva, possessed of many kinds of wealth won from his enemies by the strength of his own arm, filling all quarters with the shouts from his deep throat resembling thunder from the storm-clouds, having a serpent-like sword, his body glorious with groups of wounds from the stroke of warlike weapons in the moving fight, having governed the kingdom:—

There was, in like manner—a sun in awakening the lotus lake of the Bâṇa-vaṁśa—his son, who in compassion for all living things in the three worlds was like Bôdhisattva, in valour the equal of Vîrabhadra beloved of Hara, in protecting the kingdom like Mahêndra, in possession of pearls the equal of the ocean, in having a (mount) Mêru of unique immovable wealth resembling Kârttikêya daily the cause of manifest joy to Umâ; as elephants tremble at the might of a raging lion so were his enemies overcome in battle by the wind of the strokes of the sword uplifted in his hand; the bright lotus-eyes of women, fascinating in their gait from the weight of their loins, being attracted to him could not be taken off again.

By him, being such a one, his long arms an ornament to the circle of the earth, daily adding to the three kinds of power,<sup>1)</sup> ruler of a Seven-and-a-half Lakh country containing twelve thousand villages, in the Ândhra-maṇḍala, cause of continued segregation of the four castes,—by śrî-Vadhûvallabha-Malladêva-Nandivarṁmâ, being in the town of Âvanya,—in the Śaka year two hundred increased by sixty-one, the twenty-third of his own reign being current, the year Viḷambi, the thirteenth (day) of the bright<sup>2)</sup> fortnight of Kârttika, on Monday, the constellation being Aśvini,—to śrî-Rudrabhaṭṭa-śarṁmâ of the Bharadvâja-gôtra and *sâmânya-charaṇa*, to Trilôchanabhaṭṭa-śarṁmâ of the Kauśika-gôtra, to Trivikramabhaṭṭa-śarṁmâ of the Kaṇḍalya-gôtra and *sâmânya-charaṇa*, to Nârâyaṇabhaṭṭa-śarṁmâ of the Kâśyapa-gôtra and *sâmânya-charaṇa*, and including them to twenty-five Brâhmans of various gôtras, having washed their feet, the village named Muḍiyanûr in the Hodali-vishaya, is, with pouring of water, by me given. The boundaries of that village are stated, (here follow the boundaries in great detail<sup>3)</sup>). Imprecations.

By order of Vadhûvallabha Malla, I, the carpenter Nandivarṁmâchâryya, inscribe the śâsana of this gift. As long as sun and moon endure, for so long in perpetuity, I, king Vadhûvallabha make a gift of Chûḍa-grâma<sup>4)</sup>.

Thus was it done by the *sarvapradhâna* Vaivasvata-daṇḍâdhipa.

The hunter Mullega<sup>5)</sup>.

<sup>1)</sup> *Prabhu-, mantra-, and utsâha-śakti*.

<sup>2)</sup> The original has *Kârttikâśukla*, in which *âśukla* would mean dark; but the calculation of the date shows that *śukla* is meant.

<sup>3)</sup> Among these is mentioned Kaṇṭhakadvâra, the Sanskrit translation of Muḷabâgil (or -bâgal).

<sup>4)</sup> *Chûḍa-grâma* is the Sanskrit translation of Muḍiyanûr.

<sup>5)</sup> *Vyâdhan Mullegam*—the object with which this name is inserted at the end is not apparent.



2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 84

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## 158

Date 1344 A. D.

(Nāgarī characters.)

Obeisance to Gaṇādhipatī. Obeisance to Śambhu, and praise of Gaṇēśa and the Boar.

Born from the milk ocean, brother of the *kaustubha* and *kāma-dhenu*, younger brother of Ramā, is the moon; in whose line was born the king Yadu, by Vāsudēva descended from whom the earth was ruled. In that family was Bukka by name, having fame, courage, and wisdom. Magāmbikā was his queen, like Lakshmī of Hari. There was in his family, illustrious, invincible and displaying good qualities, by whom evil was driven away, the king named Saṅgama. Mālāmbika was the queen of that king, bright with smiles, like Damayanti of Nala, or Śachī of Indra. The sons of that king were Harihara, Kampa, the king Bukka-Rāya, Mārāpa and Muddapa.

The middle one of the five, the king Bukka was famous, like the valiant Arjuna, the middle one of the Pāṇḍavas. Broken were the Kalingas, with small display of courage; the Vaṅgas had their limbs dislocated and their eyes swollen; the Āndhras hid themselves in holes from the blows of the cruel weapons in his arms; the faces of the Turushkas shrivelled up; the Pāṇḍya kings fled;—when he was ruling the kingdom acquired by the might of his own arm. Bukka-Rāya, illustrious with the glory obtained by his arm, protected the earth and his subjects as his children.

Distinguished by the titles rājādhirāja, rāja-paramēśvara, Garuḍa to the serpent kings who break their word, a royal rival of kings, terrifier of hostile kings, the Suratrāṇa of Hindu Rāyas; seated on the jewel throne in the city named Vidyā, distinguished as the abode of Vijaya (victory) made by Vidyāranya, and glistening with the streams poured forth with the sixteen great gifts, streams which nourished the tree of *dharma*,—by him, (on the date specified), in Pampā in the Bhāskara-kshētra, in the presence of (the god) Virūpāksha,—to Sōma, a moon (*sōma*) to the ocean Nāchana, versed in all the āgamas, understanding all the accepted meanings of the eighteen purāṇas, by the success of his poetry in eight languages having acquired wealth,—was given in the Guttidurga kingdom, in the Kōḍūr country, in Pena-māgaṇī, on the bank of the Pinākinī, the village previously called Pañchakaladinna, giving it another name of Bukkarāyapura, (boundary villages named).

And the illustrious Nāchana's (son), the great poet (*mahākavi*) Sōma, blessed the king to have long life, and formed it into 110 shares, of which retaining 26 as manager, he bestowed the others on various Brāhmans (as specified).

E 15



The boundaries of that agrahâra, that all may understand, are here written in the language of the country <sup>1)</sup>. (Here come the boundaries.)

The greatness of this śâsana of the king Bukka-Râjendra, whose praise sung by all the chief kings was like the hum of bees, and who resembles an only tree of paradise on the earth. Kôtidêvârâdhya's son, Mallanârâdhya, composed the verses. The carpenter Śâsanâcharya's son, by order of the king, the sculptor Nâgidêva made (or inscribed) it.

Usual final verses.

(*signed*)—śrî-Virûpâksha.

## 159

(This contains merely one of the usual final verses.)

(Tamil)—Be it well. 'Râmabhadra again and again entreats all future kings that they should from time to time protect this bridge of virtue, which is common to all kings.'

## 160

*Date 1338 A. D.*

(Tamil)—When the pratâpa-chakravartti Pôṣaḷa śrî-vîra-Vallâḷa-Dêvar was ruling the earth—

I, . . . . . śâhanîyâr, minister of the king, son of the great minister Dâdi-Vallappa-ḍaṇṇâyakkar, râja-gaja-simha <sup>2)</sup> ? pâpandyarâja-kumakâmi sadhâ-gaṇḍa, and a worshipper of the blessed lotus-feet of Sômanâtha-dêvar, . . . . .  
. . . . . for the god Sômîṣvaram-udaiya-nâyanâr of Muḍiyanûr, ? *alias* Kûttâḍu-daiva-chchaturvêdi-maṅgalam, in Pudi-nâḍu of Nigarili-Ŝôḷa-maṇḍalam.

## 161

*Date about 950 A. D.*

Be it well. When Dilîpa-Noḷamba was ruling the kingdom of the world:—Mâgarayya, arming himself,—on the waists of the women being unloosed, and the cows carried off from the bull, slew and died. The work (of this stone) was done by Koyatûr Vikramâditya, famed for many good qualities.

## 162

*Date about 950 A. D.*

Be it well. When Dilîpa-Noḷamba was ruling the kingdom of the world:—Maṇḍikal Kambaladâna, on a big tiger carrying off a young cow, made

<sup>1)</sup> These are in Telugu.

<sup>2)</sup> A lion to the elephants the (hostile) kings.



a vow to kill that tiger, and in one watch slew it, the tiger and his dog dying together. The work (of this stone) was done by the Koyatûr sculptor Vikramâditya, famous for many good qualities.

## 163

*Date about 950 A. D.*

Be it well. When Dilîpa-Nolamba was ruling the kingdom of the world:—Nelmalliyûr Bhâmayya, his master's friend, arming himself,—when the waists of the women were unloosed and the cows carried off from the bull,—slew and died. The work (of this stone) was done by Vikramâditya.

## 165

*Date about 1030 A. D.*

(Tamil)—[In the...year of the reign of Kôv-Irâjakêšarivanmar, *alias* šri-Râjâdhirâja-Dêvar], who—while the goddess of the earth was resplendent under his fringed white umbrella, which.....the moon—wedded the goddess of fortune, swayed the sceptre and destroyed the dark Kali; who, during his settled long life, cut off, on the battle-field the beautiful head, which was adorned with large jewels and was never without the golden crown, of Mânâbharanan, one among the three kings of the South (the Pândyas); .....  
..Vîra-Kêraḷan; ..... while .....and Gaṅgâdaran fell along with their elephants whose temples swarmed with bees; ..... when the warriors of great strength, Vikki and Višaiyâditan,.....

## 166

*Date 1400 A. D.*

Be it well. (On the date specified), Râjašêkbara, the eldest son of the great minister Vîrappayya, in...., in the Muguvâyi-kula of the Chôra-maṇḍala, ....

## 167

*Date ? about 1260 A. D.*

(Tamil)—This is the land granted to Ūr-uḍaiya-mudaliyâr, .....  
and to...šêkara-namachchivâya-dêvar.

## 170

*Date 1427 A. D.*

(Tamil)—(On the date specified) a grant of land was made to....perumâl..  
.....the god Šômišuram-uḍaiyar of Muḷavâyal.

15\*

## 171 a

*Date about 1280 A. D.*

(Tamil)—In the . . . . of the reign of śrī-Pôśala-vīra-Rāmanātha-Dēvar—to . . . .nāyanār in the *tirumadaḍai-viḷḍgam* of Peṅgiśvaram-uḍaiya-nāyanār, I gave one servant for every ten servants required for . . . . .

## 171 b

*Date ? about 1280 A. D.*

(Tamil)—I, Adaippan Āḷa-vanda-piḷḷai, granted some lands (specified) for the god Peṅgiśvaram-uḍaiya-nāyanār.

## 172

*Date 1496 A. D.*

May it be prosperous. Copy of the agreement for the *kaṭṭu-godaḡe* of the tank.

Be it well. (On the date specified), to Alapa's son Nārasimha-dēva,—the temple priest of the god Nārasimha, Koṇḍapa-Timmaṇṇa's son Aēvapa granted a *kaṭṭu-kodaḡe* agreement as follows:—Whereas the Guṇḍalahaḷḷi village, which is Nārasimhapura, in Ilode-nāḍ, belonging to the offerings of our god Kadiri Lakshmī-Nārasimha, by the order of the god Nārasimha I have given in possession to the Nambi Apachi-Anantapa, —and it provides for the offerings and ceremonies (specified) of the god and the livelihood of the attendants,—On your expending money and causing a virgin tank to be constructed in the Māvina-baḷḷa to the west of the old tank of Guṇḍalanahaḷḷi, forming an embankment with plenty of earth, building it up with stone, fixing a stone sluice and making it secure with bricks and good mortar, and thoroughly completing the tank,—of the rice-lands formed under that tank, four parts of the rice raised in them you may enjoy free of rent. After those four parts have been filled up<sup>1)</sup>, we grant you in the rice-lands that will be formed under the tank a *daśavanda* of three in ten as a *kaṭṭu-godaḡe*, marking out with stones the best, middling and inferior soils, and of the dry fields granted as *kaṭṭu-godaḡe-mānya* for this tank which are now cultivated and sown with rāgi, we give you as *kaṭṭu-godaḡe-mānya* 1 khaṇḍuga (as specified).

If any damage should come to the tank you build, you will make it good from your four parts of *mānya*. When that is filled up<sup>1)</sup>, if any the least failure occurs, we will levy money and grain from the rice-lands and on the tank, including those of your *daśavanda*, and have it repaired.

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<sup>1)</sup> tumbida-baḷḷika.



For the rice-lands and dry fields of your *kaṭṭu-godaḡe* there are no payments under the various heads (as specified) on account of our temple.

The same provisions are laid down for any future extension of rice-lands under the tank. Also permission to cultivate on half share or on contract, free of all payments on account of the temple, as before specified. If the flow of water from the tank allows, you may plant areca, cocoa-nut or other permanent gardens in your *kaṭṭu-godaḡe* and have the full enjoyment of the same. If the tank should not fill sufficiently for your three-tenths *daśavanda* rice-fields, you will take your turn for the water. For building houses for the ryots who cultivate your *daśavanda* rice-fields we will point out sites. From such ryots we will not exact house-tax or other taxes (specified).

These *kaṭṭu-godaḡe* rice-lands and dry fields are granted to you for as long as sun and moon endure, to be enjoyed by you and your posterity, with right to bequeath or sell. Witnesses:— (Here follow signatures).

## 173

*Date 1503 A. D.*

May it be prosperous. Copy of the *sāgubaliya-vôle* (or cultivation roll) of the rice-land of the tank. (In the year specified), the temple priests (named) of the god Kadiri-Nârasimha of Muluvâgil granted to Kadiri-Nârasimha-dêva of Râmasamudra a cultivation roll as follows:—Deducting your *daśavanda* rice-fields under the tank which you caused to be newly built in Guṇḍlahalli belonging to the offerings of our god Nârasimha, according to the rule for cultivation of the rice-fields of your temple, by which those of Aubhala-Sômayâji's tank are granted on contract for cultivation on half share at the rate of 7 khaṇḍuga for 6 khaṇḍuga, we will grant you by measurement 8 khaṇḍuga for 7 khaṇḍuga of *kodaḡe*. If the water in the tank fails and the crop is lost, we will share equally. If the water in the tank is insufficient, and it has to be lifted, we will reduce the contract in the same proportion as those in the neighbourhood. For sugar-cane, ginger and turmeric the rates (specified) will be paid to the treasury of the temple. The contribution of paddy for the offerings will be taken at the rate of sale. Signatures.

## 174

*Date 1522 A. D.*

May it be prosperous. (In the year specified), Kadiri Nârasimha-dêva granted to Chirata Sâmayâji's son Râghava-bha... a grant of land as follows:—for the Sâmirêri-chatra belonging to the Śiva connection, between the Nârasimhapura village belonging to the offerings of the god Nârasimha and

the Kuṛujili village, we have transferred to the name of Kuṛujili . . . . land (specified) in front of the pura, to be enjoyed by you and your posterity as long as sun and moon endure. Imprecation.

## 175

*Date 1408 A. D.*

Be it well. When the mahâ-maṇḍalêśvara, subduer of hostile kings, champion over kings who break their word, master of the eastern southern and western oceans, the Suratâḷa of Hindû Râyas, rājâdhirâja paramêśvara vîra-Harihara-Râya's son, vîra-Dêva-Râya-Voḍeyar was ruling the kingdom of the world; at the time when he was permanently anointed to the crown in Vijayanagari:—(on the date specified), when vîra-Vijaya-Râya was in Muḷavâgil, ruling the kingdom of the world;—the mahâ-nâyaka Bayira Kaṭhâri-Sâluva Sambe-Nâyaka's (son) Tirumale-Nâyaka and others (named) uniting,—under the Mattikasamudra built in the stream of the small tank of . . . . Agara in Hoda-nâḍ belonging to us, certain lands (specified) were granted to . . . .

Imprecation. This śâsana was written by . . . .

## 177

*Date 1620 A. D.*

May it be prosperous. (On the date specified), when the rājâdhirâja paramêśvara vîra-pratâpa . . . . Dêva-Râya [was ruling]:— . . . . Gauḍa, in order that merit might accrue to Amṛita-Gauḍa and others, made a grant of 4 villages (named) for . . . .

## 178

*Date 1260 A. D.*

(Tamil)—I, Šettâlṽâr, . . . . . consort of Vâsudêvar, who was the son of Kûttâḍun-dêvar, *alias* Jayaṅgaṇḍa-Šôḷa Iḷavañjiya-râyar, granted (on the date specified) some lands (specified) on which two crops were to be grown in succession, (1) for maintaining one perpetual lamp to be burned for as long as the moon and the sun exist, before the god śrî-Vâsudêva-pperumâl of Kuṛuḍimalai, *alias* Kûttâḍundêva-nallûr, in Puda-nâḍu, and (2) for a daily offering of one nâlî of rice for the god Šelva-Gôpâlar; and made over the same to the *pûjâris* (two named, with their gôtras) of the temple, who pledged themselves to carry out the above for as long as the moon and the sun endure.

(Usual final imprecatory sentence.)



## 179

*Date ? 1260 A. D.*

(Tamil)—I, Anantan, a servant of Tannâkkan Vâšan, who was a feudatory (šâmattan) of Iḷavaṇṇiya-râyan, [declare] that I. . . . .

## 180

*Date ? 1656 A. D.*

(Telugu)—(In the year specified), Kuruḍimala Gaṇapaya and others (named), having had a temple built, set up a Liṅga, and for this Nagarêšvara made a grant of land (specified).

## 181 a

*Date 1312 A. D.*

(Tamil)—I, Paramêšvara-bhaṭṭan-dêvan, of the Gautama-gôtra, a landholder at Tiruvallam in Tonḍai-maṇḍalam, granted (on the date specified) as a dēvadâna, to continue as long as the moon and the sun exist, certain lands (specified), which the Mudaliyâr Iḷavaṇṇiyar, *alias* Kûttâḍun-dêvar had given me with a libation of water, for the god Peṅgîšvaram-uḍaiya-nâyanâr of Kuruḍimalai in Puda-nâḍu of Nigarili-Šôḷa-maṇḍalam. śrī-Mâhêšvaras are the protectors of this charity.

## 181 b

*Date ? about 1310 A. D.*

(Tamil)—This is merely a fragment. It seems to record some grant for the same god.

## 182

*Date ? about 1300 A. D.*

(Tamil)—To the maḍam (maṭha). . . . .at Kuruḍimalai, *alias* Kûttâḍun-dēva-nallûr, the oil-mongers of the village agreed to supply oil at the rate of half a šoligai for every oil-mill.

## 184

*Date 1273 A. D.*

(Tamil)—I, Jayaṅgonḍa-Šôḷa Iḷavaṇṇiya-râyan-Vâsudêvan, granted (from the date specified) for the god Kûttâḍiśvaram-uḍaiya-nâyanâr of Kuruḍimalai, *alias* Kûttâḍun-dēva-nallûr in Puda-nâḍu of Nigarili-Šôḷa-maṇḍalam, certain lands (specified), excluding former dēvadânas, tiruvidaiyâṭṭam and baṭṭa-virutti, as

a dēvadāna, with exemption from taxes, for as long as the moon and the sun endure, in order to provide for the expenses of worship and of other items of service in the temple. (Usual final phrase and Sanskrit verse.)

May there be prosperity.

## 185

Date ? 1270 A. D.

(Tamil) – Širu-ppillai Šāmāśāṇḍān bestowed on . . . . . the *māḍāpattiyam* in the temple of his Tambirāṭṭiyār and also . . . . . He also granted some wet and dry lands (specified). The grantee shall take charge of and enjoy [these lands].

## 186

Date 1277 A. D.

(Tamil)—I, Tanimai-nikkinār, son of Ponna-ppillai, who was one of the *mudalis* of Jayaṅgoṇḍa-Šōḷa Ḥavañji-rāyar, granted (on the date specified) certain lands (specified) as a dēvadāna, to continue as long as the moon and the sun exist, to provide for the morning offering of rice for the god Peṅgīšvaram-udaiyār set up by my maternal uncle Vayirāṇḍai. (Usual final phrase.)

## 187

Date 1270 A. D.

(Tamil)—I, Šeṭṭālvār, daughter of [Brahmādirājar, *alias*] Šelvāṇḍai-dēvar, and consort of Ḥaiya-Vāśudēvar, *alias* Jayaṅgoṇḍa-Šōḷa Ḥavañji-rāyar, granted (on the date specified) certain lands (specified) to provide for offerings of rice and vegetables, sacred garlands and lamps, and for the expenses of worship, sacred bath and festivals at the equinoxes and solstices, in the temple of . . . . . I also granted lands (specified) to the Šiva-Brāhmaṇas (three named, with their gōtras) and to the *pūjāris* (named) . . . . .

## 188

Date 1366 A. D.

(Tamil)—(On the date specified) . . . . . in the temple of Kūttāḍiśvaram-udaiya-nāyanār at Kurudimalai . . . . .

## 189

Date 1298 A. D.

(Tamil)—I, Kūttāḍun-dēvan, [son of] Vāśudēvan, *alias* Jayaṅgoṇḍa-Šōḷa Ḥavañjiya-rāyan, granted (from the date specified) for the god Kūttāḍiśvaram-



uḍaiya-nāyanâr of Kuruḍimalai, *alias* Kûttâḍundêva-nallûr, as a dēvadâna free from taxes, to continue as long as the moon and the sun exist, all the wet and dry lands and gardens adjoining Šôḷakuṭṭai which was to the west of the village (of Kuruḍimalai), excluding former dēvadânas, *tiruvīḍaiyāṭṭam* and the three kaṇḍagam of land granted to Šômanâta-dēvar, situated within the four boundaries of the above lands.

## 190

*Date 1361 A. D.*

(Tamil)—(On the date specified) we, Šilandigan and others (three more named), superintendents of Puda-nâḍu, have given a šâsana to Veṅgaḍavâšâri to the effect that he shall receive certain lands (specified) as compensation for the deduction made by him in the charges—of one-third in copper work and of one-fourth in ? *dašaki*—when Nâyakar caused an image of the goddess to be prepared. This is to continue as long as the moon and the sun endure. May there be prosperity. Ôm.

## 191

*Date 1373 A. D.*

(Tamil)—.....(on the date specified) we, Dekshinâmûtti and others (three more named), the authorities of the temple ....., pledged ourselves to grant certain lands (specified) to Atirêkavîra-ppillaiyâr Appu-ppillaiyâr and Malaipperumân's son Irugar. ....

## 192

*Date ? 1256 A. D.*

(Tamil)—I, Vâsudêvappaḍai... 's son Šômanan, a resident of Pârpaḍu, and a servant of Taṇṇâkkar, *alias* Vâšanan, who is one of the ... men of Jayaṅgonḍa-Šôḷa Ilavañji-râyar, [declare] that I am [champion over those] who, having been fed, run away [in time of need].

## 193

*Date 1185 A. D.*

(Tamil)—While ..... dēva-maṇḍalikan was pleased to rule Puda-nâḍu in peace and wisdom, I, Tantirapâlan, ....., beautified this village by building ponds and tanks and by renovating the two.....

E 18

## 196

*Date ? 1666 A. D.*

(Telugu)—(In the year specified), Kuriḍimala Gaṇapaya and others (named), gave to Kṛishṇa-gauḍa certain land (specified) as a *kaṭṭu-kodagi*.

## 198

*Date about 950 A. D.*

Be it well. When Dilîpayya was ruling the kingdom of the world:—Tiruvayya's son Chandraśêkhara granted the *bittu-kattu* of the Maṇḍikal tank. Usual final phrases.

## 201

*Date ? 1532 A. D.*

Be it well. (On the date specified), when the mahârâjâdhirâja paramêśvara vîra-pratâpa vîra-Sadâśiva-Râya-Dêva-mahârâya was ruling the kingdom of the world:—for the master of all the myriad systems of the universe, the original lord of the crown, Bairakûr Raghu..... the god Hanumanta,—the mahânâyakâchârya Yara-Timma-Nâyaka's son Mutôji and others (named, names defaced),—in order that merit might accrue to Yelavañji .... and others (named),—made a grant.....

## 203

*Date 934 A. D.*

Be it well. In the 29th year of the capturer of Madire, Ko-pParagêśari-varmmâ:—Baydakûr Mâremma's grandson Gaṇipa Râma, recovering the cows, slew and died. For him, as a *kalnâtu*, Permmâḍi's Sâmantappa ... granted one kaṇḍuga of rice-land.

## 204

*Date ? 1222 A. D.*

(Tamil)—..... the sixty-three devotees of Śiva (Aṇubattu-mûvar) among the .... mēśuras in the temple of Pillaiyâr. My sons also shall carry on this sacred service.

## 205

*Date ? 1550 A. D.*

Be it well. Râmarâjayya's warrior Rôtu, (in the year specified), for the goddess Chaudêśvari, of his devotion had a maṇṭapa made. Imprecation.



**207**

*Date about 1000 A. D.*

Be it well. By order of Dôsi-arasa, (apparently some grant was made to Prithivî-Râma-Bôyi; but the inscription is on several detached fragments of stone, which it is difficult to connect together).

**208**

*Date 1000 A. D.*

Be it well. In the 16th year of the assumption of the crown by Râjar a Mummaḍi-Chôla, who sent his army and conquered the Navakhaṇḍa-maṇḍala,—the warrior of the army, Noḷambâdhirâja, having given Perbbanna to the plunderer of . . . , Kâdiyanṇa,—the big tank having breached, Maṇḍeya-gâmuṇḍa's son Prithuvî-Râva-Setṭi repaired the breach. Pleased therewith, by order of Noḷamba, 10 gadyâṇa of the old fixed rent of Perbbanna and a certain allowance of paddy (specified) was given by Kâdiyanṇa, together with certain rice-land (specified). Imprecations.

**209**

*Date about 1000 A. D.*

When Râjarâja-Mu[mma]ḍi . . . . . was ruling the kingdom of the world:— and Perbbenna Maṇḍayya-gâmuṇḍa's son Prithivî-Râma-Setṭi was holding the office of gâmuṇḍa, he had . . . . . made below the big rice-fields and granted . . . . . Imprecation.

**210**

*Date ? about 1200 A. D.*

(Tamil)—This is the charity of Piramāṇḍai-piḷḷai of . . . . . pūḷûr.

**211**

*Date ? about 900 A. D.*

(Vaiṭṭeluttu characters.)

(Tamil)—In the 12th (year) of the reign of Kô-Viṣaiya-Īchchuvara-paruman—on Kârôniri Vâṇarâṣar attacking Śiraiyûr in battle, . . . . . fell . . . . . Vâṇarâṣar.

**212**

*Date ? 1222 A. D.*

(Tamil)—I, Śella-Gaṅgan, *alias* Uttama-Śôḷa-Gaṅgan, the mahâ-maṇḍalêśvara, supreme lord of the city of Kuvalâla, a descendant of the Gaṅga family, Kâvēri-

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vallava, lord of Nandigiri, a Dêvêndra ? among maṇḍalikas, a truth-speaker, . . . . ., a warrior in battles, and a champion over . . . . . both sides (*ubaya-tala mettame . . tar gaṇḍan*)—having taken possession of the wet and dry lands with their four boundaries in the village of . . . . .Kummai, including the wells underground and the trees overground and excluding former dēvadânas, granted certain taxes (named) of the village to the temple of Tribuvana-vidāṅga-Kshêtrapâla-piḷḷaiyâr at Śîpati to provide for unguents, sandal and camphor. The overseer of the Mâbêśvaras shall receive [these taxes] and supply the above articles for as long as the moon and the sun endure. (Usual final imprecatory sentence.)

## 213

*Date ? 1560 A. D.*

(In the year specified), by order of Râmayya-Nâyaka a rent-free field (as specified) was granted for the god Tiruveṅgaḷa.

## 216

*Date about 1025 A. D.*

(Tamil)—This contains only a fragment of the historical introduction given in Kolar No. 109 a.

Râjêndra-Chôḷa's time.

## 217

*Date 1747 A. D.*

Be it well. (On the date specified), to Bayirakûr Tammappa-gauḍa's son Liṅgaṇṇa-gauḍa, for the *gauḍa-mānya*, was granted land (specified) in the Chennâpura village.

If Brabmans cause this to fail, it is as if they slaughtered cows in Kâśi; if Turukas, as if they killed swine in Makka; if Śûdras, as if they had been unfaithful to their mothers.

## 218

*Date ? about 1280 A. D.*

(Tamil)—I, Veṭṭummâra-Bâṇan (with usual Gaṅga titles), son of Uttama-Śôḷa-Gaṅgan, granted a dēvadâna in Tenpuli-nâḍu to the temple of Vîṅṅirunda-perumâl.



## 219

*Date ? about 1200 A. D.*

(Tamil)—May the arm . . . . ., which is a Sâla tree serving as a tying post in bringing under control the elephants . . . . ., which is a Râhu in seizing the disk of the moon the white umbrella . . . . ., and which is a store-house of daring, sustain the circle of the earth.

## 221

*Date ? about 1250 A. D.*

This is fragmentary and makes no clear sense.

(Tamil)—Apparently a Gaṅga inscription, as in line 5 occurs the expression—of Gaṅgas worshipped . . . .

## 222

*Date ? 1525 A. D.*

(In the year specified), the mahâ-maṇḍalêśvara Râmappa-Râja . . . Tammayya granted an estate in Naṅgali for (the god) Veṅgaṭêśvara . . . . to continue as long as sun and moon.

## 224

*Date ? 1556 A. D.*

May it be prosperous. Be it well. (In the year specified), Malla-gauḍa's son Châva-gauḍa granted to Kṛishṇamaṅgala Padumaya a rent-free field (as specified). Imprecation.

## 225

*Date about 1600 A. D.*

Whoso causes to fail for the service of the god Naṅgali Kailâsam-uḍeyâr Sôme, the customs-dues and money rent of the Madavaḷa tank, is guilty of unfaithfulness to his mother. Whoso maintains this reaps the reward of presenting cows in Kâśi.

## 226

*Date ? 1535 A. D.*

Śrī-Râma. (In the year specified), certain Brahmans (named) of Naṅgali granted a *kaṭṭu-kodaḡi*, for the trouble taken for three years (? to repair the Naṅgali tank).



## 227

*Date ? about 900 A. D.*

(Tamil)—In the 24th year of the reign of Kô-Viśaiya-Naraśiṅga-vikkirama-paruman-Śeḷigar, the servant of Kanda-Vāṇādi-araśar, fell, having recovered the cattle which had been harried by Daḍiyaṅga..., Vāṇaraśar and Mayindira-mikkiramar. May the Kannāḍagar..... (Final imprecatory sentence, mostly gone).

## 228

*Date ? about 890 A. D.*

Be it well. Born in the Mahāvali-kula,—who made Paramēśvara the chief lord of gods and demons, revered by all three worlds, their door-keeper—(was) Mahāvali Bāṇarasa.—Permmāṇaḍigaḷ having captured Bāṇarasa's Mahārājara-nāḍ,—Nolamba-Rāchamalla placed a vow upon Mayindādi-Daḍiga,—and in the battle of ? Māndāu, ? Pagekaliyār's son Vijattan, a foremost champion, in the height of the battle, charging into the array and the horse, slew many and died. Whereat being pleased, Kaṅgavaḍiyān (? the Gaṅga leader) granted a *kaḷnāṭu*.

Whoso maintains this, his feet (shall be) on my head. Imprecation.

## 229

*Date 909 A. D.*

Be it well. (On the date specified), when Bejeyitta-Bāṇarasa was ruling the kingdom of the world:—and Dakkāytayya was ruling the town;—the Maṇighaṭṭa ruby, Meṇḍimudula-gāmuṇḍa's son Kasavayya, by order of his ruler, fighting the hostile army in Mūḷkāḍ, slew many, and himself also went to *sagga*. For him was given land (specified). Imprecations.

## 230

*Date ? about 890 A. D.*

When Mābali Bāṇarasa [was ruling the kingdom of] the world:—and.... was ruling...;—the cows being carried off, .....died in...

## 231

*Date ? 1540 A. D.*

Be it well. (On the date specified), in order that merit might accrue to Rāma-Rāya,—Viraṇṇa-Voḍeyar granted this Maha..pura village for the god Sômēśvara, free of all imposts. Imprecation.



233

*Date ? 1660 A. D.*

(Telugu)—(In the year specified), the big tank and the small tank being both breached, and in ruins,—Aggali-gauḍa having had them built and restored, a *godḍiḡi* was granted....

234

*Date about 1750 A. D.*

The Muḷuvâgil Jamevâladâr having made Gôpâla-Tirumala... a *kârakân*....

235

*Date 1046 A. D.*

Be it well. (On the date specified), ..... of ..... in the Puli-nâḍ Sixty, made for the god Mallikârjuna a grant of land (specified) for perpetual lights.

236 a

*Date ? about 1300 A. D.*

(Tamil)—This is the śakkaram (circle or wheel) of... madi Bhîmanan.

236 b

*Date ? about 1200 A. D.*

(Tamil)—This is a very short inscription in which only one word Śôlan can be made out.

237

*Date 1436 A. D.*

May it be prosperous. Be it well. (On the date specified), all the learned Brahmans of Guḍipalli, which is Pratâpa-Dêvarâyapura, granted the śâsana of a *kaṭṭu-godage* for a tank to Brammasagaya Viṭhappa's son Bâvappa, as follows:—(*rest gone*).

238

*Date 1525 A. D.*

May it be prosperous. Be it well. (On the date specified), all the learned Brahmans of the Guḍapalli *sarvamânya* agrahâra, which is Pratâpa-Dêvarâyapura, in Hore-nâḍ belonging to the Muḷuvâgil kingdom, granted a śâsana for a gift of land for the offerings of the god Râmachandra, as follows:—Whereas there was no temple in the street of our agrahâra, and you Sôyaṇṇa, son of ...ṇṇa, had a temple built in the street to the south of the god Janârdana,

and set up therein the god Râmachandra, —we Brahmans, to provide for the offerings and illuminations, grant land (specified) under the middle sluice of our big tank . . . . .

**239**

*Date ? 1546 A. D.*

(Nâgarî characters.)

(In the year specified), Muḷuvâgil Anantappa made to Hariyapa for the god Hanumanta a grant of land (specified), free of all imposts, under this Chinnahalli tank. Imprecation.

**240**

*Date 1524 A. D.*

May it be prosperous. Be it well. (On the date specified), when . . . Sadâ-śiva-Râya-mahârâya was ruling . . . :— Viranna-Gauḍa's son Timmanṇa-Gauḍa granted to the temple priest . . . . .

**241**

*Date 1451 A. D.*

(Telugu) — Be it well. (On the date specified), Sugatâr Immaḍi Chikka-Râya Tamma-Gauḍu granted to Yisaph-ji land (specified) in Kôḍipalli village. Imprecations against Karnâṭakas and Turakas. Witnesses.

**242**

*Date 1505 A. D.*

. . . (On the date specified), . . . . . in order that prosperity may be to Narasiṅga-mahârâya and to Narasiṅga-Nâyaka,— . . . . . of Chintâ . . . in Muḷavâgil-nâḍ . . . . .

**243**

*Date about 900 A. D.*

Be it well. When Mahâbali-Bâṇarasa, born in the Mahâbali-kula, who made Paramêśvara,—the chief lord of gods and demons, revered by all three worlds,—their doorkeeper, was ruling the kingdom of the world:—in Kundatâr, Karita-pogaḍe . . . attacked and slew . . . . .

When Bijayitta-Bâṇarasa was ruling the kingdom of the world:—he halted and made a grant of a kaṇḍuga of rice land, and . . . . . having obtained Âvanneya, gave . . . . . and having obtained the Puli-nâḍ Sixty, gave . . . . . Imprecation.



244

*Date about 890 A. D.*

Be it well. When, born in the family of Mahâvali, who made Paramêśvara, chief lord of gods and demons, revered by all three worlds, their door-keeper,—Mahâvali-Bânarasa was ruling the kingdom of the world:—Tâmpeya Pigalam, fighting among the cows of Kundatur, slew and died.

*Date about 900 A. D.*

When Bijayitta-Bânarasa was ruling the kingdom of the world:—? Dôsi arasa having obtained the Pali-nâd Sixty, he granted one kaṇḍuga of rice land as a *kalnâṭu*. . . . Usual final verses.

245

*Date 1277 A. D.*

(Tamil)—I, Aḷagaikkôn Tiruvēṅgaḍa-pperumâl, the receiver of a *palli-chchandam* from Jayaṅgaṇḍa-Šôla Iḷavañjiya-Râyar of Iḷavañji-nâḍu, having, in accordance with the orders of Mudaliyâr (Iḷavañji-Râyar), set up the god Tiruvēṅgaḍam-uḍaiyân at . . Kunṛattûr, and caused to be built at my expense Arašampallam to the east of Taṭṭaikurukki, granted (on the date specified) certain lands (specified) as a *tiruvīḍaiyāṭam* for the above god, after having caused to be planted stones marked with the discus of Viṣṇu at the four boundaries (specified). (Usual final imprecatory sentence.)

246

*Date 1732 A. D.*

(Persian)—In the name of God.—Shêkh Muhammad built it at Muhammad-nagar. Searching for the year of its construction, . . . . .enlarged the forehead of (or first letter of the word) piety, and said—A mosque built for the sake of God. Seeking for it soaring towards heaven, (a voice replied)—Undoubtedly a second Kaaba has been formed.

247

*Date ? about 1100 A. D.*

Be it well. Praised in all the world, . . . adorned with many good qualities . . . . .perfect in good conduct and caste customs, . . . . .paramêśvara parama-bhaṭṭârakas, . . . . .like the four arms of. . . — the Five-hundred made the Mahêndra-chaturvvêdimaṅgala an Ayyâvole. Fortune to it.

E 17

## 248

Date ? about 860 A. D.

.. When, entitled to the band of five chief instruments, of the [Pallav]ânva-ya, ... Nolambâdhirâja was living in peace (*sukham bâluttire*):— and on his behalf ... ditarasar, was ruling the Âvani-nâḍ Thirty, and Duggamâra (was ruling) Ma....;—on their behalf ruling Malderi, Maydaḍiyarasa's .... Arumbara-gaṇḍa, when Gaṅga-maṇḍala and Kañchi-maṇḍala both rose against Pâṇḍya, pierced through the foot-guards, and hewing them to pieces, died. For him was granted as a *kalnâḍ* land under the Tâyalûr tank, free of all imposts. Imprecation.

## 250

Date ? about 1200 A. D.

(Tamil)—This is the dog of the tiger-hunter Vam...likamachchar, son of Kulaiya-nâyakkar.

## 253

Date ? 1470 A. D.

May it be prosperous. Be it well. (On the date specified<sup>1)</sup>), when the mahârâjâdhirâja râja-paramêśvara, subduer of hostile kings, master of the eastern western and southern oceans, hunter of elephants, Virûpâksha-mahârâya was ruling the kingdom of the world:— Narasiṅga-Râja-Voḍeyar,—by order of Dêvavara Îśvara-Nâyaka,—the Bêtamaṅgala adhikâri Agasti-Pille, and Maḍivaḷa Sômeya-dêva of Tâyalur in Âvani-nâḍ, gave for the god Chaṇḍêśvarî a *dharma-śāsana* as follows:—Whereas formerly Sômeya-dêva granted for the god Chaṇḍêśvarî certain lands (specified),—these we confirm. And Narasiṅga-Râya-Voḍeyar, in order that *dharma* might be to Îśvara-Nâyaka, granted anew the 12 *honnu* and 12 *khaṇḍuga* of *bhatta* formerly given as *vibhûti-gâṇike*,—and confirmed the grant of 5 *gaṇḍaga* of rice-land at the Mêlu-Tâyalûr tank by Sômeya-dêva for the offerings, ceremonies and festivals of the god Chaṇḍêśvarî. Usual imprecatory verses.

## 254

Date ? about 1250 A. D.

(Tamil)—.... gave to the possession of the Vipras (Brâhmans) land as far as the boundary of the tank and of ? Bali.....

<sup>1)</sup> Given as Śaka 1388, Vikṛiti, but 1388 (expired) = Vyaya, while Vikṛiti = 1392 (expired).



255

*Date about 750 A. D.*

Be it well. When Śrīpurusha-mahārājādhirāja paramēśvara bhaṭāra was ruling the kingdom of the world;—and his son Duggamāra Eṇeyappa was ruling the Kuvaḷāla-nāḍ Three-Hundred and the Gaṅga Six-Thousand;—on the army going to Kampili, Komāla's son Pāṇḍappa died in the battle. On which Duggamāra made for him the following grants,—land at the sluice in Sântanūru and Ereḍiyūru, and his house, for his sword.

This is the *ślōka*:—Usual imprecatory verses.

256

*Date about 1000 A. D.*

Be it well. When Rājarāja-Mummaḍi-Chōḷa-Dēva was ruling the kingdom of the world:—Elavara Kadhavabūr Māya-gāvuṇḍa's son.....fought in the ruin of the town of Maṇḍikal and died.

257

*Date about 1470 A. D.*

(In the year specified, name gone),.....Rāja-Voḍeyar having favoured the Muḷuvāyi kingdom to Hiri.....,—having come to Nā...na, and...Maḍivaḷa being in ruins, caused to be written and given to the subjects *koḍagi* fields.. ..(? for its repair).....

258

*Date ? 1356 A. D.*

(In the year specified), for the god Mallikārjuna of Māvinakuṇṭe, the great minister Mācha-danṇāyaka granted this pond to provide for the offerings to the god. Imprecation.

259

*Date 1442 A. D.*

May it be prosperous. Be it well. (On the date specified), the Kurudīmale temple priests granted to Siddapa's son Timmaṇṇa a dharma-śāsana of a deed of sale:—in connection with the construction of a virgin tank named Siddasamudra on the stream north of Kasagōḍu in the Kurudīmale-śīme, the rice-fields to be formed in the land under the embankment being in Tūdaghaṭṭa-śīme,—we having therefore given the Tūdaghaṭṭa people other fields, and

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marked them out with stones—and you having said that out of the rice-fields to be formed three parts in ten should be granted to you as *dasavanda*, and that you would sell the remainder, and as a work of *dharma* wish to erect a *chhatra* in the presence of the god Vinâyaka,—we have received from you 50 *honnu* as the price, and grant to you by *śāsana* all the rights (named) pertaining to the land connected with this tank, which you will enjoy, and erecting a *chhatra* for daily feeding 6 Brabmans in the presence of the god Vinâyaka, will transmit to your posterity, for as long as sun and moon endure. Some other stipulations. Imprecations.

## 260

*Date 1442 A. D.*

The first part is gone. The remainder consists of boundaries, apparently of the land mentioned in No. 259, and directions to establish the *satra*.

(signed, by the priests)—Vinâyaka-dêva.

## 261

*Date ? 852 A. D.*

Be it well. When, born in the family of Mahâvali, who made Paramêśvara (worshipped by all three worlds, the lord of gods and demons) his doorkeeper,—Mahâvali Bânarasa was ruling the kingdom of the earth:—(? in the year specified), some man died in recovering the cows which had been carried off.

## 262

*Date ? 852 A. D.*

.....the cows of Tândikal being carried off,.....recovered the cows and died.

## 263

*Date ? about 400 A. D.*

..... of the .... gôtra, was śrîmat Koṅgaṇivarmma-dharmma-mahâdhirâja. His son, united with the great qualities of Purandara, of an energy regulated by learning and modesty, having obtained for himself the honours of the kingdom only for the sake of the good government of his subjects, a touchstone to the host of threatening enemies, skilled among those who expound and practise the science of politics, author of a treatise on the law of adoption (*dattaka-sûtra*), was śrîman Mâdhava-mahâdhirâja. His son, uniting the great qualities of a beloved son, having entered into war with many elephants (so



that) his fame had tasted the waters of the four oceans, was śrīmad-Harivarmma-mahârâjâdhirâja. His son, devoted to the worship of Brahmans, gurus and gods, praising the feet of Nârâyana, was śrīmad-Vishṇugôpa-mahârâjâdhirâja. His son, whose head was purified by the pollen from the lotuses the feet of Tryambaka, having by personal strength and valour purchased his kingdom, . . . . .

**264**

*Date about 970 A. D.*

Be it well. When Dilîpayya was ruling the kingdom of the world:—and Tribhuvanakartta . . . . was ruling the kingdom of penance (*tapa*); . . . .

**265**

*Date about 860 A. D.*

Be it well. When Vânarasa was ruling Guvaḷâla and Goṅgu:—and Pompula was ruling Vêgûr;—the cows being carried off, Paḷḷi Arakamma recovered the cows and fell . . .

**266**

*Date ? about 900 A. D.*

Be it well. In the destruction at the river of Kundatûr . . . Salaga Tiramāṇḍa-gavunḍa's (son) Muddaya fought and went to *svargga*.



## BOWRINGPET TALUQ.

### 1

*Date 904 A. D.*

Be it well. (In the Śaka year specified), beginning with the month Chaitra, when the third month is current, beginning with the month Śrâvāṇa, to any in want of food who come separately, for twenty Brahmans in a month, the Brahmans of the ? nine villages on the southern road [? will give food], as long as sun and moon endure. Whoso destroys this work of merit is guilty of the five great sins.

### 2

*Date 943 A. D.*

Be it well. (In the Śaka year specified), the work of merit of the company of Brahmans of Bijayâdityamaṅgala. To such as have no one to depend on, the Brahmans will give one meal as a work of merit. Whoso destroys this destroys Vâraṇâsi.

### 3

*Date ? about 950 A. D.*

.... of the [Pallav]ānvaya, Pri. Nṛambâdhirâja.....

### 4

*Date about 950 A. D.*

Be it well. Under the orders of—entitled to the band of five chief instruments, of the Pallavānvaya, favourite of earth and fortune, glory of the Pallava-kula, single of speech,—Iṛiva-Nṛambâdhirâja Nulipayya:—

Be it well. His broad chest embraced by the Lakshmî of victory gained in many war struggles, a Trinêtra to..., wrestler with rutting elephants, crest-jewel of the Vaidumbas, Vikramâdityan Tiruvayya, having re-united (or restored) the breach in the great tank of Vijayâdityamaṅgala and made it secure,—in order to overcome destruction of it as long as sun and moon endure, and in order that they might so act that damage would not touch it (again), he granted to the five hundred Brahmans of Kayvâra the *bittukattu* (or permanent right of sowing) of the rice-fields within the four boundary lines descending from the joint boundary of the Vijayâdityamaṅgala village, Kaṇṇanûr and Manayûr.





Whoso considers this work of merit too great is guilty of the five great sins. To make a grant is very easy, to maintain another's troublesome; but of making a gift or maintaining one, maintaining is far superior to giving.

## 5

*Date 1528 A. D.*

May it be prosperous. Be it well. (On the date specified), continually worshipped by . . . . ., Kṛishṇa-Râya's . . . . .

## 6

*Date 1288 A. D.*

(This inscription is fragmentary.)

(Tamil) — Some one of the Kaundinya-gôtra seems to have made a grant for the god Vîṛṛirunda-perumâl.

## 7 a

*Date ? about 1300 A. D.*

(The first part of this inscription is gone.)

(Tamil) — I, Vâsar, made a grant of certain lands (specified) for maintaining eight sacred lamps for as long as the moon and the sun endure in the temple of . . . . .

(Usual final imprecatory sentence.)

## 7 b

*Date 1275 A. D.*

(Tamil). — Ilaiya-perumâl, son of Tâlakkuṭṭai Vîṛṛirunda-pillai, of the Harita-gôtra, and one of the *Bhâgasvâmis* of the village, granted (on the date specified) one twilight lamp to the temple of Vîṛṛirunda-perumâl at Vijayâdittamaṅgalam of Ilavaṅḡi-nâḍu and gave one *pon*, as a sacred gift, for maintaining it before Šênai-mudaliyâr for as long as the moon and the sun exist.

We, the *pûjâris* (two named, with their gôtras) of the temple, having received the *pon*, pledge ourselves to burn the lamp regularly from the interest on the above sum at the rate of one *pâgam* per month. This charity is under the protection of Śrîvaishṇavas.

## 8

Date 1167 A. D.

(Tamil) — While the mahâ-maṇḍalêśvara, capturer of Talaikkâḍu Koṅgu Naṅgali Nuḷambapâḍi Vanavaši and the fortress of Pânuṅgal, the strong-armed Vîra-Gaṅga-pratâpa-śrî-Nâraśiṅga-Poyśala-Dêvar was pleased to rule the earth in peace and wisdom<sup>1)</sup> :— At the time when the mahâ-sarvâdikâri, the commander-in-chief Amarêśvara-daṇḍanâyakkar, having built an encampment at Vijaiyâ-ditta-maṅgalam, was residing there, (on the date specified) he caused to be celebrated the marriage festival of the god Maṇavâlâlîvâr with the goddess and granted certain lands as a *dêvadâna*, having purchased them from all the Brahmans after making full payment in gold, to provide for the expenses of offerings and worship of the god and the goddess. (Then follow details of the lands granted.)

## 9

Date 1155 A. D.

(Tamil) — While the great minister, sarvâdhikâri, sênâdhipati, the senior general (*periya-padaivala*) Šokkimayya, putting down the evil and protecting the good in the Gaṅgapâḍi Ninety-six Thousand, was encamped at Naṅgili in Tâmaraichcheruvali, — distributing (on the day specified) great gifts among all the poor and the helpless, he restored in a sound manner (in the year named) the great tank at Vijayâdityamaṅgalam, which had been breached for a long time; had the *pâśapuri* (?) and the great sluice built; caused the temple of the goddess Durgaiyâr to be constructed; granted certain lands (specified) to provide for ever for a daily offering of two nâli of rice for the goddess; and also established the mahâ-grâma. Thus did śrî-Vishṇuvarddhana-Dêva's Garuḍa, the senior general Šokkimayya cause his ? fame to last as long as the moon and the sun.

<sup>2)</sup>Victorious was the glorious Vishṇuvarddhana's Garuḍa, Šokki by name, who suddenly routed in battle the king named Šaṅkha and also Panarjotṭa, who built here the pure tank called Vijayâditya, and who defeated with great energy the rulers of Kâñchî and Koṅgu and obtained superior elephants.

## 10

Date 1338 A. D.

(Tamil) — Ôm. Be it well. While the refuge of the whole world, favourite of earth and fortune, mahârâjâdhirâja râja-paramêśvara parama-bhaṭṭâraka, lord

<sup>1)</sup> The Kannada form *sukha-saṅkalâ-vinôdadim* is used.

<sup>2)</sup> This is a Sanskrit verse.



of the excellent city of Dvârâvatî, a sun in the sky of the Yâdava family, crest-jewel of the all-knowing, king of the hill-kings, champion over the hill-chiefs, terrible to warriors, fierce in war, sole warrior, unassisted hero, Śānivâra-siddhi, Giridurga-malla, a Râma in firmness of character, a lion to the elephants his enemies, uprooter of the Makadha kingdom, raiser up of the Pāṇḍya family, establisher of the Chôla kingdom, the emperor Hôṣaḷa-śrî-Vallâḷa-Dêvar of unshaken valour was pleased to rule the earth; — (on the date specified) the great minister Dâti-Śiṅge-dhaṇṇâyakkar's younger brother Val.....  
 ...granted, as a dēvadâna, the wet and dry lands, together with their four boundaries adjoining Toḷḷanpaḷḷi, *alias* Rûpa-Nârâyana-Vallâḷa-nallûr; in the Vijayâdityamaṅgala-pparru of [Iḷava]ñji-nâḍu .....  
 Vallâḷa-Dêvar.

## 11

*Date 1444 A. D.*

May it be prosperous. Be it well. (On the date specified), Annappa-Uḍeyar granted for the god Prasanna-Virûpâksha of Bukkasâgara a *dharma-śâsana* as follows: —

When the mahârâjâdhirâja paramêśvara vîra-pratâpa, chief lord of the eastern western and southern oceans, hunter of elephants, vîra-Pratâpa-Dêva-Râya-mahârâya was ruling the kingdom of the world: — in the Muḷavâyi kingdom, ..... of Bukkasâgara .... (the whole of one side is effaced, contains details of lands granted). From the gardens under the tank, 2 areca nuts for every areca-nut tree ..... (the rest is too much effaced to make out a connected meaning).

## 12

*Date ? about 1300 A. D.*

(Tamil) — Viṇarâmu-ppiḷḷai, the headman of Iḷaiyûr, gave 15 *paṇam*.

## 13

*Date about 890 A. D.*

Be it well. When, of the Gaṅgânvaya renowned in all the world, the praiseworthy and honourable Mâdhava Muttarasa was ruling the Eḷenagar-nâḍ Seventy, the Âvanya-nâḍ Thirty, and the Ponkunda Twelve: — the army having marched upon Mahâvali Bâṇarasa, when it was penetrating Koyâttûr, Ermmeya's son Boḷva Gaṅga-gâmuṇḍa of the Kogaḷi-okkal, smote and fell.

E 18

For him was granted as a *kalmāḍ* 30 ploughs of land under the Tāmare-katte in the Baduvana-kere in Pālpadu, free of all imposts.

Usual final verses.

Tāyūr Kammara's son Pēraṇṇan made it.

## 14

*Date 1489 A. D.*

Be it well. (On the date specified), when the mahâ-maṇḍalêśvara, ... Kāṭhāri-Sāluva..... (*rest effaced*).

## 15

*Date about 1420 A. D.*

May it be prosperous. Be it well. (On the date specified — *effaced*), when the.....paramêśvara, master of the eastern southern and western oceans, vīra-pratāpa Vijaya-bhūpati-Rāya-mahārāya's son the mahâ-maṇḍalêśvara vīra ..... [was ruling] the Muḷuvāyi [kingdom];—a grant was made for the god Sômanātha (the details of which are nearly all effaced). Usual final verses.

## 16

*Date ? 1096 A. D.*

(Tamil)—In the 27th year of the reign of the emperor śrī-Kulōttuṅga-Śōḷa-Dēvar—Adichchan Kappadēvan, *alias* Nārpattēṇṇāyira-nīla..., of Kaṇṇavidu-mukkaṇṇa ... in Arumoli-dēva-vaḷa-nāḍu of Śōḷa-maṇḍalam, had the tank at Pārpaḍu in Ilanagar-nāḍu of Nigarili-Śōḷa-maṇḍalam dug out. This tank (? is named) *Nānā-dēsiyan*.

## 17

*Date 1388 A. D.*

(Tamil)—At the time when the mahâ-maṇḍalêśvara, destroyer of hostile kings, champion over kings who break their word, śrī-vīra-Harihara-Rāya's son Immaḍi-Bukkaṇṇa-uḍaiyar was ruling the earth, from his residence at Muḷa-vāyil—for the success of his sword and arm—I, śrī-Vēṅgaḍa-nāyakkar's younger brother Nāgeya-nāyakkar, son of *mūva-rāya...sankara mūva-rāyar-adhīśvara nāyanār* Vīrappa-nāyakkar, granted (on the date specified), with pouring of water, certain lands (specified with minute details of boundaries) exempt from taxes, having formed them into 16 shares. (Then follow details of shares and names and gôtras of shareholders.) May there be prosperity. Of giving and maintaining (another's gift), maintaining (another's gift) is



superior to giving: by giving, one obtains svarga, by maintaining (another's gift), one obtains the eternal abode.

## 18

*Date 1465 A. D.*

May it be prosperous. Be it well. (On the date specified), for the god Svayambhunâtha of the Maḍavaḷa-sthâna of Kêsambaḷa in the Eḷavañji-nâḍ belonging to the Muḷuvâyi kingdom, Muḷuvâyi Jannarasa granted a *dharma-śâsana* as follows:—the tribute money for sacred ashes (*vibhûti-gônîke honnu*) and the revenue from forced sales (*kaḍḍâyada huṭṭuvâlî*) which are levied for the palace from the temples of the Muḷuvâyi kingdom, he granted for the lights, offerings, decorations and festivals (specified) of the god,—in order that merit might accrue to Mallikârijuna-Râya-mahârâya,—and ordered *dharma-śâsanas* to be written and given. Vara-Saṅgarâja-Vode (*stops here*).

## 19

*Date 1472 A. D.*

Be it well. (On the date specified), at the time of an eclipse of the sun, when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Virûpâksha-Râya-mahârâya was ruling the kingdom:—in order that merit might be to the mahâ-maṇḍalêśa, champion over the mustaches of the world, Kathâri-Sâḷuva Narasiṅga-Râja-Voder, —Îśvari-Nâyaka, for the god Svayambhu of Maḍavaḷa in the Eḷavañji-nâḍ,—when according to the orders of the Nâyaka, in this Hiriya-Kasambaḷa village belonging to his office of Nâyaka, the Bêtamaṅgala officer Liṅga-Râja was carrying on the service at the three watches from the lands (specified), and had laid down rules for carrying on the services, and Siṅgarasa and Apaya were continuing them,—[Siṅgarasa came into Bêta-maṅgala, and the temple priests applied to him that he should establish . . . . in this country, and for the exaltation of the god should grant a *dharma-śâsana* for the *pañchâṅgadavaru* (or calendar-makers),—on which, Siṅgarasa marked out the four boundaries, had them stamped with the seal, (*stops here*).

## 20

*Date 1465 A. D.*

(This appears to be the continuation of No. 18 above.)

(Vode)yar having given the order of the presence to Hariyapa-Arasu, our Nañjamma directed the śâsana to be written, and according to it (here come details of the tribute money etc. granted for the god, and how it was to be apportioned).

18\*

Usual final verses.

This supplement to the śāsana was written by Aṭhavaṇi-Dēvarasa's son Timmarasa.

## 21

*Date ? about 1475 A. D.*

The great minister Tipparasayya (having granted) for the offerings of the god Svayambhunātha, Jakarasa's kasba village which belongs to us (*stops here*).

## 22

*Date about 1410 A. D.*

(The inscription is fragmentary.)

(Tamil)—While (with usual titles) śrī-vīra-Harihara-Rāya's son Dēva-Rāya-udaiyar was pleased to rule the earth—.....

## 23

*Date 1293 A. D.*

(Tamil)—In the 39th year of the reign of the universal emperor śrī-Pōṣaḷa-vīra-Irāmanāda-Dēvar—I, Mañjeya-māguttar, son of Irāmanāda-Dēvar, granted (from the date specified) for the health of the king's sacred body, certain lands (specified), including the wells underground and the trees overground, to provide for the sacred service and for the festival in the month of Purattādi on the day of Śadaya (Śatabhishā)-nakshatra, the star under which the king was born, in the temple of Svayambhu-nāya.....at Kēśavan-parvatam in Iḷavaṇji-nādu of Nigarili-Śōḷa-maṇḍalam. This is to continue as long as the moon and the sun.

(Usual final imprecatory sentence.)

## 24

*Date 1462 A. D.*

(Tamil)—During the rule of Tiribuvana-Kaṭṭāri-Śāluva Naraśiṅga-irāja-udai... 's mahāpa...kara Tirumalai-aṇṇa-daḷapar on the throne of the great champion over the three kings, champion over kings who break their word, Dēva-irāya-mahā-irāyar's son Malikārchuna-irāyar—I, Tamma-irāguttar, son of Âvayāla-malla-irāguttar, a resident of Muḷavāyil in Nigarili-Śōḷa-maṇḍalam, granted (from the date specified), with exemption from taxes, certain lands (specified), for as long as the moon and the sun endure, for the god..... nāyanār, to provide for the expenses of the third day festival during.....



and of feeding devotees at the time. (Usual final imprecatory sentence.)  
This charity is placed under the protection of the king.

## 25 a

*Date 1295 A. D.*

(Tamil)—In the 41st year of the reign of the emperor of the whole world vîra-Irâmanâ-Dêvar—I, Mañjaya-mâvuttar, son of Irâmanâ-Dêvar, granted (from the date specified), for the health of the king's sacred body, certain lands (specified), as a dêvadâna, to last as long as the moon and the sun, excluding former *dêvadânas*, including trees and wells, for the god Svayambhu-nâyakar Âdikkoḍi-iṭṭa-nâyanâr of Kêšavan-paḷḷam in Iḷavañji-nâḍu of Nigarili-Šôḷa-maṇḍalam.

(Usual final imprecatory sentence and usual final phrase.) May there be prosperity.

## 25 b

*Date 1295 A. D.*

(Tamil)—The same man (Mañjaya-mâguttar), after directing that the oil from the dêvadâna oil-mill of the same god should be utilised for burning the twilight lamp as before, granted the tax on ? oil-mills for burning one perpetual lamp before Mudaliyâr for the health of the king's sacred body, and gave certain lands (specified) to provide for the expenses of . . . Gôpâla-šandi for as long as the moon and the sun exist. (Usual final imprecatory sentence.)

## 26

*Date 1299 A. D.*

(Tamil)—(From the date specified) Nâchchiyâlvan, son of Karuppuḷân-perṇa-piḷḷai of Uṇṇigayam, granted, for the benefit of Mudaliyâr Kûttâḍun-dêvar, one perpetual lamp for the god Šuyambu-nâyinâr of Iḷavañji-nâḍu and, for its maintenance, made over 12 cows to the Šiva-Brâhmaṇas of the temple, who pledged themselves to burn the lamp for as long as the moon and the sun endure.

## 27

*Date 1293 A. D.*

(Tamil)—In the 39th year of the reign of the emperor of the whole world śrî-Poyšala-vîra-Irâmanâ-Dêvar—we, the inhabitants of Periya-nâḍu in Iḷavañji-nâḍu and Vâṇaki-yaḍaiyar, granted (from the date specified) all the taxes (named) of this village to provide for a daily allowance of rice, as detailed

below:—an offering of 3 ulakku of rice each for the goddess of the bed-chamber and for Periya-mudaliyâr; 1 kuḷagam of rice for pâtra-šêsham; 2 oḍukku of rice for Mâhêśvaras; and 1 oḍukku for the people of the nâḍu. (Usual final imprecatory sentence and final phrase.)

## 28

Date 1339 A. D.

(Tamil)—For the success of the sword and arm of the great minister Dâti-Šingaya-dannâyakka's younger brother Vallappa-dannâyakkar, we four—Kambar, the vêlân of Karikâla-Šôḷa-nerumûr-nâḍu, Têvarâmamugiyân Šûriya-dêvar of ? Ponnûr-maṇṇai, Tennavadaraiyan Šrîraṅga-pperumâl and Malai-yaṇṇan Vâšânḍai—who are responsible for the revenue and taxes due to him, having received from the villages the tax on looms, the tax on goldsmiths, the tax on horses, . . . . . including the various contributions connected therewith, granted the same (from the date specified) for the god Jayambu-nâyanâr of Kêśavan-parvatam in Iḷavaṇḷi-nâḍu of Nigarili-Šôḷa-maṇḍalam for as long as the moon and the sun exist. (Usual final imprecatory sentence.)

## 29

Date 1285 A. D.

(Tamil)—I, Vayirânḍai, son of Mâdêvar, who was the vêlâr of Kallagara-Pûdavûr and one of the Vellâḷa-residents of Pûdavûr in Iḷavaṇḷi-nâḍu, gave 4 pon to provide for the offerings of rice at the *tiruvotta-šânam* for the god Svayambhu-nâyakar. We, the Šiva-Brâhmaṇas (three named, with their gôtras) of the temple, have received the above pon and pledge ourselves to supply (from the date specified) the quantity of rice (specified), for as long as the moon and the sun exist, out of the interest of the sum at the rate of one *pâgam* per month on each pon.

(Usual final phrase.)

## 30

Date 1285 A. D.

(Tamil)—I, Vâṇakiṇṇai-uḍaiyâr Šokka-nâyan's son Šîru-nâyan, lord of the city of Kâñchi, *tatasûdran*, and Kachchi-vaṇṇakkan gave four pon for maintaining one perpetual lamp in the temple of Svayambhu-nâyakar and also granted some lands (specified). We, [the Šiva-Brâhmaṇas of the temple], pledge ourselves to burn the perpetual lamp for as long as the moon and the sun exist, from the interest of the sum, viz., one paṇam, at the rate of one *pâgam* per month on each pon.



## 31

Date 1359 A. D.

(Tamil)—Be it well. Kāṭṭaiya-nāyakkar, son of Kampaṇṇa-uḍaiyar, who was the son of the champion over kings who break their word, champion over kings who swerve from truth, Kattāri-Šāluvan, vīra-Bukkanna-uḍaiyar—granted (from the date specified) certain lands (specified with details) to provide for the offerings of rice at the *tiruvotta-śāman* for the god Šeyambu-nāyanar. Muḍi-gavichcharā Vāšāṇḍai was to take possession of these temple lands, grow crops, take both the shares (the government share and the cultivator's share) and supply every day a certain quantity of rice (specified). . . . .  
 . . . . . The family of him [who injures this charity] shall become extinct. This is Kāṭṭaiya-nāyakkar's charity.

## 32

Date 1262 A. D.

(Tamil)—I, Šeṭṭālvār, daughter of Brahmādhirājan Šelvāṇḍai and consort of Šiṟu-Vāsudēvar, who was the son of Jayaṅgoṇḍa-Šōḷa Iḷavaṇḷiya-rāyar, *alias* Kūttāḍun-dēvar – granted (from the date specified) one perpetual lamp for the god Svayambhu-nāyanar and, for its maintenance for as long as the moon and the sun endure, gave 10 *pon*. We, the Šiva-Brāhmaṇas (three named, with their gōtras) of the temple, have received the *pon* and pledge ourselves to maintain the lamp, for as long as the moon and the sun endure, from the interest on the sum at the rate of one *pāgam* on each *pon*.

(Usual final phrase and final imprecatory sentence.)

## 33

Date 1294 A. D.

(Tamil)—In the 38th year of the reign of the emperor of the whole world śrī-Pōśaḷa-vīra-Rāmanāda-Dēvar — I, Vāṇakiṟai-uḍaiyār Šokka-nāyan's son viruda-Murāri ? Aināyan<sup>1)</sup>, lord of the city of Kāñchi and Kachchi-vaṇṇakkan, granted (on the date specified) the twenty-five *pon* and 5 *paṇam* which the Šiva-Brāhmaṇas and the managers of the temple in the village are paying, to provide for the morning and noonday offerings of rice (specified) and for the expenses (amount given) of the festival in the month of Tai for the god Âdi-kōḍi-iṭṭa-nāyanār of Kēśavan-paḷḷam. Out of the morning offering one oḍukku was to be given to Vāṇakiṟai-uḍaiyār, and out of the noonday offering the same quantity was to be distributed among people who had come from other places.

<sup>1)</sup> In No. 30 the name is given as Šiṟu-nāyan.

(Usual final imprecatory sentence and final phrase.) The engraving of Viśāka.

## 34

*Date 1269 A. D.*

(Tamil) — During the rule over the earth of Ilaiya-Vāśudêvar, son of Jayaṅḡḡa-Śōḷa Ilavaṅḡiya-rāyan Kūttāḡun-dêvar—it was engraved (on the date specified) in the *pañcāṅgam* of the temple of Śayambu-nāyakar at the *tirumadaivilāgam* of Kēśuvan-paḷḷam in Ilavaṅḡi-nāḡu of Nigarili-Śōḷa-maṇḡalam that the property of those without issue in Ilavaṅḡi-nāḡu would be taken possession of for as long as the moon and the sun exist, for ? paying the judges in the four nāḡu and for charitable purposes.

This charity is under the protection of Ilavaṅḡiya-rāyar, *alias* Śiva-pāda-śēkara-pperumāl.

## 35 a

*Date 1231 A. D.*

(Tamil)—During the rule over the earth of Kūttāḡun-dêvan, son of Jayaṅḡa-Śōḷa Ilavaṅḡiya-rāyan, *alias* Mārāḷvān—I, Tantirapālan, *alias* Pēriyudaiyān, son of Śūṛriyāḷvān, who was one of his servants, granted (on the date specified) one perpetual lamp to be burned at the *tiruppurakkūḡai* within the temple of Svayambhu-nāyanār and, as a fund for maintaining it, gave 9 *pon*. We, the Śiva-Brāhmaṇas (three named, with their gōtras) of the temple, have received the above sum and pledge ourselves to burn the lamp for as long as the moon and the sun exist. (Usual final phrase.)

## 35 b

*Date 1228 A. D.*

(Tamil)—During the rule over the earth of Kūttāḡun-dêvan (see previous No.)—we two, Niraṅḡāṅ, son of Śūṛriyāḷvān, who was one of his servants, and Tantirapālan, *alias* . . . Pēriyudaiyān made (on the date specified) a grant of lands . . . . . We have taken possession of these lands and pledge ourselves to carry out . . . . . (Usual final phrase.)

## 35 c

*Date about 1231 A. D.*

(Tamil)—(The first part of this inscription is gone) . . . . . We, the Śiva-Brāhmaṇas (three named, with their gōtras) of the temple, have received paddy and money (both specified) and pledge ourselves to conduct the charity for as long as the moon and the sun endure. (Usual final phrase.)



## 35 d

*Date ? about 1250 A. D.*

(Tamil)—Šaṅgāṇḍai, son of Tuvarâpati-nâḍan . . . . . ḍai, granted one twilight lamp for Nâyanâr.

## 35 e

*Date ? about 1250 A. D.*

(Tamil)—I, Šaṅgāṇḍai, ? son of Tuvarâpati-nâḍan Vîmâ . . . . ., granted one twilight lamp for Jambu-nâyakar.

## 35 f

*Date ? about 1200 A. D.*

(Tamil)—I, Puḷiyâḷvâr, son of the Irâṣa-puram minister Šoṭṭaiyâḷvâr, granted two ? horns (musical instruments) for the god Šoyambu-nâyanâr of [Kêṣavan-]paḷḷam.

## 35 g

*Date ? about 1250 A. D.*

(Tamil) — ? Šantâṇḍân, son of Tuvarâpati-nâḍan . . . . .tava-nâyakkan, granted one twilight lamp . . . . .

## 36

*Date 1465 A. D.*

May it be prosperous. (On the date specified), for the goddess Pârvatî of the god Svayambhunâtha, land (specified) was granted for the perpetual lamp.

## 37 a

*Date 1228 A. D.*

(Tamil) — During the rule over the earth of Kûttâḍun-dêvan, *alias* Jayaṅgoṇḍa-Šôḷa ḷavaṅjiya-râyan — I, Tantirapâlan, *alias* Pêriyuḍaiyân, [one of his servants], gave (on the date specified) six *pon* to provide for the morning offering of rice for the god . . . . .dêvar. We, the Šiva-Brâhmaṇas (three named, with their gôtras) of the temple, have received the *pon* and pledge ourselves to provide a daily offering of one nâḷi of rice, for as long as the moon and the sun endure, from the interest on the above sum. (Usual final phrase.)

E19

## 37 b

Date ? about 1260 A. D.

(Tamil) — During the rule over the earth of Iḷaiya Vāśudêvar, son of Jayaṅgonḍa-Šōḷa Iḷavaṇjiya-rāyan Kūttāḍun-dêvar — we, the ? Pagalmari and Šuḷḷikuḍi of Iḷavaṇji-nāḍu and Iḷanagar-nāḍu, gave for the god Svayambhu-nâyakar the money (specified) received.....in marriage.....  
(Usual final imprecatory sentence.)

## 37 c

Date ? about 1250 A. D.

(Tamil) — (This inscription has neither beginning nor end.) Some one made a grant, free from all imposts, of lands (specified, with details of boundaries) situated in various villages (named), to provide for ? offerings of rice, expenses of festivals and wages of servants performing various duties in the temple of .....

## 38 a

Date ? about 1280 A. D.

(Tamil) — Be it well. The lord of the city of Kāñchi, ? Antara-šūttiran, Vaṇṇakkan, Šaṅkandarašan, Mārašiṅgan Šiva-pāda-šêkaran, *alias* Jayaṅgonḍa-Šōḷa Iḷavaṇjiya-rāyan, caused to be built in the temple of Jayambu-nâyakar the dancing hall (*nirutta-maṇḍapam*), the ? vestibule (*nadaï-māḷigai*), the surrounding wall and the tower; set up the images required for the temple; granted vessels, insignia and four perpetual lamps; and made a grant, free from all imposts, of lands (specified) for the maintenance of the following 52 families of servants who had to perform various duties in the temple: — 4 Šiva-Brāhmaṇas including the Šaivâchâriyan, 5 drummers including the dancing-master, 24 dancing girls, 1 singer of the *Tiruppadiyam*,<sup>1)</sup> 1 stage-manager to have the sacred drama acted, 12 families of Brāhmaṇas for repeating prayers, ..... and for conducting sacrifices, 1 gardener for the temple gardens, 2 families of potters, and 1 temple accountant.

## 38 b

Date 1261 A. D.

(Tamil) — I, Šeyambu-nâyakan, son of Nāyan Mārāṇḍai, granted (from the date specified) certain lands (specified) to provide for the daily offerings of rice (specified) and for two twilight lamps in the temple of Šeyambu-nâyakar, and made over the same to the Šiva-Brāhmaṇas (three named, with their gôtras)

<sup>1)</sup> Tamil hymns in praise of Šiva.



of the temple who pledged themselves to conduct the charity. (Usual final imprecatory sentence and final phrase.)

## 39

*Date 1533 A. D.*

(On the date specified), in order that merit might accrue to Achyuta-Râya, in the presence of (the god) Venkaṭanâtha, Kûlûr Râma-Râya granted the Balûranahallî village for the god Channa-Kêśava of Muḷuvâgil.

## 40

*Date about 950 A. D.*

Be it well. When Dilîpayya was ruling the kingdom of the world:—Kongamaṅgala Mēdayya, on the cows of Pokkunda being carried off, fought, died, and went to *sagga*.

## 41

*Date about 900 A. D.*

Be it well. When ? Ma[hê]ndra-Noḷamba was ruling the kingdom of the world:—on the cows of Pokkunda being carried off, Mâchi-Râya recovered the cows, died, and went to *sagga*.

## 42

*Date about 920 A. D.*

Be it well. When Noḷambâdhirâja Ayyapa-Dêva was ruling the kingdom of the world:—Ponkunda Belmâdeṅga, on the cows of Kañchišâyi Narasiṅgamaṅgala being carried off, died,—and the thirty-two granted (for him) 4 ploughs of land.

## 43

*Date about 950 A. D.*

Be it well. When Dilîpayya was ruling the kingdom of the world:—on the cows of Ponkunda being carried off, Bêlûr Mâdayya fought, died, and went to *svargga*.

## 44

*Date about 950 A. D.*

Be it well. When Dilîpayya was ruling the kingdom of the world:—in the fight when Tagaḍûr was destroyed, Pokunda Bârândaravayya fought before Basavayya, died, and went to *sagga*. For him was granted . . . ploughs of land as a *koḍaṅgi*. Whoso destroys this destroys the cows of Vâranasi.

19\*

## 45

*Date ? about 880 A. D.*

Be it well. When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, Nolambâdhi-arasu was in....:— in the Bennagûr riot, when Pânasâmi's son Purekâman was marching along with a hundred men, he died in Aradi.

## 46

*Date about 930 A. D.*

Be it well. When Nolamba was ruling the kingdom of the world:—.....

## 47

*Date about 970 A. D.*

Be it well. When Mârasingha-Dêva was ruling the kingdom of the world:— on the she-buffaloes and cows of Pokkunda being carried off, without thinking of food, Kuppana fought, died, and went to *sagga*.

## 48

*Date ? about 890 A. D.*

Be it well. When Mahâvali Bânarasa was ruling the Gaṅga Six Thousand:— Avagâni Matti-Gaṅga's (son) Nâga-Dêva having carried off the cows of Mâdêva of the Ponkunda Twelve, and Dêvaya being killed,—the king and Attâni gave for him here 4 ploughs of land. Imprecation.

## 49

*Date ? 1300 A. D.*

(Tamil) — This is the charity.....in accordance with the orders of Maduvarašayyan during the minority of Iṅamai-dêvar.

## 50

*Date ? 1654 A. D.*

(In the year specified), Nikhili-Bannâta-Nâyaka's ... Vîrapa had this *khambâra* made.

## 51

*Date ? 1646 A. D.*

(Telugu) — Timmi-Râyappa-Nâyaka's son Bana... (in the year specified), made a grant of land (specified).



## 52

*Date ? 1674 A. D.*

(Telugu)—(In the year specified), Konama-Nâyaka Kṛishṇappa-Nâyaka granted to Ayappa's son Chintaya land (specified) as a *koḍagi-mānya*.

## 53

*Date ? about 925 A. D.*

Be it well. Pokunda Nâyaka Ereyapa....

## 54

*Date about 1300 A. D.*

(Tamil).—Uttama-Śōla-Gaṅga, *alias* Gaṅgapperumāl, śrī-Pirān's son Vikkira-mādittan, and Dēva-Śōla-śuvāmi made separate grants of land (specified in each case) for the god Tōriśvaram-uḍaiyār of Porḱunṇam. (Usual final imprecatory sentence.) Talaiśaiya-rāyan with ten others (named) made a grant of land (specified) for the same god. (Final imprecatory sentence.) Perumāl *alias* Vikkirma-Gaṅga-vēlān also granted lands (specified) to provide for the special worship of the same god.....

## 55

*Date about 1280 A. D.*

(Tamil)—I, Veṭṭumappāra-Bānan, son of Uttama-Śōla-Gaṅgan Vīra-Gaṅgan, the supreme lord of the city of Kuvalāla, a descendant of the Gaṅga family, Kāvēri-vallava and lord of Nandigiri—granted certain lands (specified) to provide for ? offerings of rice and wages of servants performing various duties, in the temple of Tōriśvaram-uḍaiya-nāyanār at Porḱundam in Kuvalāla-nāḍu, and exempted former dēvadānas from the payment of certain taxes (named). I also ? granted some taxes (named) to the Śiva-Brāhmaṇas and other servants of the temple. He who injures this charity shall incur the heinous sin of one who has killed tawny cows between the Ganges and the Kumari (Cape Comorin). (Usual final phrase.)

## 56

*Date ? about 1295 A. D.*

(Tamil)—The great minister Mudali-piḷḷai and the inhabitants of Periyā-nāḍu in Ila-nāḍu.....I, ...yuttāṇḍān-piḷḷai, caused to be given some land for maintaining, for the health of the king's sacred body, one perpetual lamp in the temple of Tōriśchuram-uḍaiyār at Porḱunṇam.

## 57

*Date ? 1286 A. D.*

(Tamil) — The great minister Śilaviḍa-daṇḍanâyaka appears to have made a grant for the same god.

## 58

*Date ? 1314 A. D.*

(Tamil) — This inscription is fragmentary. It seems to record a grant for the god śrī-Mûlastânam-uḍaiyâr.

## 59

*Date 1288 A. D.*

(Tamil) — In the 33rd year of the reign of the emperor of the whole world, Pôṣaḷa-vîra-Irâmanâ-Dêvar — some one granted (on the date specified) . . . . . ſaṅ-gaṭṭai to provide for offerings of rice, for as long as the moon and the sun endure, for the god Šômanâ-dêvar of Uṛigaiyam.

## 60

*Date 1268 A. D.*

(Tamil) — (On the date specified) I, Kûttâḍun-dêvan, son of Nâyan Veṅgâḍai, granted, as a dêvadâna, certain lands (specified) for the god Jayaṅgonḍa-Šôḷichchuram-uḍaiyâr of Uṛigayam in Ilavaṅji-nâḍu of Nigarili-Šôḷa-maṇḍalam.

## 61

*Date 1417 A. D.*

May it be prosperous. (In the year specified), the secretary Râmachandra-dêva, [in order that merit might accrue] to Vijâya-Râya-mahârâya, made a grant of . . . . .

## 62

*Date ? 1332 A. D.*

(Tamil) — Vaiyaṇṇu [and others] of Têkkal-nâḍu seem to have made a grant for the god Gaṅgî . . . . .





## 63

Date 1337 A. D.

(Tamil)—During the reign of Hoyiśaḷa vîra-Vallāḷa-Dêvar—(on the date specified) the great minister Dâta-Śingaya-dennâyaka . . . . ., having assembled, seem to have granted a *kuḍaṅgai* to Vaiyaṇṇa of Ilavappalli for having built a tank. This is to last as long as the moon and the sun . . . . .

## 64

Date about 900 A. D.

Be it well. When, entitled to the band of five chief instruments, glory of the Pallava-kula, favourite of earth and fortune, Mahêndrâdhirâja was ruling the Gaṅga Six Thousand:—the Maraṅgal-Oḍeya Kaṇḍamayya's son Gaṇḍayya, on the cows of Mâtrapalaga being carried off, died.

This stone was made by Bibhadilâdi Śivâkarayya and Nâgôjanayya.

## 65

Date about 900 A. D.

Be it well. Nâgârjjunayya and Nandingeyabe's daughter Sâminirmmaḍi is famous for (knowledge of) all the śâstras<sup>1)</sup>.

## 66

Date ? 1688 A. D.

(In the year specified), Kârimaṅgala Timmappa-Nâyaka granted to Kâribale Nâchappa-gauḍa a *nettura-godaḡe* (as specified).

## 67

Date about 1530 A. D.

Sugaṭûr Mummadi-Tamme-Râya granted to Paṇḍita Bâlapa-voḍeyar a *mânya* (as specified), from love of the faith.

## 68 a

Date 1291 A. D.

(Tamil)—In the [37th] year of the reign of the universal emperor śrî-Pôśaḷa-vîra-Irâmanâ-Dêvar—Nambi. . . ., the mahâ-pasâyitta and the chief of Ubaya-Nânâdêši, seems to have made a grant to provide for offerings of rice for some god.

<sup>1)</sup>Above the inscription is a figure of a woman seated on a bench, holding a palm-leaf book in her hand.

## 68b

Date? 1276 A. D.

(Tamil)—This inscription has neither beginning nor end. It seems to record that some one granted certain taxes (several named) for a purpose which cannot be made out.

## 69

Date 1478 A. D.

(On the date specified), when, the....paramêśvara, subduer of hostile kings, champion over kings who break their word, ....Virûpāksha-Râya-mahârâya was ruling the kingdom of the world.....

## 70

Date? 1595 A. D.

(In the year specified), Anantappaya granted to Nalapa-Gauḍa and Kempana-Gauḍa, under the Mâgere tank, a *kattu-kodige* (as specified). Imprecation.

## 72

Date 1430 A. D.

(In the year specified), when the mahârâjâdhirâja paramêśvara, ? elephant king, Kāthâri-Tripētra, master of the four oceans—eastern, southern, western and northern, vîra-Vijaya-mahârâya's son Dêva-Râya was on the throne:—in Lakkaṇṇa-Voḍeyar's Mulabâgil-Tēkal-nâḍ, in Maragal belonging to the Jaṇjira-gaṇas,—the Sâlumûle of the 56 countries, with all the cultivators and Pañchâlas, having assembled, established a *sante* (or weekly fair). In connection with which, as a *mānya* for the *paṭṭana-svâmi* of the fair, Chiyi Bassi-setṭi, they granted land (specified).

For all who belong to the six *darśana*, whatever they buy ... bullocks, servants or horses, and whatever they sell, they are free from all tolls. Blacksmiths, carpenters, goldsmiths, washermen, barbers, Holeyas,—these are free from all tolls. Imprecations.

## 77

Date 1579 A. D.

May it be prosperous. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Śrî-Raṅga-Râya-mahârâya, seated on the jewel throne in Penugonḍe, was ruling the kingdom of the world:—Kârimaṅgala Chikkaṇa-Nâyaka's son Kṛishṇama-Nâyaka granted to Mugulabale Kônapa-Gauḍa and Timmaṇa-Gauḍa a *kattu-kodage* for the tank (specified).



## 79

Date 1231 A. D.

(Tamil)—I, Jayaṅgaṇḍa-Śōla-tTēkkāla-rāyan, *alias* Šembondayāgi, granted (on the date specified), as a pious gift, the wet and dry lands with the four boundaries in the village of Mādamaṅgalam, together with certain taxes (named). The *mājanas* shall pay 10 *pon* for the ? village watchman (*pāḍi-kaval*). (Usual final imprecatory sentence.)

## 82

Date 1284 A. D.

(Tamil)—In the 30th year [of the reign of Irāmanā-Dēvar]—for victory to the arm and sword of the king, we, the inhabitants of Periya-nāḍu in Tēkkal-nāḍu and the officer.....nāyan, granted, with pouring of water, land (specified) to.....

## 83

Date 1426 A. D.

(In the year specified), in the mahā-maṇḍalēśvara vīra-Vijaya-Voḍeyar's son ....Dēva-Rāya-Voḍeyar's [reign]:—Juṇja Vōbeya-Nāyaka's son Chitivoyya-Nāyaka gave the office of *paṭṭana-svāmi* to Buḍapa-Seṭṭi, together with a *mānya* (as specified). Imprecations.

## 85

Date ? 1508 A. D.

(In the year specified), according to the order of Narasappa-ayya this chamber has been built. This belongs to Kakkemaḍuvu fort. Whoso holding the *pārapatya* of this village, builds this half fort, and....

## 86

Date ? about 770 A. D.

Be it well. When, having appointed [Paramēśvara], ... worshipped by all worlds, as his doorkeeper,—Mahāvali-Bānarasa was ruling the Gaṅga Six Thousand:—Rāchamalla in .... marched upon Kañchī and fought.... and came close upon .... After that, Bāṇa-Ālarasa ... Tekal ... Then, by that king's order, .... overwhelmed that force first and last, and fell.

E 20

On his falling, being pleased, land (specified) was given for his sword.  
Any one of the Bâṇa-vamśa who destroys this is guilty of the five great sins.  
Be it well. Śrîpurusha ? joined.

## 87

*Date 1433 A. D.*

(In the year specified), when Lakkanna-Voḍeyar was ruling the Têkal kingdom:—Kîramande . . . pa's son Sotappa made a grant of land (specified).





## MALUR TALUQ.

### 1

*Date ? 1434 A. D.<sup>1)</sup>*

Be it well. (On the date specified), to the mahâ-maṇḍalêśvara, champion over the mustaches of the world, Kathâri-Sâḷuva, Tribhuvani-Râya, a bull to champions, establisher of Šambu-Râya, subduer of the southern Suratâḷa, a hawk to royal birds, Sâḷuva-Tippa-Râja-Voḍeyar's son Gôpa-Râja, — when, by order of Dêva-Râya-mahârâya, Lakkanna-Voḍeyar and Mâdanna-Voḍeyar gave Têkal to that Sâḷuva-Gôpa-Râja, — the stone fort formerly erected by Ballâḷa-Râya's ministers Ballappa-daṇâyaka and Singi-daṇâyaka having been overturned and gone to ruins, — by order of the god Varadarâja, Gôpa-Râja desiring that it should be restored, his minister Singa-Râja erected both the inner and the outer fort, — and in proximity to the maṇṭapa facing the god Varadarâja, having erected the bastion named Râja-gambhîra, that Gôpa-Râja and his son Tippaya had tigers seized and brought, and hunted them at this indispensable bastion. Good fortune.

### 2

*Date ? 1434 A. D.<sup>2)</sup>*

This ? hound, named Sampige, seizing the ? tail of the tigers, dragged them along so as to frighten them.

To the stone-cutter Tirumala, who engraved these śâsanas, by order of the god Varadarâja, we have given land (specified) in Seṭṭahallî. This land may be held by order of the god Varadarâja. May it be prosperous.

### 3

*Date 1431 A. D.*

Be it well. (On the date specified), the mahâ-maṇḍalêśvara, champion over the mustaches of the world, Kathâri-Sâḷuva, Tribhuvani-Râya, a bull to champions, establisher of Šambu-Râya, subduer of the southern Suratrâṇa, a hawk to royal birds, Tippa-Râja-Vaḍêr's son Gôpa-Râja-Vaḍêr's minister Mallama-Râja's son Singa-Râja [had the image] named Gaṇḍa-bhêruṇḍa, which was on the Mâragauḍanakatte west of Dûḍanahallî in Pâla-nâḍ, brought to the

<sup>1)</sup> The date in the original is Śaka 1438, Pramâdêha, — but Śaka 1438 (expired) is Dhātu, and is not anywhere near the time of Dêva-Râya. No. 3 below is a guide to the actual date.

<sup>2)</sup> Above the inscription is the representation of a tiger.

door of the gôpura of the maṇṭapa facing the god Varadarâja,—and having the wood-work done by the hand of the Âvikal carpenter Bevôja's son Châja-ôja, and having the door set up and the iron work done by the hand of the blacksmith Añjala Diviṅgôja,—gave to those ôjas horses and umbrellas, with hereditary land (as specified).....

And for Hiriya-Choka-Perumâḷa-Dâsa's son-in-law Hara-Dêva's son Choka-Perumâḷi-Dâsa's son-in-law Nâyanâr-Dâsa who brought it with honour and came to the Têkal city,—for the Tiguḷa Brâhmans who perform the worship and ceremonies for this god (here follow their names), and other temple servants (named)....

*(Rest illegible.)*

#### 4

*Date about 1435 A. D.*

..... At that time, when Vijaya-Râya-mahârâya's son Dêva-Râya-mahârâya, as master of the four oceans, was seated on the throne:— and when, like the prowess of that king's right hand, Tippa-Râja-Voḍeyar's son Gôpa-Râja-Voḍeyar was ruling this Têkal city,—that Siṅga-Râja had the two lines of fortification round this city built, and holding the office of paṭṭana-svâmi by order of the god Nâyinâr, so that all the people could see, for the god's *tirumôḍa* had maṇṭapas made before and behind the temple, had a pond constructed called after Gôpa-Râja the Gôpasamudra, had a palace built for Gôpa-Râja to the west of that pond, and to the right of the god, Siṅga-Râja's palace; and that he might at sunrise and at evening twilight bathe at both times, and have a room for domestic sacrifice, from the threshold of which he might look to the spire of Varadarâja's temple, and coming to the temple, offer *naivêdya* and *tâmbûla* to the god, and taking the *tulasi* and *tîrtha*, make provision for the enjoyment of the god; and at the eastern gôpura which Kundapa-dannâyaka had built in front of the maṇṭapa facing the god, ..... in order that all empire might be to ..... Lakhaṇa-Voḍeyar and to Mâdanṇa-Voḍeyar .... to Tippa-Râja-Voḍeyar, .... and to Gôpa-Râja-Voḍeyar ..... such is the dharma-śâsana of the capital (*koḍaga-sthâna*) made for the god Varadarâja. And in the Chikiṭimaṅgala agrahâra land (specified) for the god.

#### 5

*Date 1499 A. D.*

(Tamil)—Be it well. While Narasâ-nâyakkan, the agent for the affairs of the mahârâjâdhirâja râja-paramêśvara Mêdinî-mîsara-gaṇḍa Kaṭhâri-sâḷuva Narasimha-Râya, was ruling the earth —



(On the date specified) I, Višvanâtha-râhutta's son Râma-râhutta, of the Kâšyapa-gôtra, of the lineage of Nâgasiddhaya, and a Râhu to the suns the maṇḍalikas, granted for the god Aruḷâḷa-nâdar of Têkkal, the dry lands with their four boundaries included within the limits of the village of Tammattak-kerai in Têkkal-nâdu which belongs to Muḷavây-šâvaḍi, as a *sarva-mânya* to last as long as the moon and the sun endure, to provide for offerings of rice, sandal, lamps and temple repairs, and gave a deed of gift (*dâna-sâdana*) to Šokkapperumâl-tâdar. (Usual final imprecatory sentence.) The two feet of him who carries on this charity shall be on my head.

6

Date 1509 A. D.

(This inscription is mostly gone.)

(Tamil)—Be it well. While the mahârâjâdhirâja râja-paramêšvara, lord of the eastern, southern and western oceans, srî-vîra-pratâpa vîra-Narasimha-Râya-mahârâya was ruling the earth—

..... Yâdava-Nârâyana, sun in the sky of the Yâdava family, crest-jewel of the all-knowing, king of the hill kings, champion over the hill chiefs, terrible to warriors, .....

7

Date 1336 A. D.

(Tamil)—I, Šitta-nâdar *alias* Šôḷappa-perumâl, son of irâjâdhirâja râja-paramêšvara Gaṅgaikoṇḍa-Šôḷan, *alias* Irâjên[dra]-Šôḷa-chakravatti Šôḷappa-perumâl, granted (on the date specified) the village of Pulikkurichchi in Tama-nâdu, as a *sarva-mânya*, for as long as the moon and the sun endure, to provide for offerings of rice, sandal, lamps and temple repairs, for the god Aruḷâḷa-nâdar of Têkkal, and gave a deed of gift to the above effect to the authorities of the temple and to Šokkapperumâl-tâdar, permitting them to have the same engraved on stone and copper. (Usual final imprecatory sentence.) This is the signature of ..... May there be prosperity.

8

Date 1339 A. D.

(Tamil)—I, Kônaiya-pPemme-nâyakkan, one of the ? officers under the great minister Dhâti-Šiṅge-dennâyakkan, granted (on the date specified) the village of Puttûr in Ponmanika-nâdu, as a *sarva-mânya*, for as long as the moon and the sun exist, to provide for offerings of rice etc. (see previous

No.) for the same god, and gave a deed of gift to the same persons, with permission to have it engraved on stone and copper. (Usual final imprecatory sentence.) This is the signature of Pemme-nâyakkan. May there be prosperity.

## 9

*Date 1310 A. D.*

(Tamil) — (On the date specified), Šokkapperumâl-dâsar, manager in the temple of Varadarâjan at Têkkal, gave a *šâsana* to the *pûjâris* (six named) of the temple to the effect that on their behalf one of the two *pûjâris* (named) should conduct the affairs of the temple and that each of the six *pûjâris* should get certain lands (specified) and a daily allowance (specified) of cooked rice during the existence of the moon and the sun. ....

## 10

*Date 1328 A. D.*

(Tamil) — I, Vallappa-dannâyakkar, younger brother of Dâti-Šiuge-dannâyakkar, who was the son of the pratâpa-chakravartti Pôšala vîra-Vallâla-Dêvar, granted (from the date specified), with pouring of water, for the god Varadar of Têkkal, all the wet and dry lands with their four boundaries in the village of Âlambâ. . of Têkkal-nâdu, including the wells underground and the trees overground, and the village also, as a *sarva-mânya* to last as long as the moon and the sun endure, to provide for offerings of rice, sandal, unguents, lamps and temple repairs; and gave a deed of gift to the above effect to Šokkapperumâl, with permission to have it engraved on stone and copper. (Usual final imprecatory sentence.) The two feet of him who regularly carries on this charity shall be on my head.

## 11

*Date 1328 A. D.*

(Tamil) — (From the date specified), we, the inhabitants of Têkkal-nâdu, granted, with pouring of water, for the same god, the wet and dry lands etc. (see previous No.), together with some wet lands (specified) below the big tank of Širaṭṭimaṅgalam of the same nâdu, for as long as the moon and the sun exist, to provide for offerings of rice etc. (see previous No.); and gave a deed of gift to the same person with permission etc. We also pledge ourselves to pay any unjust dues that this village may become liable to by reason of this nâdu passing into other hands and to restore it intact for the above purpose. (Usual final imprecatory sentence.)



Then follow signatures of eight of the inhabitants and of the accountant of the nâdu.

## 12

Date 1328 A. D.

(Tamil) — I, Vallappa-deṇṇâyakkar, younger brother of etc. (see No. 10), made (from the date specified) a grant, with pouring of water, for the same god, of all the wet and dry lands with their four boundaries in the village of Karpalli of Kaivâra-nâdu, including the wells underground and the trees overground, which I had ? purchased, to provide for offerings of rice, sandal, unguents, lamps, garlands and temple repairs, and allowed the grant to be engraved on stone and copper. (Usual final sentences. See No. 10.)

## 13

Date 1328 A. D.

(Tamil) — (From the date specified), the same man made for the same god, to provide for the same purposes, a grant of all the wet and dry lands including the wells underground and the trees overground, situated within the four boundaries of the village of Pûvaipalli in Kodambuliyûr-taḷam, to Šokkapperumâl, with permission to have the grant engraved on stone and copper. (Usual final sentences. See No. 10.)

## 14

Date 1336 A. D.

(Tamil) — I, Kaṛkaṭa-mârâyan, *alias* Uttama-Šôḷa-Gaṅgan Virundar, supreme lord of the city of Kuvalâla, lord of Nandigiri, the truth-speaker, granted (on the date specified) the village of Šâmânḍârpalli in Talaimalai-nâdu, as a *sarva-mânya*, for as long as the moon and the sun exist, to provide for offerings of rice, sandal, lamps and temple repairs, for the god Aruḷâla-nâdan of Têkkal, and gave a deed of gift to the above effect to the authorities of the temple and to Šokkapperumâl-tâdar, with permission to have it engraved on stone and copper. (Usual final imprecatory sentence.) This is the signature of Kaṛkaṭa-mârâyan Virundan. May there be prosperity.

## 15

Date 1336 A. D.

(Tamil) — (On the date specified), I, Kulôttuṅga-Šôḷa-tTagaḍâdhirâjan Šembondiyâgan, granted, for the same god, the village of Malaimundi-agaram in Šimiḍa-parṛu, as a *sarva-mânya*, to continue as temple property as long as

the moon and the sun exist and as long as the grass grows and the earth endures, to provide for offerings of rice, sandal, lamps, temple repairs and servants performing various duties in the temple, and gave a deed of gift to the above effect etc. (See previous No.) (Usual final imprecatory sentence.) This is the signature of Šembondiyâr, *alias* Kaṛṇāṭaka-râyan. May there be prosperity.

## 16

*Date 1343 A. D.*

(This inscription is gone in parts.)

(Tamil)—For the success of the sword and arm of Vallappa-deṇṇâyakkar, younger brother of the great minister Dâti-Šiṅge-deṇṇâyakkar,—(on the date specified) I, Šokkapperumâl-dâsar, one of the managers of the temple of Arulâḷa-nâdan at Têkkal, the Prahlâda of the Kali age, champion over scoffers at religion, gave, with pouring of water, certain lands (specified), exempt from taxes, to the eight *pûjâris* (named) of the temple, and authorised them to receive [certain sums of money] from the temple treasury on festival days. (Usual final imprecatory sentence.)

## 17

*Date 1355 A. D.*

(Tamil)—(On the date specified), we, the authorities of the temple [of Arulâḷa-nâdan at Têkkal] and Šokkapperumâl, granted, with pouring of water, certain lands (specified) and a daily allowance (specified) of cooked rice to Kômaṅgalam-uḍaiyân Šûriya-dêvar, *alias* Tiruvâymoḷi-dâsar<sup>1)</sup>, the husband of Varada-akkan, for as long as the moon and the sun exist, as his portion.

## 18

*Date 1330 A. D.*

(This inscription is full of gaps and the meaning is not quite clear.)

(Tamil)—(On the date specified), Tanan, son of Vallappa-deṇṇâyakkar, who was the younger brother of Dâti-Šiṅgaya-deṇṇâyakkar, who was again the son of Pôṣaḷa vîra-Vallâḷa-Dêvar, seems to have granted certain lands and a daily allowance of cooked rice to four persons performing some duties in the temple at Têkkal.

<sup>1)</sup> Apparently the recitor of the *Drâviḍa-prabandham* in the temple.



19

Date 1343 A. D.

(Tamil)—(On the date specified), we, the authorities of the temple at Tēkkal and Šokkapperumāl-dāsar, the Prahlāda of the Kali age and champion over scoffers at religion, granted certain lands to two persons (named) for reciting the *Tiruppallāṇḍu*<sup>1)</sup> and waving the evening lamp before the god.

The signature of Šokkapperumāl-tādar.

20

Date 1343 A. D.

(Tamil)—(On the date specified), I, Periya-Pemmaya-nāyakkar, son of ... Eṛamaṇji Pemmaiya-nāyakkar, champion over kings who break their word, .. . . . . ., granted, with pouring of water, for the god Aruḷāḷa-nādar of Tēkkal, certain lands (specified) including the wells underground and the trees over-ground, as a *sarva-mānya*, to provide for offerings of rice, sandal, lamps, garlands, temple repairs and other various requirements, and made them over to the temple authorities and Šokkapperumāl-tādar. (Usual final sentences. See No. 10.) May there be prosperity.

We, the inhabitants of the Tēkkal-nāḍu, pledge ourselves to maintain the above lands as a *sarva-mānya* during the existence of the moon and the sun. (Then follow signatures of four of the inhabitants of the nāḍu.)

21

Date 1356 A. D.

(Tamil) — (On the date<sup>2)</sup> specified), among the dancing girls of the temple [at Tēkkal], Malaiyāttai Srīraṅga-nāyakiyār Māṇikkam, daughter of Šeṇḍikkā-dēvi, was granted the first turn in the temple of Aruḷāḷa-nādan and certain lands (specified), and her sister Varadi, the first turn in the temple of the consort of the above god and certain lands.

22

Date 1356 A. D.

(Tamil) — (On the date specified), we, the authorities of the temple and Šokkapperumāl-dāsar, granted, for as long as the moon and the sun endure, certain lands (specified) and a daily allowance (specified) of cooked rice to. . . . rāja-māṇikkam, *alias* Varadi.

<sup>1)</sup> A small Tamil poem in praise of Viṣṇu, forming a portion of the *Nāḷāyira-prabandham*.

<sup>2)</sup> *Samvatsarada*, the Kannaḍa genitive, is used.



## 23

*Date 1329 A. D.*

(Tamil) — (On the date specified), Šoṇṇai-nāyakkan, Iruga-šetṭi and two others granted to Šokkapperumâl certain lands (specified), including the wells underground and the trees overground, as a *surva-mānya*. (Usual final imprecatory sentence.) Then follow the signatures of Šoṇṇaiyan, . . . . kaṇṇa, Iruga-šetṭi and Vimāṇḍai.

## 24

*Date 1336 A. D.*

(Tamil) — (On the date specified), Šokkapperumâl-tâdar, the owner of the temple at Têkkal, granted to one of the dancing girls of the temple certain privileges and a daily allowance (specified) of cooked rice. The signature of Šokkapperumâl-tâdar.

## 25

*Date 1332 A. D.*

(This inscription is incomplete.)

(Tamil) — (On the date specified), the same man seems to have made some grant to Malai..r.

## 26

*Date 1333 A. D.*

(Tamil) — (On the date specified), the inhabitants of Têkkal-nâḍu, including Vaiyaṇan and Mâra-kûḷi, the superintendents of Malai-nâḍu, granted, with pouring of water, for the god . . . kēšuram-uḍaiya-nāyinâr of Têkkal, certain lands (specified, with details of boundaries) as a *dēva-dāna*, to provide for sandal, . . . ., unguents, lamps and expenses on festival days; and made over the same to the managers (two named) of the temple.

## 27

*Date 1328 A. D.*

(Tamil) — (On the date specified), the authorities of the temple of Šiṅgišva-ram-uḍaiya-nāyanâr granted certain lands (specified) to Nallâšâri, to last without any hindrance as long as the moon and the sun.



28

Date 1333 A. D.

(Tamil) — While (with usual Hoysala titles) Pôśaḷa vira-Ballāḷa-Dêvar was ruling the earth —

Vallappa-danṇāyakkar, son of Dâti-Śôme-danṇāyakkar, granted (from the date specified) to the authorities and Pāla-baṭṭar of the temple of Śiṅgiśvaram-uḍaiya-nāyanâr at Têkkal, two villages (named), as a *dêva-dāna*, to provide for offerings of rice, saudal, unguents, lamps, expenses of festivals, temple repairs, temple vessels etc.

29

Date ? about 1470 A. D.

Tank built by Uṅgi-seṭṭi's son Baiyari-seṭṭi.

30

Date ? 1475 A. D.

(In the year specified), the tank having breached, and being subject to the palace authorities,—the palace authorities first called on the stone-cutter, the claimant Muniya, to rebuild the tank,—on which he said he did not want it, and instead of the claimant the palace authorities might repair it and grant relief. Whereupon the tank was rebuilt, Dora Tipaya's son Kaduripati doing a half, and Dore-gauḍa and the Halepêṭe washerman Chinna doing a half.

31

Date ? about 1300 A. D.

(Tamil) — The *pūjāri* of the temple of Tō. .śuram-uḍaiyar.

32

Date 1542 A. D.

(Tamil characters, but Kannaḍa language.)

May it be prosperous. Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara, master of the eastern southern and western oceans, vira-pratâpa . . . . vira-Achyuta-Râya-mahârâya was ruling the kingdom of the world:—the Pareyadava Râma-nâyaka's son Yerapa-nâyaka, and the temple priest of the gods Sôma and Râmalîṅga of Têkal, Nāyinâraika, granted a dharma-śâsana as follows:—(rest illegible).

## 33

*Date ? 1264 A. D.*

(Tamil) — (From the date specified), I, Jayaṅṇḍa-Chôḷa Mâman-aṅkakâra Têkkal-râyan, gave Mâdêvar, son of Pâṅgal-vêlâr, the village of Ilavaṅguḷi, which, having newly cleared the jungle, I built at my expense and called by the above name, together with the wet and dry lands with their four boundaries, and ten servants of Ânaya-nâyakkar of Têkkal-nâḍu to attend upon him ? as a mark of honour.

## 34

*Date ? 1260 A. D.*

(Tamil) — Âmaṇṇan seems to have made a grant to the same person—Mâdêvar.

## 35

*Date 1525 A. D.*

Be it well. (On the date specified), Viraṇṇa-râhuta, in the Têkal-šime which Kṛishṇa-Râya-mahârâya had favoured to him for his office of Nâyaka, granted Uḷḷeyarabaḷḷi to Kola Tambi, free of all imposts, as a *bhaṭa-vṛitti*. Imprecation.

## 36

*Date 1281 A. D.*

(Tamil) — (From the date specified), I, Kûttâḍun-dêvar, *alias* Jayaṅṇḍa-Šôḷa Mâman-aṅkakâra Têkkal-râyan, son of Têkkal-râyar Šembondiyâgiyâr, gave, as a pious gift, for as long as the moon and the sun exist, Kûtta-samudram and the adjoining wet and dry lands with their four boundaries, including the wells underground and the trees overground and every thing besides, to Varadarâja-baṭṭar of Vaṅgippuṇam. I also gave the tax on land and other kinds of revenue. (Usual final imprecatory sentence.) The signatures of Jayaṅṇḍa-Šôḷa Mâman-aṅkakâra Têkkal-râyar, Varada-dêva...and Mudali-gal. (Usual final Sanskrit verse.)

## 37

*Date about 1281 A. D.*

(Tamil) — Agreeably to the grant made by Têkkal-râyar (see previous No.) to Varadarâja-baṭṭar, of lands (specified, with details) and taxes, we, the inhabitants of Periya-nâḍu in Têkkal-nâḍu, Kêlvi-mudaliyâr and other officers



and Viruvi-nâyan, also gave, with pouring of water, for the success of the arm and sword of the universal emperor śrī-Poyśaḷa vîra-Râmanâ-Dêvar and for the health of his sacred body, certain taxes (named) to the same person, his sons and grandsons. This is to continue as long as the moon and the sun endure. (Usual final imprecatory sentence.)

This is the edict, for the benefit of all the world, of Chitramêḷa. ., the son of the goddess of the earth and a descendant of the Vâturvaṇa family.

### 38

*Date 1284 A. D.*

(Tamil)—In the 30th year of the reign of the universal emperor śrī-Poyśaḷa vîra-Râmanâ-Dêvar —

For the success of the sacred body, sword and arm of the king, we, the inhabitants of Periya-nâḍu in Têkkal-nâḍu and the officer Viruvi-nâyan, ? confirmed, with pouring of water, the grant made formerly in 1278 A. D., by Aiyan-aṅkakâṛa Têkkal-râyar, *alias* Nâraṇa-dêvar, of the dry and wet lands with the four boundaries adjoining Śemba-śamuttiram, *alias* Amara-Nârâyana-chaturvêdi-maṅgalam, and Toṭṭiganpaḷḷi, to the *mahâ-janas*. We also gave, with pouring of water, certain taxes (named). This is to continue as long as the moon and the sun endure. (Usual final imprecatory sentence.)

### 39

*Date 1346 A. D.*

(Tamil)—The following is the order with the royal seal issued by the subduer of hostile kings, champion over kings who break their word, śrī-Hariyappa-uḍaiyar and Muttana-uḍaiyar, to the inhabitants of Têkkal-nâḍu — We have granted (from the date specified) to Vaiyaṇṇan Kômuppan, the superintendent of your nâḍu, Mâdaraiśanpaḷḷi situated in your nâḍu, as a *kudāṅgai*, exempt from taxes. He is free to grow any crop he pleases on all the dry and wet lands of the village, excluding former gifts, and is entitled to receive all the taxes (many<sup>1)</sup> named) of the village for as long as the moon and the sun exist. We have given him the above grant engraved on stone and copper.

<sup>1)</sup> Among the taxes are, the good cow, the good bull, forced labour and many others whose meaning it is difficult to make out.

## 40

Date ? 1406 A. D.

(Tamil)—On Iṇḍēvan Śittara-dēvan attaining to Śiva-lōka on the date specified in Mādaraśanpaḷḷi, the *kuḍangai* of Kômuppar,—Ulagar, Âdichchar and Pêrâyiram-uḍaiyâr made [? respectively] this Śiva temple, this flower garden and this well.

## 41

Date 1578 A. D.

Be it well. (On the date specified), the mahâ-maṇḍalēśvara Salaka-Râja Chikka-Tirumala-Râjayya's son Śrî-Raṅga-Râjayya's Kônêrigutta Narasiṃha  
.....

## 43

Date 1291 A. D.

(Tamil)—In the 37th year of the reign of the universal emperor śrî-Poy-śaḷa vîra-Râmanâ-Dēvar—

For the success of the sword and arm of the king, we, the inhabitants of Periya-nâḍu in Tēkkal-nâḍu and the officer [Viruvi-nâyan], granted (on the date specified), as a pious gift, to last as long as the moon and the sun, the wet and dry lands with the four boundaries in the village of Âlappaḷḷi. . . . .  
..., including the wells underground, the trees overground and all other things besides, to the *aśēsha-mahâjanas* of Śeṭṭa-śamuttiram. . . . . This is the signature of Viruvi-nâyan. (Usual final imprecatory sentence.)

## 44

Date 1384 A. D.

(Tamil)—Mâvan-aṅkakâṇa's village.

(On the date specified), we—... yāṇḍai-śīyar, the superintendent of Tēkkal-nâḍu, and Śiṅgaya-nâyakkan Kambanan of . . kunda,—made a grant of Māṅguṭṭai, situated to the east of the village of Â . . . paḷḷi, to Bhaṭṭa-bhâgavati, to be enjoyed by him as a *sarva-mânya* for as long as the moon and the sun endure. (Usual final imprecatory sentence.)

## 45

Date 1271 A. D.

(Tamil)—In the 16th year of the reign of the emperor of the whole world śrî-Pôśaḷa vîra-Râmanâ-Dēvar—



(From the date specified), we — the inhabitants of Periya-nâḍu in Tēkkal-nâḍu and the superintendents of the nâḍu...vēlār Mayilāṇḍai and Šembi-dēvar — exempted from taxes all the [former] gifts of land to temples — *dēva-dānam*, *tiruvīḍaiyāttam* and *pallichehandam* — and to bhaṭṭas, the *baṭṭa-virutti*—, and, for the success of the arm and sword of Irāmanā-Dēvar, granted as a *sarva-mānya* certain lands, to provide for offerings of rice, sandal and temple repairs....., to the inhabitants of Tēkkal-nâḍu and the *Māhēśuras*, who should supply the above and enjoy the lands. This grant is to last as long as the moon and the sun. (Usual final imprecatory sentence.)

46

*Date 1508 A. D.*

May it be prosperous. (On the date specified), for the Dēva of the Tēkal-šime, the temple priest Nayanārayya ? received a grant of land in connection with the Timmasamudra. (Much of the inscription is effaced. The name of Gōpa-Rāya occurs.) Written by Nandi Kempaṇṇa.

47

*Date 1757 A. D.*

Be it well. (On the date specified), in Kempina Tambi-Setṭi's connection, Viraṇṇa had the town gate set up.

49

*Date ? about 1325 A. D.*

(This inscription is mostly defaced.)

(Tamil) — One of the generals of vīra-Vallāḷa-Dēvar and the officer Ponnaya seem to have made a grant for some purpose. (Usual final imprecatory sentence.)

51

*Date 1535 A. D.*

Be it well. (On the date specified), when the rājādhirāja rāja-paramēśvara vīra-pratāpa Achyuta-Rāya-mahārāya.....

52

*Date about 920 A. D.*

Be it well. When, entitled to the band of five chief instruments, of the Pallavānvaya, favourite of earth and fortune, glory of the Pallava-kula, a

refuge of Padmaga (or Lakshmi), Ayyapa-Dêva was ruling the kingdom of the world:—Ereyappa's enemy Navilûr Sîtiyapêndran-arasa having come and attacked him, he attacked and slew him, and stopping and breaking his opponents, they fought fiercely and died, ? roaring their loudest.

## 53

*Date about 1293 A. D.*

(Tamil)—These wet lands are to continue without obstruction as the property of..... Thus is the grant made to Âvudaiyâr by Tâmarai ..... palavan. This is under the protection of Mahêśvara.

## 54

*Date 1600 A. D.*

(Telugu)—Be it well. (On the date specified), Gô.. Immaḍi-Tammaya-gauni-ayyavâru caused to be .... the Râjaka-agrabâra.....

## 57

*Date 1578 A. D.*

Obeisance to Śambhu etc. Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vira-pratâpa Tirumala-Dêva-Râya-mahârâyarayya, seated on the jewel throne in Chandragiri, was ruling the empire of the world:—of the fourth gôtra, the Yalahakka-nâḍ-prabhu Nañje-Gauḍa's grandson, Kempa-Nañje-Gauḍa's son, Hiriya-Kempe-Gauḍa caused to be written and given to Tirumalayya (descent etc. given) a śâsana of a grant of land as follows:—In our dominion the Beṅgaḷûr-śîme, in the Voratûr-hôbaḷi, the 3 villages of Voratûr, Soruhuniṣi and Hâruvahaḷli, — at the auspicious time of the eclipse of the sun, in the presence of the god Gaṅgâdharêśvara in Kakudgiri, considered to be the southern Vârâṇaṣi, as an offering to Paramêśvara,— have we granted, free of all imposts, (with all rights as usual). Of the 8 parts of Voratûr and Soruhuniṣi villages, forming 64 shares, 32 are the proprietor's portion and the remaining 32 shares and the Hâruvahaḷli village are granted to you in sole enjoyment. Grant repeated three times. Usual final verses.

## 59

*Date 1052 A. D.*

(The left side of the stone is gone, and meaning doubtful.)

(On the date specified), .... named Chora... saying that Nukkiyûr Mâraya was the Tuṅgilûr ? cook, Mânarati Baṭṭarâjêndra.....



60

*Date ? about 1300 A. D.*

(Tamil) — I, . . . .lvâr, younger sister of Attiyândai, [who was the ? wife of] the mahâ-maṇḍalêśvara, lord of Tirupuvanamallapura, granted, as a pious gift, certain lands (specified). (Usual final imprecatory sentence.)

61

*Date 1346 A. D.*

(The last portion of the inscription is mostly gone.)

(Tamil) — During the reign of the mahâ-maṇḍalêśura, subduer of hostile kings, champion over kings who break their word, śrî-vîra-Ariyappa-ṇḍaiyavar —

(On the date specified), the mahâ-maṇḍalêśura Ariya Vallappa-deṇṇâyakka, having received 110 *poṇ* for the two villages Toru . . . . and . . . .ḍalanpaḷḷi of Mâśandi-nâḍu, at 80 for the former and 30 for the latter, from . . . Vallappa, granted him ? the right to collect certain taxes (named) in the lands of those two villages, including the wells underground and the trees overground, and excluding gifts to temples (*dēvadānam* and *tiruvīḍaiyāttam*) . . . . .

62

*Date 1542 A. D.*

May it be prosperous. Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara, chief lord of the eastern southern and western oceans, pratâpa-Veṅkaṭa-Râya-mahârâya was ruling the kingdom of the world:—for the god Allâḷanâtha of Mâsitti, the pēṭhe Râma-Nâyaka's son Vaṇḍa-Nâyaka granted a dharma-śâsana. The Mukkaṇi village of the Tēkal fort in Vandinakayya-nâḍ, with its four boundaries, at the auspicious time of the eclipse of the sun, in order that dharma may be to Tirumala-Râya-Voḍeyar, have we granted for the god Allâḷanâtha. Imprecation.

63

*Date about 950 A. D.*

Be it well. When Dilîpayya was ruling the kingdom of the world:—Ayappa-Dēva having received Daḍiga . . . .

64

*Date 1338 A. D.*

(Most of the inscription is gone.)

(Tamil)—(From the date specified), Pamma . . . , son of the mahâ-prasāyitta . . . . ., made a grant to some one of certain lands . . . . .

22

## 65

*Date about 1338 A. D.*

(This is only a fragment.)

(Tamil)—..... pratâpa-śrî.... According to the order of Pammayana,  
? his younger brother .....

## 66

*Date 1338 A. D.*

(Tamil)—(On the date specified), Pammaya-nâyakka, son of the *mahâ-prasâyitta* Irâma-nâyakkar, made a grant of certain lands to some one and had a stone set up with the grant engraved on it.

(Usual final imprecatory sentence.)

## 67

*Date 1301 A. D.*

(Tamil)—(On the date specified), the pratâpa-chakravatti śrî-Pôśala vîra-Ballâla-Dêvar granted, with pouring of water, certain lands (specified) together with certain taxes (named), as a *sarva-mânya*, for the god Tiruvirâmišvaram-udaiya-nâyanâr of Kundâni in .... nâdu. (Usual final imprecatory sentence.)

This is under the protection of Mâhêśvaras.

## 68

*Date about 1330 A. D.*

(Tamil)—(From the date specified), I, the *mahâ-prasâyitta* ... râyana, ? along with the inhabitants of Periya-nâdu, the gâmiṇḍas and the officer Vayana, [granted], for the success of the arm and sword of Vallâla-Dêvar, the wet and dry lands with their four boundaries belonging to the village of Toralpalli in Mâšandi-nâdu to Šiṅgar and .....

## 69

*Date ? about 1760 A. D.*

*Kodige* granted to Râjaśrî Lachirâma-Jamedâr, of 2 kaṇḍugas. Imprecations against Hindus and Musalmâns.

## 71

*Date 1301 A. D.*

(Tamil)—The pratâpa-chakravatti śrî-Hoyśala - vîra - Vallâla - Dêva - arašar addresses the following petition to the heads of *maṭhas* and *sthânas* in the temples



situated in the Kundâni kingdom, Virivi-nâḍu, Muraṣu-nâḍu, Mâṣandi-nâḍu, Šokkanâyan-parṇu and all other [nâḍus]:—

(From the date specified), we have granted, with pouring of water, [? the taxes on] the dry and wet lands in the *dēva-dāna* of the god Tirukkaṇḍiṣvaram-udaiya-nâyanâr. Be it well. Parichchhēdi-kaṇḍi-iṣvaram.

For the benefit of ourselves and our kingdom, be pleased to see that the worship, offerings of rice, enjoyments and temple repairs are adequately provided for and pray for our prosperity.

## 72

*Date ? 425 A. D.*

Be it well. Success through the adorable Padmanâbha, resembling (in colour) the cloudless sky.

A sun illumining the clear firmament of the Jâhnavî (or Gaṅga)-kula, having a territory of good people which was born from the swift victory of his own arm, adorned with the ornament of a wound received in cutting down in war the hosts of his cruel enemies, of the Kâṇvâyana sa-gôtra, was śrîmat Koṅgaṇivarmma-dharmma-mahâdhirâjaḥ.

His son, inheriting the qualities of his father, possessing a character for learning and modesty, having obtained the honours of the kingdom only for the sake of the good government of his subjects, a touchstone for (testing) gold the learned and poets, distinguished for his skill among those who expound and practise the science of politics in all its branches, having well distributed faithful servants, author of a treatise on the law of adoption (*dattaka-sûtra*), was śrîmân Mâdhavavarmma-dharmma-mahâdhirâjaḥ.

His son, uniting the qualities of his father and grandfather, having entered into war with many elephants (so that) his fame had tasted the waters of the four oceans, of wonderful skill acquired from riding rutting elephants and horses, distinguished for wealth (gained) from the use of the bow, was śrîmad Harivarmma-mahâdhirâjaḥ.

His son, devoted to the worship of gurus, cows and Brâhmans, meditating on the feet of Nârâyana, was śrîmad Viṣṇugôpa-mahâdhirâjaḥ.

His son, inheriting the qualities of his father, his head purified by the pollen from the lotuses the feet of Tryambaka, his two arms grown stout and hard with athletic exercises, having by personal strength and valour purchased his kingdom, reviver of many thousand donations and sacrifices for long ceased festivals of the gods and Brâhman endowments, his sharp sword beloved by the demons whose lips were shrivelled with thirst, daily eager to extricate the ox of merit from the thick mire of the Kali-yuga in which it had sunk, was śrîmat Mâdhavavarmma-dharmma-mahâdhirâjaḥ.

22\*

By his son, who had obtained the honours of the kingdom on the couch of the lap of his divine mother; the circle of hostile kings smitten through by the brightness of his own valour; rivalling Âkhaṇḍala (Indra) as the home of courage, heroism, fortitude and fame; without a second in managing elephants, riding horses, and in the use of the bow; to the lines of bees the eyes of women a constant attraction; for protecting his subjects well prepared;—what more?—by the Yudhisṭhira of this Kali age;—by śrīmat Koṅgaṇivarmma-dharmma-mahâdhirâja, for his own welfare, in the first year of his increasing fortune, the month Phâlguna, the bright fortnight, the 5th tithi,—on the advice of his preceptor the *parama-Arhata* (or devoted Jaina) Vijayakīrti, whose fame (*kīrti*) had pervaded all regions,—to the Uranûr Arhad temple established by Chandranandi and others of the Mûla-saṅgha was given the Vennelkarani village in the Kôrikunda-vishaya, — and to the Pêrûr Êvâni-aḍigaḷ's Arhad temple one-fourth of the *kârshâpana*<sup>1)</sup> (or money) of the outside customs — with pouring of water in the manner of *dêvabhôgas* (or temple endowments).

Usual imprecatory verses. [As directed by the mahârâja's mouth, by Mâri-shêṇa the carpenter were the *tâmra-paṭṭikâ* (or copper plates) engraved.

## 73

*Date about 370 A. D.*

Be it well. Obeisance to Sarvajña (or the Omniscient). Success through the adorable Padmanâbha, resembling (in colour) the cloudless sky.

A sun illumining the clear firmament of the Jâhnavî (or Gaṅga)-kula, having a territory of good people which was born from the swift victory of his own arm, adorned with the ornament of a wound received in cutting down in war the hosts of his cruel enemies, of the Kâṇvâyana sa-gôtra, was śrīmat Koṅgaṇivarmma-dharmma-mahâdhirâjaḥ.

His son, inheriting the qualities of his father, possessing a character for learning and modesty, having obtained the honours of the kingdom only for the sake of the good government of his subjects, a touchstone for (testing) gold the learned and poets, distinguished for his skill among those who expound and practise the science of politics in all its branches, having well distributed faithful servants, author of a treatise on the law of adoption (*dattaka-sûtra*), was śrīman Mâdhavavarmma-dharmma-mahâdhirâjaḥ.

His son uniting the qualities of his father and grandfather, having entered into war with many elephants (so that) his fame had tasted the waters of the four oceans, of wonderful skill acquired from riding rutting elephants and horses, was śrīmad Harivarmma-mahâdhirâjaḥ.

<sup>1)</sup> *Kârshâpana* — copper coins of 80 *vattis* weight, belonging to the earliest native coinage. (See Rapson's *Indian Coins*, in Dr. Bühler's *Grundriss*.)



His son, devoted to the worship of gurus, cows and Brâhmans, meditating on the feet of Nârâyana, was śrîmad Vishṇugôpa-mahâdhirâjaḥ.

By his son, inheriting the qualities of his father, his head purified by the pollen from the lotuses the feet of Tryambaka, his two arms grown stout and hard with athletic exercises, having by personal strength and valour purchased his kingdom, his sharp sword beloved by the demons whose lips were shrivelled with thirst,—by śrîmat Mâdhavavarmma-mahâdhirâja, for his own welfare, in the 13th year of his increasing fortune, the month Phâlguna, the bright fortnight, the 5th tithi,—on the advice of the sun illuminating the sky of the Vîra-dêva śâsana (or doctrine of Mahâvîra, the Jain doctrine), the âchâryya Vîra-dêva, proficient in his own doctrine and in other dogmas,—for the Arhad temple established by the Mûla-saṅgha in the Perbbolal village of the Mudukottûr-vishaya, was given with pouring of water land (specified) under the big tank, and the Kumârapura village,—the whole free of all imposts.

Whoso through avarice or indifference seizes this, is guilty of the five great sins. Moreover as to this are the ślôkas delivered by Manu;—usual imprecatory verses.

## 74

*Date ? about 750 A. D.*

When....Koṅgaṇi was ruling the kingdom of the world:—.....gave...  
..Imprecation.

## 75

*Date 1566 A. D.*

(On the date specified), when the mahârâjâdhirâja râja-paramêśvara.....  
Dêva-Râya-mahârâya was ruling the kingdom:—.....

## 76

*Date 1762 A. D.*

...of Venkaṭêśvara. Be it well. (On the date specified),...Gôpâl-Siṅgh's grandson, Râmachandra's son, Hṛidaya-Râma,— as advised by the svâmi, — for the Bairâgis and Brâhmans who were constantly coming, to provide for their daily expenses, granted the Tambihaḷli village, a mauje belonging to the Lak-kûr-taraf, in the Havêli-sammat of the Hosakôte-paragaṇa. Boundaries, as settled in 1760.

## 78

*Date ? 1302 A. D.*

(Tamil) -1, Nallāṇḍai, *alias* Kōmuttan, granted (from the year named), for the health of the sacred body of the mahā-maṇḍalēśvara Tribhuvanamalla-puravādirāyar, *alias* Kāmattāḷuvār, certain lands (specified) to 7 Brāhmans (named).  
(Usual final imprecatory sentence.)

## 79

*Date 1367 A. D.*

(Tamil) — While the mahā-maṇḍalēśvara, subduer of hostile kings, champion over kings who break their word, śrī-vīra-Pukkaṇṇa-uḍaiyar was ruling the earth from his camp at Muḷavāy —

.....ya-dhaṇṇāyakkar, Duggaṇṇa and the inhabitants of Erumaṇai-nāḍu [made some grant].

## 80

*Date 1762 A. D.*

Obeisance to Gaṇādhipati. Obeisance to Śambhu etc. (On the date specified), Hṛidaya-Rāma Jamādār (descent as in No. 76 above), for the service of the god Śaṅkara-Nārāyaṇa of Mālur, granted the Varadaṇḍahaḷḷi village, belonging to the Mālūr hōbaḷi of the Havēli-taraf of the Hosakōṭe-paragaṇa. Boundaries.

## 81

*Date 1760 A. D.*

Veṅkaṭēśvara-svāmi. Be it well. (On the date specified), at the time of the eclipse of the moon,—of the Bhāradvāja-gōtra, a moon to the ocean the Chayisa-kula, Gōpāla-Siṅgh's grandson, Rāmachandra's son, Hṛidaya-Rāma Jamādār, made to Veṅkaṭāchārya (descent given) a grant of land (specified) in Varadaṇḍahaḷḷi (situated as in No. 80 above) and under the tank of the kasaba,—with all rights (specified). This, may you, your sons and posterity enjoy in peace, and grant your blessing to me. Usual final verses.

## 82

*Date 1341 A. D.*

(Tamil) — While (with usual Hoysala titles, to which the new one—having a pillar of victory at Sētu—*Sētu-māla-jaya-stambha*—is added) śrī-Poyśala vīra-Vallāla-Dēvar was pleased to rule the earth in peace —



Taluvachchitta-Viṭṭappanavar, one of the ministers at the gate of the great minister Dāti-Śiṅgaya-deṇṇāyakar's younger brother Vallappa-deṇṇāyakar, and Naḍappār, granted (from the date specified) certain lands (specified), as a *sarva-mānya*, for as long as the moon and the sun endure, to Tuṇavar-nāyan, the superintendent of Pullayūr-nāḍu; and gave the grant engraved on stone and copper.....

83

*Date 1307 A. D.*

(Tamil) — While śrī-Pōśāḷa-vīra-Vallāḷa-Dēvar was pleased to rule the earth —

(On the date specified), we — Pramāṇanan, the responsible officer of this nāḍu in Tirumaṇṇai-paṇṇu of Mēla-mukku in Māsandi-nāḍu of Nigarili-Śōḷa-maṇḍalam, Villa-gāmuṇḍar, the superintendent of vīra-Vallāḷa-Dēvar-nāḍu, Kōvāṇḍai, the subordinate officer of this nāḍu, and several others (named) —  
.....

87

*Date ? 1406 A. D.*

Be it well. (From the date specified, which is altogether wrong), by order of the mahārājādhirāja rāja-paramēśvara vīra-pratāpa-Bukka-Rāya's son pratāpa-Harihara-Rāya,—the minister Yalarasa-Oḍeyar granted to Virappa of Haṭṭiyūr in Hulliyūr-nāḍ, the Toravasamudra village in Hullūr-nāḍ, as a *dayirya-kodaḡi*, free of all imposts. Imprecation.

90

*Date ? 1720 A. D.*

(In the year specified), Mālūr Timmāji-Rāja Hampa-Rāya....the vīrakal cave.

94

*Date about 950 A. D.*

Be it well. Kannāra's Java (or Yama), Voḷana having risen up and fought and slain, and captured the fort of Chikkaūr, ..... the Sivaūr gāuṇḍa .. .. Pulinallūr Nijarāvayya's son Mudayya, in order to stop the army, entered ..... and piercing through, died. His praise. The writing of Saraḷāchārī's son Kovaḷi.

## 96

Date about 750 A. D.

Be it well. In Prithivî-Koṅgoṇi Muttarasa Śrīpurusha-mahârâja's time, — Nellivara Kālakanna smote and drove away Kalikaṅga, and Gaṅgi-nâḍ Kalidôro Gombakki-arasu received....vûr. Imprecation.....<sup>1)</sup>

## 98

Date 1288 A. D.

(Tamil) — (From the date specified), in the 3[4]th year of the reign of Pôṣa[la]v-Irâmanâ-Dêvar — I, Madurânta-Ŝôḷa Viruvi-nâḍ-âlvar, [*alias*] Pâlândai-nâyan, granted certain lands (specified) for a perpetual lamp and for morning offerings of rice for the god Gaṅgêśvara[m]-uḍaiyâr. The charity of Pâlândai-nâyan.

## 99

Date 1293 A. D.

(The meaning of the last portion of this inscription is not clear.)

(Tamil) — In the 38th year of the reign of the emperor of the whole world, ſrî-Poyſala vîra-Râmanâ-Dêvar —

I, Âḷ-uḍaiyâr, son of Tâmarai-kiḷâr Ambalavar, granted (in the month named), for the god Gaṅgiſuram-uḍaiya-nâyanâr of Maḍaiviḷâgam [in] Mâliyur, certain lands (specified) below the tank [named] Ponnambalapputtêri, — which, having ? stopped the leak with sand, I built,—excluding my former gifts to temples and Brâhmans — *tiruvīḍaiyāṭṭam*, *maḍappuram*, *Pillaiyâr-nīlam* and *baṭṭa-virutti* — below the said tank.....

## 100

Date 1301 A. D.

(Tamil) — The pratâpa-chakravatti Poyſala-Villâḷa-Dêvan addresses the following petition to the heads of *maṭhas* and *sthânikas* in the temples situated in the Hesar-Kundâṇi kingdom, Virivi-nâḍu, Mâſandi-nâḍu, Muraſa-nâḍu, Œokka-nâyan-parru, Pennaiyâṇḍârmada-nâḍu, Aimbulugûr-nâḍu, Elavûr-nâḍu, Kuvalâḷa-nâḍu, Kaivâra-nâḍu, Ilaiyâkka-nâḍu and all other *nâḍus*: —

(From the date specified), we have remitted all kinds of taxes (several named) hitherto paid in the gifts to temples — *dêva-dânam*, *tiruvīḍaiyāṭṭam*, *maḍappuram* and *paḷḷichchandam* — of our kingdom, and granted, with pouring

<sup>1)</sup> The inscription is very indistinct, except at the beginning.



of water, such and such ? *vibhavas* for such and such gods, to provide for worship, offerings of rice, enjoyments and temple repairs.

Be pleased to see that adequate provision is made for the above items (repeated) for the respective gods, and live happily praying for the prosperity of ourselves and our kingdom.

# 101

Date 1112 A. D.

(Tamil) — In the 43rd year of the reign of Kôv-Irâjakêšaripannar, *alias* the emperor śrî-Kulôttuṅga-Šôla-Dêva, who — while the goddess of fame became conspicuous, while the goddess of victory desired him, while the goddess of the earth became bright, and while the goddess of fortune wedded him — rightfully wore the excellent crown of jewels; caused the wheel of his authority to roll over all regions, so that the Minavar (Pāṇḍyas) lost their position, the Villavar (Chêras) became disconcerted, and the other kings retreated with disgrace; performed the anointment of victory; and was graciously seated on the throne of heroes along with his queen Avani-mulud-uḍaiyâl —

I, Râjarâjan Kulôttuṅga-Šôlan, [*alias*] Kulôttuṅga-Šôla Atimûrkkacheṅgirai, granted, as a *dêva-dâna*, for the god Gaṅgaigoṇḍîšvaram-uḍaiya Mahâ-dêvar of Mâliyûr in Kuṟugundâḍachchi-nâḍu of Vikkîrama-Šôla-maṇḍalam, certain lands (specified) together with all kinds of taxes (some named), along with the one *vêli* of land, granted as a *dêva-dâna*, to provide for ? offerings of rice for the same god, by Râjarâjan Pirân, *alias* Râjêndra-Šôla Atimûrkkacheṅgirai, lord of Kuḷalûr, *alias* Jayavarānallûr, in Arikêšari-vaḷa-nâḍu.

He who, without carrying on this charity, destroys it, shall incur the sin of one who has killed a tawny cow between the Ganges and the Kumari (Cape Comorin).....in the sea-girt earth.....I will unhesitatingly place on my head the feet of him who protects [this] charity. This is placed under the protection of Mâhêšvaras.



## SIDLAGHATTA TALUQ.

### 1

*Date ? 1423 A. D.*

Be it well. (On the date specified, which is quite wrong), the mahârâjâ-dhirâja râja-paramêšvara, master of the eastern southern western and northern oceans, vîra-pratâpa-Vijaya-Râya-mahârâya . . . . .

### 2

*Date ? about 1580 A. D.*

(The first part is gone.) (On a date specified—the year gone), the mahâ-maṇḍalêšvara, champion over the mustaches of the world, Kaṭhâri-Sâlva, the protecting jewel of the three kingdoms—Karnâṭaka, Telugâna and Drâviḍa, slaughterer of all the hostile kings, putter down of the pride of Araṭa-Râya<sup>1)</sup>,—Sadâšiva-mahârâya when ruling the kingdom of the world, having favoured to Mûrti-Râya's (son) Râjaya, for the office of Nâyaka, Annapana-halli, . . . . in Ballada-sthala . . . .

### 3

*Date ? 1784 A. D.*

(In the year specified), Hajarat Mîr Jâtundi Sâhib granted to Mâli-nâyakâ land (specified) in Jaṅgamakôṭe as a *netra-koḍige*. Whoso, Hindu or Musalmân, fails to (maintain) this, is ? a traitor to his god.

### 4

*Date ? about 1120 A. D.*

(This inscription, which is only a fragment, appears to be similar in contents to No. 9.)

(Tamil) — Some one versed in pure Tamil and of great fame, a descendant of the Âttiraiya (Âtrêya) family<sup>2)</sup>, seems to have helped in the construction of the temple of Šômîchchara and to have granted to the temple a flower-garden situated below Kaṭṭirai.

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<sup>1)</sup> No name is given, but the preceding epithets are made to appear as those of Sadâšiva-Râya.  
<sup>2)</sup> *oc* No. 9 below.





5

Date 1609 A. D.

May it be prosperous. Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vîra-Veṅkaṭapati-mahârâya was ruling the kingdom of the world:—Sugaṭûr Immaḍi-Tammaya-Gauḍa's son Mummaḍi-Tammaya-Gauḍa granted to Dêvaṇârâdhya of the Sôsali guru's maṭha this Busanahalli, free of all imposts, as an offering to Śiva.

8a

Date ? about 1120 A. D.

(Tamil)—The truthful crest-jewel of Brâhmans, begotten by Šâmaya of great fame, the leader of the family....lotus ..... faultless .....  
.....

8b

Date 1120 A. D.

(Tamil) — [The Šaka year 10]42.

[In the 2nd year of the reign of] the emperor of the three worlds śrî-Râjarâjan śrî-Vikkirama-Šôla-Dêva, ..... the goddesses of Fortune, Victory and Speech wedding [him] ..... the just and erudite Brâhmans of sweet speech at Arumolîdêva-chaturvêdi-maṅgalam, the ancient city . . . of the south otherwise called Adhichchattira-puṇḍavarttanam, situated in Kaivâra-nâḍu, .....  
.....

8c

Date ? about 1120 A. D.

(Tamil)—In the 2nd year of ..... Vâdi Muttaya ....., in Šittasa .... where learned Brâhmans flourished ..... Nigarîli-Šôla . . .  
.. not transgressing the .. path of Manu .....

9

Date 1120 A. D.

(The meaning of portions of this inscription is not clear)

(Tamil) — Be it well. The Šaka year 1042.

In the 2nd year of the reign of the king of Pûli<sup>1)</sup>, the head of the family of Chôlas (*Kôḷiyar*<sup>2)</sup> *kula-pati*), śrî-Vikkirama-Šôla-Deva, *alias* śrî-Râjayar,

<sup>1)</sup> The name of one of the 12 districts around the Tamil country. *Pûli-vēndan* is any king of the Pândyan dynasty; and *Pûḷiyan* is any prince of the Chêra dynasty.

<sup>2)</sup> The Chôlas, from Kôḷi, the capital of the Chôlas, so called from the story of a cock there attacking an elephant.

who — while the goddess of fortune wedded him, while his fame increased and while the people of the earth praised him — destroyed the cruel Kali and swayed the sceptre, —

The renowned Ūdaiyamāttāṇḍa-Brahma-mârâyan, *alias* Kuvalaiya-tantiran, — who was the head of Nallûr, a town praised by many, with his residence in Arumolîdêva-chchatupêdi-maṅgalam.....; who was the chief of the Âttiraiyar (Âtrêyas), so liberal as to give away great treasures in an instant; who was begotten by Vichchamai — her hair decorated with flowers — the senior wife of Pâppanapperumâl Šâmunḍaiyan.....; who was well versed in pure Tamil; who was praised by the whole world; and who was [as liberal as a] rain-cloud to mendicants who came to him from all quarters, — caused to be constructed, in the name of his elder brother Šeḷumagai-Vāṇan, the wearer of garlands fragrant with honey, the temple of Šômîchchhara, the holy god with golden matted hair.....praised by the celestials, in [the village of] Šûguṭṭûr, where damsels learn dancing,.....Pâgaṭṭûr, which abounds with halls, palaces, *maṇḍapas*, lofty pinnacles and...gates, situated in Kaivâra-nâḍu, surrounded by paddy-fields, of Nigarili-Šôḷa-maṇḍalam.....; had the consecration ceremony conducted to the sound of musical instruments; presented a sacred footstool made of pure gold; caused to be set up the image of Šiva with Pârvati so that it might be worshipped by all the world.....; got various kinds of flower-plants (many named) ? planted; had a pond built to the west of the temple for the use of the priests, after having fetched water and earth from the Ganges which abides on the head of the rider on the red-eyed bull (*i. e.*, Šiva); and having purchased, after making full payment in gold, the wet and dry lands within the four boundaries of the village of Pašuvûr from certain Brâhmans, granted, for the prosperity of his line, as a *dêva-dâna*, to the joy of the Tamil people, certain lands (specified in each case) for the gods [Šiva], Gaṇapati and Šûriya-dêvar, to provide for the requirements of the temple.....for as long as the moon and the sun exist and for ever. May he prosper in this world.

Whoso obstructs this charity shall be deemed [equal to] the great sinner who has killed at Vâṇarâši.....both a tawny cow and its calf. .... people of the sea-girt earth.....I will unhesitatingly place on my head the feet of him who protects the charity.

Land has been given by Sagara and many other kings; whosoever was at any time the land, his was then the fruit. He who confiscates land given by himself or by another is born a worm in ordure for sixty thousand years.



## 10

*Date 1522 A. D.*

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Kṛishṇa-Dêva-mahârâya . . . . . was ruling the kingdom of the world:—Hosabana-Nâyaka's . . . . . Kṛishṇa-Nâyaka, in the Nallûr-śime which was favoured to us by Kṛishṇa-Râya-mahârâya, the Vodaḥalli village belonging to Maṇḍabêli-sthala, have we granted to . . . . for the god . . . . , at the time of the eclipse of the moon. Usual imprecatory verses.

## 11

*Date about 770 A. D.*

. . . Duggamâra's army . . . . . his son Raṇamêri . . . . ascended the road to fortune (or died).

## 12

*Date ? about 800 A. D.*

. . . for Mâniga Basunni, ornament of . . . . , this memorial stone of his valour was set up by Kottaḷi Suddam-vaḍeyar.

## 14

*Date 1602 A. D.*

(In the year specified), Sugaṭûr Immaḍi Tammaya-Gauḍayya, the cowherd Hiriya Chennaiya having exerted himself at the time of need and died, granted land (specified) for his children. Imprecation.

## 15

*Date 1528 A. D.*

May it be prosperous. Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Achyuta-Râya-mahârâya was ruling the kingdom of the world:—Râmâ-bhaṭṭa's . . . . . granted Kâmanahalli belonging to Aramala-sthala in the Kôlâla-śime, attached to the Bêlûr-châvaḍi, which Achyuta-Râya had favoured to him for the office of Nâyaka,—to Akki-maṅgala Tammappa-Gauḍa as a *gaṇḍike-daṇḍige-umbali*, free of all imposts. Imprecation.

## 16

*Date ? 1120 A. D.*

(Tamil)—The members of the assembly favoured certain lands (specified) to the goldsmith Šavaiyâšâri, *alias* Viḷamaṅgalavan Pālan Pamban, of Šuguttâr, *alias* Arumolîdêva-chchatuppêdi-maṅgalam, in Kaivâra-nâḍu of Nigarili-Šôḷa-maṇḍalam, as a *kuḍaṅgai* to be exclusively enjoyed by him.

Those who destroy this [charity] shall be deemed [equal to] the great sinners who have killed at Vaṇarâši both a tawny cow and its calf.

## 18

*Date about 1530 A. D.*

..... when the mahârâjâdbirâja râja-paramêšvara vîra-pratâpa vîra-Achyuta-Dêva-Râya-mahârâya was ruling the kingdom of the world :—of the Kâsyapa-gôtra and Sûrya-vaṁša, Tiṇḍa Bhêbhâra-mahâpâtre Sômašîla-dênu Râhuta-râya-mahâpâtre granted for the god Sômêšvara of Vaḍigihalḷi, the Chokkanahalḷi village of Maṇḍibele-sthaḷa in the Nallâr-šîme which Achyuta-Râya had favoured to him as an *umbalî*.

## 22

*Date 1531 A. D.*

Be it well. (On the date specified), in the same reign as in No. 18 above, Garbhasaru-mahâpâtre, the agent of the same Râhuta-râya-mahâ-ayya granted to Vêlûr Bairapa-gauḍa's son Timmapa the Basavâpaṭṭaṇa village as an *umbalî-mânya* for the *sante* (or weekly fair). Imprecations.

## 25

*Date ? about 1260 A. D.*

(The first part of this inscription is gone.)

(Tamil)—Some one makes a grant of land for the god . . . . .švaram-uḍaiya-nâyanâr. (Usual final imprecatory sentence.)

## 26

*Date 1341 A. D.*

(Tamil)—(On the date specified), we, the inhabitants of the nâḍu including Pâppi-šîyar, the superintendent of Ambaḍakki-nâḍu, and others (three named),



granted, with pouring of water, to Têvapperumâl-tâdar and Pe.....dar, the village of Attigapaḷḷi in Ambaḍakki-nâḍu with the wet and dry lands with their four boundaries belonging to it, which had formerly been given by Aṅke-nâyakkar, son of Šîpati-nâyakkar, who was the son of the mahâ-sâmantâdhipati Mañje-nâyakkar—to his younger brother Vettappan, giving it the name of Vettappan-Attigapaḷḷi.

This is to continue as long as the moon and the sun. (Usual final imprecatory sentence.)

**27**

*Date ? 1308 A. D.*

(Tamil) — This is the ? *meḍam* planted (on the date specified) by Šingāṇḍai, son of Duṭṭarâditta Aṇṇan-aṅkakâra Râja-Nârâyana-Brahmâdirâya Šelvāṇḍai Ponneya-nâyakkan.

**28**

*Date 1203 A. D.*

(Tamil) — (On the date specified), . . . . ., having returned after attacking the horse, attained to the heaven of heroes.

**30**

*Date 1118 A. D.*

(The last portion of this inscription is unintelligible.)

(Tamil) — In the 49th year of the reign of Kôv-Irâjakêšarivarman, *alias* the emperor śrî-Kulôttuṅga-Šôḷa-Dêvar — . . . . . Kaivâra-nâḍu . . . . . caused to unite after cutting . . . . . Kuṇapûr . . . . .

**31**

*Date ? 1640 A. D.*

Be it well. (On the date specified), when the maṇḍalêšvara râjâdhirâja paramêšvara vîra-pratâpa Venkaṭapati-Dêva was ruling the kingdom of the world:—the protector of his family (*avara varga-pâlakar*), the Âvati-nâḍ-prabhu Baire-Gauḍa's son Immaḍi-Baire-Gauḍa granted the Bûdihâl village belonging to his Vadigehaḷḷi-sthala, to the Sivâchâra-guru Liṅga-chakri . . . . .

## 32

*Date ? about 870 A. D.*

Be it well. When, entitled to the band of five chief instruments, of the Pallavānvaya, favourite of earth and fortune, Nolambādhirāja was ruling the kingdom of the world:—Kakkara having penetrated to Madalūr and carried off the cows, Tiṅgaṇi-Māra's (son) Mēli, separating and stopping many in Tiṅgaṇi village, used his dagger, slew many, and ascended to *sagga*. For him the Seventy-four granted 5 ploughs of land and 5 ploughs of waste. Imprecations.

Ānandūr Mudāchāri made this.

## 33

*Date ? about 880 A. D.*

Be it well. When, entitled to the band of five chief instruments, Pallava Nolambādhirāja was ruling the kingdom of the world:—some one was killed in fighting ? for the cows.

## 34

*Date ? about 900 A. D.*

Be it well. Kandamma-bhaṭṭa, the ruler of Āneūr, in the ruin of Āneūr, falling upon the enemy . . . . . slew . . . and died.

## 35

*Date ? 1548 A. D.*

Be it well. (On the date specified), when the mahārājādhirāja rāja-paramēśvara vira-pratāpa vira-Sadāśiva-Dēva-mahārāja was ruling the kingdom of the world:—to Aḷiya (or son-in-law) Liṅgarājaya-Nāyaka (some village was granted).

## 36

*Date ? 1312 A. D.*

(Tāmil) — While śrī-Vīra-Vallāla-Poyśaḷa . . . māṇikka-Brahmādirāyar was pleased to rule ? Kaivāra-nāḍu of Nigarili-Šōḷa-maṇḍalam:—

When Uttama-Šōḷa-Gaṅgar and Šaṇṇai-nāḍ-āḷvan Kūttar, having, on account of Amaraiya, led an expedition against Vainārvana-chcheṭṭi, *alias* Maṇiyāṇḍān, were fighting at Ānaiyūr, Šānayan, ? an old servant of Brahmādirāyar and the elder brother of Kaliyaśinaivan, fell, near to the wife of Vainārvana-chcheṭṭi in his presence.



A grant of land (specified) is made for him, to continue for as long as the moon and the sun exist. (Usual final imprecatory sentence.) The younger brother Kaliyaśinaivan caused a *kal-nādu* to be made for Śānaya. The land is common to both.

**37**

*Date ? 1550 A. D.*

(In the year specified), the mahā-maṇḍalēśvara Kaibāra Rāja-Dēva-mahā-  
arasu gave to Tiṅgaṇi Chavoḍeya-gauḍa land (specified) as a *koḍage-mānya* for  
the tank. Imprecation.

**39**

*Date ? about 900 A. D.*

Be it well. When Mayinde Dharmmarāsi-Rāja was ruling the kingdom of  
the world:—Viṇamaṅgala Emma, on the cows being carried off, attacked  
and slew many, died and ascended to *sagga*.

**40**

*Date ? 1648 A. D.*

To Śivarāja-voḍeyar, (in the year specified), Mummaḍi Nāyaka's son Timma-  
Rāya. . . . . Imprecation.

**47**

*Date ? 1662 A. D.*

(In the year specified), during the government of ? Eṅkōja-Rāja: -- the  
havâldâr of Rahadurga, Bâranâji-Rāja, granted a *nettara-koḍige* for Simaṅgala  
Chikka-Dēva's son Timmapa.

**49**

*Date ? 1637 A. D.*

(In the year specified), the Śrīmanta, the Dēśakulakarāṇi Śāmaṇṇa, granted  
a *mānya* in the land of Hasugûr. Imprecation.

**51**

*Date ? 1585 A. D.*

(Telugu) — Obeisance to Rāmānuja. May it be prosperous.

Be it well. (On the date specified), when the rājādhirāja rāja-paramēśvara

224

vīra-pratāpa Śrī-Raṅga-Rāya-ayya was ruling the kingdom of the world,—and Sugatūr Tammappa-Gauni-ayya was ruling a righteous kingdom;—Mālūr Śīte-gauḍa made grants (specified) for the god Hanumanta. ; Imprecations.

## 52

*Date 1543 A. D.*

(Telugu)—Beginning as in No. 51 above. When,—Venkaṭapati-Rāya mahārāya was ruling the kingdom of the world:—and Sugatūr Timmapa Gauni's son Immaḍi-Saṇṇa-Gauni was holding the . . . . ., Paraṇḍa Bira-gauḍa. . . .

## 53

*Date 1698 A. D.*

May it be prosperous. śrī-Gôpāla. Invocation of the Boar. Be it well. (On the date specified), at the lotus feet of the god Madana-Gôpāla-svāmī, your principal servant, of the fourth gôtra, the great Âvati-nâḍ-prabhu Mudu-Bayira-Gauḍa's grandson, Immaḍi-Soṇa-Bayira-Gauḍa's lawful wife Sampamma's son Gôpāla-Gauḍa made a grant of the Maḍlūr and Mēlūr villages, belonging to the Voḍigēnahalli-hôbaḷi of the Dēvaṇāpura kingdom, for the offerings and festivals (specified) of the god Gôpāla . . . . .

## 56

*Date 1698 A. D.*

Corresponds with No. 53 above, adding Avirahalli for a palanquin, umbrella and torch bearers.

## 57

*Date 1698 A. D.*

Corresponds with No. 53 and 56 above, adding other villages for the priests. If they fail, others to be substituted.

## 58

*Date ? about 900 A. D.*

Be it well. Pusugūr Maramânātha. .when Viyanṇa carried off the cows, recovering the cows, fought and went to *svargga*.



## 59

*Date about 900 A. D.*

Be it well. When Nolamba was king:—and Brahmasiva-bhaṭāra was ruling Pusugūr;—Sâyila Kôjayya Kolaṇa's son-in-law, Śirimêri captured the cows, fought and died.

## 64

*Date 1546 A. D.*

Obeisance to Gaṇâdhipati. May it be prosperous.

Be it well. When, (with usual titles), Sadâśiva-Râya-mahârâya was ruling the kingdom of the earth:— . . . . .

## 66

*Date 1080 A. D.*

(Tamil)—In the 11th year of the reign of Kôv-Irâjakêśaripanmar, *alias* śrî-Kulôttuṅga-Śôḷa-Dêvar, who—while the goddess of Fame became conspicuous, while the goddess of Victory desired him, while the goddess of the Earth became bright and while the goddess of Fortune wedded him—rightfully wore the excellent crown of jewels; caused the wheel of his authority to roll over all regions, so that the Minavar (Pândyas) became disconcerted, the Villavar (Chêras) lost their position, and Vikkalan and Śiṅgaṇan plunged into the western ocean; performed the anointment of victory; and was graciously seated on the throne of heroes along with his queen Puvana-mulud-uḍaiyâl—

We, Śaṅgaiyan and Baṣavaiyan of Arpalam in Kaḷavâra-nâḍu of Nigarili-Śôḷa-maṇḍalam, granted, with pouring of water, certain lands (specified), as tax-free property, to Tigûrpâlakâmaṇan of Arpalam.

Râja-mâṇikka-vêḷân, *alias* Pâlan Mâchehan Nâgan, fell while taking the ? waist-cloth. . . . . This is the stone set up by his son Irugan Râja-mâṇikka-vêḷân. This is the stone set up by Râjarâja-vêḷân and three others (named).

## 67

*Date 1346 A. D.*

(Tamil)—(On the date specified), we, the inhabitants of Ambaḍakki-nâḍu, including Pâppi-šiyar and six others (named), and the *mâ-śâmantâdipati* Mañjaya-nâyakka's son Aṅkaya-nâyakkar, granted, with pouring of water, all the wet and dry lands with their four boundaries belonging to Ânur of this nâḍu, as a *sarva-mânya*, together with all kinds of taxes (several named),

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to Kadaḷi-dēvar, in order to provide for the worship and offerings of rice in the temple of Irājēndra-Śōḷa-Tekkīśvaram-uḍaiya-nāyanār at Śeṅgai; and gave the grant engraved on stone.

This is the signature of the nāḍu — Śeṭṭīśvara-dēvar. This is the signature of Nilappan, the accountant of the nāḍu. Then follow signatures of a few more persons. (Usual final imprecatory sentence.)

## 68

*Date ? about 1080 A. D.*

(This inscription is mostly gone.)

(Tamil) — Śiṅgaya, his son Vaśavaya and his son Pà..... seem to have made some grant of land for the god Tekka.....Mahādēvar.

## 69

*Date ? about 1080 A. D.*

(This inscription is also mostly gone.)

(Tamil) — Rājarāja-vēḷār ..... fell ..... Kaḷavāra-[nāḍu] of Vijaiya-Rājēndra-maṇḍalam.

## 70

*Date ? about 1100 A. D.*

(This is only a fragment.)

(Tamil) — On the 10th solar day of ..... year..... as tax-free property .....

## 71

*Date 1347 A. D.*

(Tamil) — (On the date specified), we, the inhabitants of Ambaḍakki-nāḍu, including Pāppi-śīyar and three others (named), and the *mā-śāmantādīpati* Mañjaya-nāyakka's son Aṅkaya-nāyakkar, granted to Kētti-śīyar, son of Vayiri-śīyar, as a *kudāṅgai*, exempt from taxes, all the wet and dry lands with their four boundaries belonging to Dāśaiyanpaḷḷi of this nāḍu, excluding former gifts of land; and set up a stone with the grant engraved on it.

This is the signature of the nāḍu — Śeṭṭīśvara-dēvar. This is the signature of Nāyakkar — śrī-Allālanāta. This is the signature of Āneyappan Ādimūlam. This is the signature of Nilappan, the accountant of the nāḍu.



## 72

Date 1713 A. D.

Obeisance to Gaṇādhpati. May the dust from the feet of Śambhu, the seed-plot for the creation of the universe, ever grant us prosperity. Be it well. May the Sun and others be propitious to us who are doing this deed at an auspicious conjunction according to the *pañchāṅga* (or almanac),—by the Brahma reckoning, in the 28th yuga, of the 7th manvantara, in the Âdi-Varāha-kalpa, of Brahma's 2nd *parārdha*. (On the date specified), of the Âsvalāyana-sūtra and Bhāradvāja-gōtra, versed in the meaning of all the śāstras and the vēdas, a purôhita living in Gaṇjagunṭa, Kṛishṇa-paṇḍita's great-grandson,—Subbā-paṇḍita's grandson,—born to Veṅkatakrishṇa-śāstri by his lawful wife Akkāmbā, the youngest of four sons (named),—Rāmakrishṇa-śāstri, a skilful poet, had the maṇṭapa of the Chandramauḷīśa temple made, for the purpose of permanently obtaining pleasure, salvation and wealth.

In it were Durgā, Gaṇēśa, Chaṇḍikēśvara, Bhairava, Virabhadra and Nandīśvara, along with Chandraśēkhara set up by Rāmachandra-paṇḍita.

Those who serve Chandramauḷi will be blessed with increase of family and permanent wealth in the house, and at last they will live for ever at the feet of Śambhu, as surely as the sun and moon exist and the vēdas are true. Prosperity to the Chandramauḷīśvara temple....by Rāmakrishṇa-śāstri.

## 73

Date ? 1053 A. D.

.....(On the date specified),—Be it well. When the mahā-maṇḍalēśvarādhpati, ? Okkattu-gaṇḍa-Nārāyaṇa, the daṇḍanāyaka Māchimayya, the Rājarāja-Brahma-mārāya, was ruling the .... rpa Thousand in peace and wisdom, in the residence of Vallūr;—... kere-gāvunḍa of the Koyyakoru-nāḍ Three Hundred in the Mahārājavāḍi [Six] Thousand, set up the image stone, (and paid) the smith's price.

(Some gaṇḍa's son fell, ? at Vallur and the king being pleased, granted for him certain land on a channel.)

Usual final verses. The writer of this was Kali Dēmayya.

## 75

Date ? 1500 A. D.

(In the year specified), all the Brāhmans of the sarvamānya-agrahāra Kundalagurige, otherwise called Rāmasamudra, granted *kodige* land (specified) to Bagturahalli Tamma-gaṇḍa.

To this the Virûpāksha-liṅga is witness.

## 79

Date 1523 A. D.

(In the year specified), by order of the mahârâjâdhirâja râja-paramêśvara Kṛishṇa-Dêva-Râya-mahârâya,—Kṛishṇama-Nâyaka caused this dharma-śâsana to be set up. In the Kundalaguriki village of the Maḷalûr-sthala, belonging to Nallûr-nâḍ, whosoever makes a marriage, there is no tax. Thus, in presence of the nâḍ-gaṇḍas, was this dharma-śâsana set up. Imprecation.

## 82

Date about 1108 A. D.

(Tamil) — . . . . . Kannara-śeṭṭi's son was Mârama-śeṭṭi. His son was Jâgi-śeṭṭi, whose son was Śôḷa-śeṭṭi. His son again was Kêṭta-śeṭṭi, whose son was Pâlaiya, *alias* Gaṅgaigoṇḍa-Śôḷa-kkâmuṇḍan. We — Śâmuṇḍaiyan, Gaṅgaigoṇḍa-Śôḷa-kkâmuṇḍan and Kêṭṭayan, *alias* Kulôttuṅga-Śôḷa-kkâmuṇḍan — the sons of the above Pâlaiya, set up [this stone], on account of our younger brother Vîmaiya-gâmuṇḍan, who died of wounds received while boar hunting, in front of the gate of the temple of Gaṅgaigoṇḍa-Śôḷa-iśvaram-uḍaiya Mâdêvar, which our father had caused to be erected.

We granted, with pouring of water, certain lands (specified), as a *kudaiṅgai*, to Ochchikoṇḍân Kâvaiyâśâri for doing this [stone] work. He set up [the stone to last] as long as the earth lasts after we have passed away. May it be well.

## 83

Date 1108 A. D.

(Parts of this inscription are defaced.)

(Tamil) — In the 3[9]th year of the reign of Kôv-Irâjakêśarivanmar, *alias* the emperor śrî-Kulôttuṅga-Śôḷa-Dêvar, who etc.<sup>1)</sup> — . . . . . Koyyakurâi-nâḍu in Mēlai-Mârâyapâḍi of Śôḷa-maṇḍalam which included Iraṭṭapâḍi, ? erected a *mandapam* in front of the temple of Gaṅgaigoṇḍa-Śôḷa-iśvaram-uḍaiya-dêvar. We — Śâmuṇḍaiyan, *alias* Gaṅgaigoṇḍa-Śôḷa-kkâmuṇḍan, and Kêṭiyan, *alias* Kulôttuṅga-Śôḷa-gâmuṇḍan, sons of Kêṭṭiyan Pâlaiyan, *alias* Gaṅgaigoṇḍa-Śôḷa-gâmuṇḍan, and our sons Periya (senior) Pâlaiyan and Śīriya (junior) Pâlaiyan — granted, as a *dêva-dâna*, for the god Gaṅgaigoṇḍa-Śôḷa-iśvaram-uḍaiya Mâdêvar, one oil mill for a perpetual lamp and certain lands (specified) for offerings of rice. . . . .

<sup>1)</sup> The historical introduction of this inscription is identical with that of Mâlûr No. 101.



## 85

Date ? 1595 A. D.

(Telugu) — (In the year specified), the mahâ-maṇḍalêśvara Pedda-Tirumala-Dêva-mahârâja's agent Bukarapaya, in the presence of Anṇaya, ? made a grant for the goddess.....

## 86

Date 1607 A. D.

(Telugu) — Be it well. (On the date specified), for the illuminations of the god Hanumanta in front of the Burudakunṭe fort gate.....

## 88

Date 1570 A. D.

(Telugu) — Obeisance to Šambhu etc. Be it well. (On the date specified), the râjâdhirâja râja-paramêśvara vîra-pratâpa vîra-Sadâśiva-Râya-Dêva-mahârâya made a grant.

## 91

Date 1102 A. D.

(Tamil) — In the 33rd year of the reign of Kô-Râjakêśarivarman, *alias* the emperor śrî-Kulôttuṅga-Chôḷa-Dêvar, who etc.<sup>1)</sup> —

I, Iṟaiyaḍan-duṭṭar-gaṇḍan, *alias* Vîra-Râjêndra-maṇḍalâditta-šeṭṭi, sold, of my own accord, after receiving full payment in gold, and made over, with exemption from taxes, to Vîrakkilân Kamban Tiri-chChirrambalam-uḍaiyan, *alias* Vayirâga-râjan, of Peruvaṇṇiyûr-chchavukkam in Velimânallûr-nâḍu of Ūṟrukkâttu-kkoṭṭam in Jayaṅgaṇḍa-Šôḷa-maṇḍalam, certain lands (specified, with details of boundaries) including the temple, with its precincts and surrounding halls, of śrî-Kulôttuṅga-Šôḷa-nânâ-dêśi-tTiruvinnagar-âlṽn, set up by him as ..... Iraḍu-mârâya, at Vêmaṅga..., *alias* Râjêndra-Šôḷa-ppêṭṭai, of Koyyakkurai-nâḍu in Mēlai-Mârâyapâḍi of Šôḷa-maṇḍalam which included Irattapâḍi. I and my descendants pledge ourselves not to take....  
.....the *pûjâri* Kuravašari-tTiruvaraṅgamânan and his descendants, the servants performing various duties in the temple, the dancing girls, the Brâhmans who have come from foreign places, the servants ..... and others, and not to obstruct ..... I swear by Tiru (Lakshmi). I swear by Avani-muḷud-uḍaiyâr (the queen). Should we, instead of thus carrying on this charity, think of doing anything else with regard to it, we

<sup>1)</sup> The historical part of this inscription is identical with that of Mâlâr No. 101.

shall incur the sin of those who have caused suffering between the Ganges and the Kumari, and the sin committed by hunters who rob [people] in the wilderness. Moreover, those who cause obstruction to the charities instituted by the ? builder of this temple shall incur the above mentioned sins.

Then follows a grant of some lands (specified) and a flower-garden.

## 92

*Date 1072 A. D.*

(This inscription is gone in parts and appears to be incomplete.)

(Tamil)—In the 3rd year of the reign of Kôv-Îrâjakêšaripanmar, *alias* śrî-Râjendra-Šôla-Dêvar, who etc.<sup>1)</sup>—

The officer Râjamânikka-mûvênda-vêlâr, being seated in front of the temple of Tiru-Mûlastânam-udaiyâr Mahâdêvar at Attâpinallûr, *alias* Vêmapaṅgal, in Mêlai-Mârâyapâḍi of Šôla-maṇḍalam which included Iraṭṭapâḍi, was examining the affairs of the temple..... Malaiyaṇan Muḍigoṇḍa-Šôla-gâmuṇḍan's son was Tâlayan, *alias* Râjarâja-gâmuṇḍan, whose son was Malaiyaṇan, *alias* Vijaiya-Râjendra-kKoyyaikkurâi-nâḍ-âlvân.

## 93

*Date ? about 1286 A. D.*

(Tamil) — During the rule of Dêvâṇḍi [in] Mêl-Mârâyapâḍi of Šôla-maṇḍalam which included Iraṭṭapâḍi, Šunaiya-kônâr's son Vayira-kkônâr fell in battle when Turaiyarašan attacked [the village of] Tâlivaṅgimaḍu. On his death, Šôla-kônâr's son Kašava-kkônâr fell defending the village. For these, Kašavâṇḍân, son of Vayira-kkônâr, of the oilmonger caste, of Kâṇamânedi-maṅgalam, got this made.

## 94

*Date ? 1434 A. D.*

Obeisance to Gaṇâdhipati, Sarasvati, and Râmachandra, Obeisance to Šambhu, etc.

This is the šâsana of the râjâdhirâja, protector of the ocean-girdled earth, in war Târaka's enemy (Šaṇmukha),—Dêva-Râja.

May he who only in face is an elephant (Gaṇêša), whose merciful eye causes the deeds of men to bear fruit like rice-fields under a river, protect you. May he who in Boar form raised up the earth from the ocean, and with his shining tusk

<sup>1)</sup> The historical part of this inscription is identical with that of Kôlâr No. 108 and Muḷbâgal No. 49 a.



traced out in the sky the plan of the universe which Brahma was preparing to create,—grant you good fortune into your hand.

There is the crest-jewel of Śambhu, born as the son of the ocean, the dispenser of life-giving herbs to the women of the great Indra's city (meaning Chandra, the moon). From him was the Yādu-vaṁśa, which grew greater at each *parva* or auspicious conjunction (otherwise was a bamboo-*vaṁśa*—growing bigger from shoots at each joint), and with the jewels of kings illuminated the points of the compass. In it was Bukka-bhūpāla, who made playthings of his enemies, and was a support for the vine of his fame. Averse from partiality, he so ruled the earth that she lost desire for (other) emperors. The chief of the meritorious became his son, his fame like a shining garland, Hariharêśvara. The streams which accompanied his gifts made good its name to the Tungabhadra, outdoing other rivers fed only in the rainy season. Having wed the earth, split open the breasts of his enemies, subdued all quarters by his valour, and slain those who despise Brahma, with his bow as his minister, uprooting all the thorns (or enemies) in the world, the first in valour, he eclipsed the fame of Prithu. To the neglected collection of the *vēdas* he was born as a tree of plenty, and the ox of merit was enabled to stand firm again on four legs. The clusters of jewels displayed in his fortunate capital appeared like the flowers in spring, while the hot breath of the hostile kings in prison caused perpetual summer. The black tints of musk resembled the clouds (of the rainy season), the brightness of the moon faces of the women was the moonlight of autumn and the camphor the clouds of dust (of the winter). His son was Dēva-Rāja, whose valour was spread from Sētu to Kailāsa. On his preparing for war all the hostile kings fled to the forests, thus driving the wild animals into the city. When with a command superior to that of Sugrīva this king was ruling, (the word) *chōra* (thief) was used only in connection with *bhakta* (cooked rice) in the language of the South. His valour drove his enemies to become ascetics, wearing top-knots on the head, dwelling in the woods, living upon alms, forsaking all pleasures, clad in garments of bark, and neglecting the body. By his wife Hēmāmbikā he had a son Vijaya-bhūpati, the fruit of the merit of all his ancestors. In his arms was the earth, in his tongue Sarasvatī, in his mind the gods, in his ignorance strange women. His other half was Nārāṇā Dēvi, a combination of all beauty and a model for the creation of other women. She by this king had a son Dēva-Rāja, the cause of good fortune to the Lakṣmī the Karpāṭa kingdom. The earth was never left without the sons of the sea (the tree of plenty etc.)<sup>1)</sup>, the globe which is supported by seven mountain chains and by eight regent elephants he bore up on his arm as if a ball of musk.

<sup>1)</sup> Here and in preceding verses the meanings are dependent on puns.

This king (with titles), protecting the earth, was dwelling in Vijayanagari whose fame extended to the seven seas. His further praises. A grant was made to a purôhita, whose descent etc. are here written.

(Telugu)—Be it well. (On the date specified)<sup>1)</sup>, when (with usual titles) Dêva-Râya-mahârâya was ruling the empire of the world under his sole umbrella;—at the time of an eclipse of the sun, Timma-Râja (descent etc. stated) made a grant in front of the king to Chokkanna-bhaṭṭa-joyiṣa (descent etc. stated) by a copper śâsana, of the Mallasamudra village in the Burudukuṇṭe-sthala of the Mukkuṇḍa-venṭha, belonging to the Sâdali throne (*pīṭhikā*) with all rights,—the land dues in three other villages (named)—dues from the crops in 14 other villages, and the purôhita's office in 4 agrahâras and 33 villages. Usual final verses, and boundaries.

## 95

*Date 1792 A. D.*

Be it well. (On the date specified), the great Âvati-nâḍ prabhu, Doḍḍa-Baire-Gavuḍa's grandson, Channappayya's son, Râmasvâmi, granted to Râmâ-śâstri (descent etc. given)—from love to the lotus feet of the god Nandiśvara, with the witness of Harihara and the others,—land (specified) in Nâgarakaṭṭe near the Sâdali village, with all rights. śrî-Nandiṣa.

## 96

*Date 1547 A. D.*

A grant in the time of Sadâśiva-Râya (greater part defaced).

## 98

*Date ? about 1360 A. D.*

(Nâgarî characters.)

Muppa-mahîpati, a mine of good qualities, Malla-bhûpa's son, Sômanarêśvara's grandson, the aged Mâdhava's elder brother, Râmâmbâ's son—made for his friend Sadêśvara-Śivâchârya this full well for the great *abhishêka* of Śambhu.

## 99

*Date ? 1359 A. D.*

(Nâgarî characters.)

The same person, as in No. 98 above, made a sin-destroying Śiva temple, with a big Nandi,—and (in the year specified) by the same Muppa-narapâla was the Mallikârjuna Śiva set up. Usual final verses.

<sup>1)</sup> The date is altogether wrong. No Ângîrasa occurs in this reign, but Ânanda=1356 expired.



## 100

*Date ? 1521 A. D.*

(Telugu) — May it be prosperous. (In the year specified), Gaṅga-Râya-Dêva-mahârâya-aya granted, to the puppet player Paruvati Purâṇam Vîrapa's son Kṛishṭapa, Upakuṇṭipale belonging to Sâdali, free of all imposts.....

## 101

*Date about 900 A. D.*

Be it well. When Mayinda with his whole force rose against Mahârâjanâḍ,—Ereyammarasa's house-son (*mane-makkal*) Allaggi's (son) Paramêṇḍi, without...in the big Kaligge plain, made a stand in Vommâñchôru, stabbed..., slew many, and died,—Paramêṇḍi and Sâdêva his younger brother, both. Their elder sister set up *tôlu-kal* for them.

## 102, 103

*Date about 900 A. D.*

Similar memorials on the same occasion.

## 104

*Date 1532 A. D.*

(Telugu) — May it be prosperous. Be it well. (On the date specified) when Achyuta-Râya-mahârâya was ruling the empire of the world:— we, agents for his affairs, his servant Tippa-Nâyaka's sons Mudureya, Kotte Channama and Timmaya, holding the *pârupatya* of the Burudakuṇṭe-śime under him,— for the merit of our lord Narasiṁha-Nâyaka's son Narasapa-Nâyaka,— have built in the Ânemaḍagu village, within the temple of Chennakeśavarâya of the....pêṭe, a stone maṇṭapa, and dedicated it to that god.

## 109

*Date ? about 1290 A. D.*

(This inscription has neither beginning nor end.)

(Tamil) — The names of a number of persons and details of the shares apparently of land granted to them.

25\*



## 110

Date 1278 A. D.<sup>1)</sup>

(Tamil) — The Brahma-Kshatriya Gaṅgapperūmāl-dēvar's son the Gaṇḍa-ppaṇḍāra . . . . . ḷa-gaṇḍa Kūttādun-dēvan, [*alias*] Māman-aṅkakāra-tTu-ṭṭarāditta Irāja-Nārāyaṇa-Brahmādirājan Kariya-Gôpālan, the chief of . . . . ., who — while his wealth and victory went forth to all regions and while the great sought his company — destroyed his trembling foes and ruled in such a way that the ancient path of rectitude, unfailing promise and protection of the earth surrounded by the wavy sea became exclusively his own; having (in the year named), with a devotedness which was respected even by those whose only wealth was penance, praised and worshipped with tender buds, fragrant water, flowers and *mantras* the sacred feet of the god Irāmiśvaram-udaiya-nāyanār, granted, as a *Śiva-pura*, all the wet and dry lands with their four boundaries belonging to Irāmiśvara-Śiva-puram.

Those who violate this shall enter the hell which is entered by those who have killed a tawny cow on the banks of the Ganges.

## 111

Date ? about 1288 A. D.

(This inscription has no beginning and is gone in parts.)

(Tamil) — I, Vira-Râghava-dēvan, the maṇḍalika of Koyyakurāi-nāḍu, the [strong-] armed Vira-Nārāyaṇa, the Gâṅga-kKumâra, . . . . .  
 . . . unfailing promise and protection of the earth surrounded by the wavy sea became exclusively his own, gave certain lands (specified) for the same god, for as long as the moon and the sun endure. (Usual final imprecatory sentence.)

## 112

Date 1378 A. D.

Be it well. (On the date specified), when the mahâ-maṇḍalēśvara, champion over the three kings, vira-Bukkappa-Voḍeyar's son Hariyappa-Voḍeyar was ruling the kingdom of the world: — And, the champion over Khantikâra-Râya Nārappa-Voḍeyar's son Dēpaṇṇa-Voḍeyar was ruling the kingdom of the world; — a fair was established in the Rāmēśvara village of Sādali-nāḍ, as follows: — Be it well. Adorned with all titles and true names of all people in the world, the Sādali-nāḍ gaṇḍas (named), the five Seṭṭis of Sere, and all the elders of the Sālumūle, having set up the *baisaṇige*, made the following

<sup>1)</sup> The Kali year 1372 is given as corresponding to the cycle year Bahudhānya. But Bahudhānya = Kali 1380.



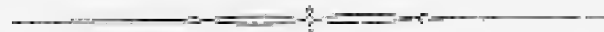
regulations:—Grain entering the fair wholesale, free of all dues for one year: after that the following dues to be levied,—according to the custom of Sâdali, the royal due 1, the lordship due 1, the five Settîs' due 1, for *minḍa-guḍḍas* 1,—these five dues may Dêpanṇa-Voḍeyar levy and live in comfort as long as sun and moon endure.

## 113

*Date ? 1588 A. D.*

(Telugu) — (In the year specified), Nâgi-nayudu's (son) Mallapa granted to . . . Vîraya a *kâlachi-mânya* of . . . . Imprecation.

This becomes his property from the date of the grant, and will descend to his posterity.



## CHIK-BALLAPUR TALUQ.

### 1

*Date ? about 1600 A. D.*

Behold, Baṇḍe Banchâḷapa had the stone upper story built, and giving many gifts to Chikkanna, made him happy. May he and his children be prosperous.

### 2

*Date ? about 1600 A. D.*

The Mañchenabale Dêvânga, Doḍḍa Mudanna, had the stone well built, and giving many gifts of cloths to Chikkanna, made him happy. May he and his children be in prosperity.

### 3

*Date 953 A. D.*

Be it well. (On the date specified), when...yarasa received the kindom,—...Âladâvuna's wife Âḷvabbe had this tank built. ...the king's *koḍande* will be given to the tank whoever rules. Imprecation.

### 4

*Date 1510 A. D.*

May it be unobstructed. May it be prosperous.

When, the donor of the golden horse, the golden womb, the golden elephant chariot, the five ploughs, that king Kṛishṇa-Râya was ruling, putting to shame by his policy Nṛiga and others. .... and multiplying wealth to the needy, his fame was shining from the eastern to the western mountains and from Hêmâchala to Sêtu:— (on the date specified), on the bank of the Tuṅgabhadrà, in the presence of the god Virûpâksha,—to (with praises) Śântâṇa,—the charioteer (*sârathî*) named Timma granted the marriage tax of those born in the Gôpa-kula (or cowherd class) in..., Gûti, the Kanda-nâḍ kingdom, Ghaṇṭikôṭa, Siddâvaṭa, the Siddapura-ṣîme, the Nâgamaṅgala-ṣîme belonging to Chinteseri kingdom, the great Mulavâyi kingdom, Jayadurgi,... ..free of all imposts. (Apparently repeated in Telugu.)

### 7

*Date ? about 1700 A. D.*

A *yantra-kal* containing *mantras* or charms, apparently against cattle disease.



## 8

Date ? 1314 A. D.

Be it well. (On the date specified), the pratâpa-chakravartti Hoysana bhujabala vîra-Ballâla-Dêva's.... (rest illegible).

## 9

Date ? 1730 A. D.

(In the year specified), Mîr Laliya caused to be written and given to the people of Tarulemmadahalli a *sanad* as follows:—Whereas you have expended money from your own hands and built a pond (*katte*) at Kavurahalli belonging to Hârubaṇḍehalli, a *hukum-nâma* has been issued to the local authorities to grant to you a *dasavanda* of one-fourth of the cultivable rice land under the tank, to be enjoyed to posterity. Imprecations.

## 10

Date 1385 A. D.

(In the year specified), the champion over Khantikâra-Râya, Nâgaṇṇa-Voḍeyar's son Dêvaṇṇa-Voḍeyar made a grant of Muṭṭûr for the offerings, decorations and illuminations of the god Varadarâja of Kandâvara. Imprecation.

## 11

Date ? 1686 A. D.

Be it well. (On the date specified)<sup>1)</sup>, when the râjâdhi etc.<sup>2)</sup> Veṅkaṭêṣa was ruling the earth:—in the presence of the god Raṅganâtha of Aṇakanûr, for daily feeding those of the Râmânuja kûṭa, Parâśara-bhaṭṭa gave to five gurus (named) land (specified) at Aṇakanûr, excluding a certain portion belonging to two parties. Travellers from other parts to be fed.

## 13

Date 1027 A. D.

Be it well. (On the date specified), when the lord who took Gaṅge and the East country, Râjêndra-Chôḷa was ruling the kingdom of the world:—to the Arapamma tank excavated by Mâguṇḍa and Mâgave's (son) Palage-Setṭi's son Tû...., — Sakayya had a sluice made, and had the Sirivur rest-house built.

<sup>1)</sup> The number of the year corresponds with Kshaya, but Jaya is given, perhaps as being a more auspicious name. <sup>2)</sup> So in the original.

## 14

*Date about 1300 A. D.*

Be it well. Dweller in Nandiśvara's Kailāsapura, glory of the Nṛipatuṅga-kula, lord of Nandagiri, Byembi-Dēva's son . . . , (on the date specified) . . . made a grant of the customs of Yerabakôte.

## 16

*Date 1289 A. D.*

(This inscription is mostly defaced.)

(Tamil)— . . . . . We, the authorities of the temple of the god of Tiru-Nandi, *alias* the Southern Kailāsa, in the Kaḷavāra-nāḍu of Nigarili-Śōḷa-maṇḍalam, . . . . .

## 17

*Date about 1135 A. D.*

(Tamil)—I, the mahā-maṇḍalikēśvara, capturer of Taḷaikkāḍu, the strong-armed Vira-Gaṅga Poyśaḷa, *alias* Viṭṭi-araiśa, having conquered Koṅgu and planted a pillar of victory, ? redeemed, from my residence at Koppam in Taḷaikkāḍu, Neḍumanūr and its hamlets, which were a dēvadāna of the god Tiru-Nandiśvaram-udaiya Mahādēvar, situated in Kuyilpōgam, the northern division of Śaṇṇai-nāḍu in Vikkیرama-Śōḷa-maṇḍalam, and granted a *śāsana* to the above effect . . . . . to continue for as long as the moon and the sun exist. (Usual final imprecatory sentence.) There is no guide but virtue to those who understand virtue. . . . .

I, Karikāma . . . , *alias* Rājarāja . . . , *alias* Vāḷava-rāja, terrible to titled kings, having drawn up and shewn the *śāsana* to Pōśaḷa-Dēvar, *alias* Viṭṭi-araśan, ? signed it.

## 18

*Date ? 1333 A. D.*

(Tamil)—I, the customs-officer<sup>1)</sup> Śavaṇḍayan . . . . . of Kaḷavāra-nāḍu in Nigarili-Śōḷa-maṇḍalam, remitted (on the date specified) certain taxes (named) in the villages granted as a dēvadāna by the mahā-maṇḍalēśvara, Tribhuvana-malla, lord of Nandigiri, ornament of the Gaṅga family, . . . . . Dusṭar-āditta . . . . . gaṇḍa Aṇṇan-aṅkakāra Kumāra-Śikka-dēva . . . . .

<sup>1)</sup> The Kannaḍa form *śuṅkada* is used.



## 19

Date 1033 A. D.

(The meaning of this inscription is not quite clear.)

(Tamil) — In the 22nd year of the reign of Kô-pParakêśarivanmar, *alias* śrī-Irâjêndra-Śôla-Dêvar,—

On Irâjêndra-Śôla-Brahma-mârâyar . . . . . the merchant Viralaiyan, having received gold from the oil-mongers,—Šamaiya-šênâpati-chcheṭṭiyâr, who came saying that he was a Koṅga, having granted . . . . . Kandapuram, Âlur . . . . . and provided for food and cloth for the . . . warriors,—we, the followers of Irâjêndra-Śôlapperu-nirivi-šamaiyam, assembled at Periya-Nandi in Kaḷavara-nâḍu, having built a sluice of suitable size to the west of the outer gate of Periya-Nandi and converted the land into a flower-garden, made a grant of it, with exemption from taxes, subject to certain conditions (mentioned, but not quite intelligible) and gave the grant engraved on stone.

## 20

Date 1301 A. D.<sup>1)</sup>

(Tamil) — The pratâpa-chakravatti śrī-Hoyśaḷa-vîra-Vallâla-Dêvar intimates the following to the heads of *maṭhas* and *sthânas* in the temples situated in the Hesar-Kundâṇi kingdom, Virivi-nâḍu, Muraśa-nâḍu, Mâśandi-nâḍu, Veppûr, Erumarai-nâḍu, Ilaippâkka-nâḍu, Kaḷavâra-nâḍu, Ambaḍakki, Nonḍaṅgulî, Kaivâra-nâḍu, Kuvalâla-nâḍu, Têkkal-nâḍu, Aimbuluga-nâḍu, Elavûr-nâḍu, Eyil-nâḍu, Tagaḍai-nâḍu, Puṇamalai-nâḍu *alias* Adigaimâ-nâḍu, Paiyyûrpparû, Peṇṇaiyâṇḍâr-maḍam, Pulliyûr-nâḍu and all other nâḍus:—

(On the date specified), we have remitted all kinds of taxes (many named) in the gifts to temples etc.,—*dêva-dânam*, *tiruvīḍaiy-âṭṭam*, *maḍappuram* and *paḷḷichchandam*—of our kingdom and granted, with pouring of water, certain *vibhavas* for the respective gods, to provide for worship, offerings of rice, enjoyments and temple repairs.

Accordingly, the heads of *maṭhas* and *sthânas* in the temple of the god of Tiru-Nandi, otherwise called Southern Kailâsa, will enjoy, as a *sarva-mânya*, the wet and dry lands with their four boundaries, including the wells underground and the trees overground, which are a *dêva-dâna* of the god Tiru-Nandiśvaram-udaiya-nâyanâr, as well as the *dêva-dâna* villages of the same god, make adequate provision for the worship, offerings of rice, enjoyments and temple repairs of the god, and live happily, praying for the prosperity of ourselves and our kingdom.

<sup>1)</sup> The Kali year given as corresponding to the Śaka year 1224 is 4479. It ought to be 4403.

This charity is under the protection of the king, of the inhabitants of the nâḍu and of the Mâhēśvaras. May there be prosperity. (Usual final imprecatory sentence).....

## 21

Date 1049 A. D.

(Tamil)—In the 32nd year of the reign of Kôv-Irâjakêśarivanmar, *alias* śrî-Râjâdhirâja-Dêvar of bright intellect, who, while the moon waxed with added beauty, was born to render conspicuous the ancient race of the hot-rayed god (*i. e.* the sun); who caused his umbrella, planted under the shadow of [? his father's] white umbrella, to cast its shade over the entire kingdom of his father who conquered with his army Gaṅgai of the prosperous north, Ilaṅgai of the south, Mahôdai of the west, and Kaḍâram of the east; who swayed his sceptre over every region; who cut off on the battle-field the beautiful head, which was adorned with large jewels and was never without the golden crown, of Mânâbharanan, the renowned king of the South (Pâṇḍya); who sent the king of Vêṇâḍu to heaven; who killed the king of Kaliṅgam ? on the battle-field; who caused to be destroyed the ships at Kândaḷûr-Ŝâlai on the sea-coast; and who acquired great fame under the praiseworthy name of Jayaṅgonḍa-Ŝôlan —

The officer Vîra-Vichchâdira-mûvênda-vêḷâr, *alias* Mâtâtûr-uḍaiyâr Śatti... .., gave, for the god Mahâ-Nandiśvaram-uḍaiya Mahâdêvar, on the Nandi hill in Kaḷavâra-nâḍu of Nigarili-Ŝôḷa-maṇḍalam, a plate of gold, weighing, by the standard of the city, 2½ kaḷaṅḡu and 1 maṅjâḍi, as an ornament to be worn by the god for as long as the moon and the sun exist.....  
.....

## 22

Date ? about 1049 A. D.

(This inscription is gone in parts and has no beginning.)

(Tamil)—..... Ponnaiyan, Pâlaiyan, Râjâdhirâja-vêḷân and other inhabitants of the village ..... received 2 kâṣu from ..... .. under the condition that they should supply 3 nâḷi of ghee every month, for as long as the moon and the sun endure, from the interest on the sum. Maṇiyan Vaśavayan, *alias* Râjâdhirâja-chChôḷa-gâmuṇḍan of Śirîya-Nandi and other inhabitants of the village received from ..... under the condition that from the interest on the sum they should supply 4 nâḷi and 1 uri of ghee every month for as long as the moon and the sun exist.

Malaiyan Śâmuṇḍan, *alias* Paṇḍita-âśâri, the carpenter of Periya-Nandi, engraved ..... On the inhabitants of both the villages requesting me to



write this grant on stone, I—Kêšavan Kolakkâvan, *alias* Teṅgaṅguḍi-kKaḷumalam-uḍaiyân of Tiru-kKaḷumala-nâḍu in Râjêndra-Šiṅga-vaḷa-nâḍu of Šôḷa-maṇḍalam—wrote this. This is my writing. Those who destroy this shall incur the sin committed by those who reside between the Ganges and the Kumari.....

## 23

*Date ? about 1033 A. D.*

(This inscription is gone in parts and has no beginning.)

(Tamil)—..... Mâchchaya-gâmuṇḍan, Iṛayaman, Ponnayan and other inhabitants of the village of Peru-Nandi made a grant of lands (specified) for the god Mâ-Nandi-Īśvaram-uḍaiyar of the same village. Witnesses to the grant—Iṛâjarâja-gâmuṇḍa's son Šâmuṇḍa, Vâṇa-gâmuṇḍa of Širu-Nandi, Mayaman of Kottanâr, Kannayan of Velakirai and some others. .... I, ....., the superintendent of this nâḍu, .... This is my writing. The engraving of..garâšâri of this village.

## 24

*Date 1092 A. D.*

(Tamil)—In the 23rd year of the reign of Kôv-Iṛâjakêšarivanmar, *alias* the emperor śrī-Kulôttuṅga-Šôḷa-Dêvar, who etc.,<sup>1)</sup>—

Tirumâri Madurântakan, *alias* Sênâpati Gâṅgêya-râjan, the headman of Šembiyan Tiṅgâḍu-pâkkam in Tamatâr-nâḍu of .... kâṭṭu-kkoṭṭam in Jayaṅ-gonḍa-Šôḷa-maṇḍalam, gave, for the god Tiru-Nandiśvaram-uḍaiya Mahâdêvar of Kaḷavâra-nâḍu in Nigarili-Šôḷa-maṇḍalam, one plate, weighing, by the standard of the city, 8 *kaḷaṅḷu* and 1 *kunri* of gold which was superior in fineness to the gold coin named after Madurântakan..... This is under the protection of Mahêśvaras.

## 25

*Date 1113 A. D.*

(Tamil)—In the 44th year of the reign of Kôv-Iṛâjakêšarivanmar, *alias* the emperor śrī-Kulôttuṅga-Šôḷa-Dêvar, who—with valour alone for his companion and liberality alone for his ornament—swayed the sceptre and destroyed the dark Kali; and who, while the goddess of fame became conspicuous etc.<sup>2)</sup>—

<sup>1)</sup> The historical part of this inscription is identical with that of Siddaghatṭa No. 66.

<sup>2)</sup> The historical part from this point is identical with that of Mâlur No. 101.

With the consent of Jayaṅgaṇḍa-vêḷān of Periya-Nandi, Vira.....  
 Rāja-śēkaran, *alias* Māḷava-rājan, terrible to titled kings, the *pati-pāda-mūla-  
 ppattudai pañchāshāriya pūjāris* of the temple of Tiru-Nandiśvaram-uḍaiya  
 Mahādēvar in Kaḷavāra-nāḍu of Nigarili-Šōḷa-maṇḍalam and others — Kandan  
 ....., having paid in the ? *maṇiyāram* of the above god....*kaḷaṅju*  
 of gold of the fineness of the gold coin named after Madurāntakan, purchased  
 some wet lands below the tank of Periya-Nandi. (Then follow details of the  
 boundaries and extent of the lands bought).....

## 26

*Date about 880 A. D.*

Be it well. When, entitled to the band of five chief instruments, of the  
 Pallavānvaya, favourite of earth and fortune, glory of the Pallava-kula, Nolam-  
 bādhirāja was ruling the kingdom of the world:—Dharmaśakti-panḍita, Kira-  
 maya-gāmuṇḍa and others (named) being the chief, assembled, and Ainūrvā-  
 chāriya's son Paḷiyaṇa having built a tower to the temple of Nandi, he received  
 land (as follows).....

## 27

*Date 1575 A. D.*

May it be prosperous. Be it well. (On the date specified), when the rājādhi-  
 rāja paramēśvara vīra-pratāpa Šrī-Raṅga-Dēva-mahārāya was ruling the empire  
 of the world:—the great Āvati-nāḍ prabhu Moleya Bayiraya-Gavuḍa's son  
 Bayiraya-Gavuḍa's younger brother Mārāya-Gavuḍa made a grant for the god  
 Šrīkaṇṭēśvara.....in order that merit might be to his father Moleya Baira-  
 Gavuḍa, his mother Iliriya-Bāyi, and his forefathers. Imprecations.

## 28

*Date 1574 A. D.*

Be it well. (On the date specified), when the rājādhirāja rāja-paramēśvara  
 vīra-pratāpa Šrī-Raṅga-Dēva-mahārāya was ruling the empire of the world:—  
 the great Āvati-nāḍ prabhu, Moleya Bayiraya-Gavuḍa's son Bayiraya-Gavuḍa's  
 younger brother Mārāya-Gavuḍa... (*rest illegible*).

## 29

*Date ? about 750 A. D.*

Be it well. Success through the adorable Vṛishabha, the most excellent  
 of the holy Jinas.



In former times, in the Dvâpara-yuga of the Kâli-avasarpini,—by Râma-svâmi, the *mahâratha* son of Daśaratha, sun in the sky of the Solar race,—(to wit) by Purushôttama, who for the purpose of bringing the world into good order desired to be incarnated as a man,—was this chaitya-bhavana of the adorable Arhata, the lofty one, the omniscient, established. Afterwards, by the mother of the Pândavas, Kunti-Dêvi, was it rebuilt anew.

To the ornament to the Earth goddess, a path to the attainment of *svargga* and *môksha*, like the jewel in the head of (the serpent) Dharanêdra who bears up the world, the best of mountains, purified by the presence of the Jinêdra-chaitya, a supreme *tîrtha* (or sacred bathing place), having caves suited for the residence of groups of great rishis intent upon the performance of penance, by name Śrikunda (*stops here*)<sup>1)</sup>.

## 30

*Date 1536 A. D.*

Be it well. (On the date specified), Pâdirikuppa Pratâpa-Anantaya's son Yammarasa having served the feet of the Îśvara of Nandigiri, will now be serving in the presence of the god as long as sun and moon endure.

## 31

*Date ? about 1500 A. D.*

Simmôji Baichu's son Bayiru made the door.

## 32

*Date 1680 A. D.*

Obeisance to Nandiśvara. In the east of the Karnâṭaka country is the mountain named Nandi, very lofty and impenetrable, with only one path, filled with *champaka*, *aśvattha*, *nâraṅga* and *tamâla* (trees).<sup>2)</sup> At the very top the huge cliff is adorned with a temple. In the Ballâpura kingdom this great mountain was made a hill-fort, being reckoned a secure protection from the fear of enemies. In order to seize the hill-fort, a Mlêuchha came with a great force, but at length was beaten off greatly distressed.

(On the date specified), Śiva-chatrapati's son Šambhôji-râṭ is ruling here in peace. And the *durgâdhikâri* (or governor of hill-forts) Bâlâji Kṛishṇa, governing the Jagadêva hill-forts, here, in pursuance of Raghunâtha-paṇḍita's orders, took over the command (or possession) of this fine hill-fort.

<sup>1)</sup> By understanding the opening word *śaśli* to connect here, the inscription might possibly be considered complete.

<sup>2)</sup> Champaka (*Michelia champaca*), aśvattha (*Ficus religiosa*), nâraṅga (orange or citron), tamâla (*Xanthochymus pictorius*), a variety of *konge*, the Indian beech.

## 33

*Date ? about 1150 A. D.*

On this hill Saturday worship (*Sanivdra-pâje*) should be performed.

## 34

*Date ? about 1150 A. D.*

The mahâ-maṇḍalêśvara, born in the Chôla-vamša, distinguished by the Narasiṃha seal, Buruḍapampe Nala-Tirumalarasa's son Tirumalarasa-Dêva Chôla-mahâ-arasu's title (or crest) — Gajasiṃha (elephant lion)<sup>1)</sup>.

## 35

*Date about 1150 A. D.*

Ôm. Obeisance to Šiva. A resident of Šrîparvata, Mahâ-parašu mahâ-daṇḍuḷi took shelter here and stayed in the cave — Kaḷatti Kâlilamatti-guru's disciple.

## 36

*Date about 1100 A. D.*

Ôm. Obeisance to Šiva. (In the year specified) some Mahant from the Koṅga kingdom came and stayed here. Written by šrî-Vasva.

## 37

*Date ? about 1100 A. D.*

.. Siḍiyûr Tammaya's younger brother, by mutual consent, had this well made.

## 38

*Date 1396 A. D.*

Be it well. (On the date specified), Kannaṇappa-Râya's son Dêvayya had the building and door of the god Virabhadra made, to continue as long as sun, moon and stars endure. Fortune.

## 39

*Date about 1425 A. D.*

Timmaya. — The five Nandis — Brahmagiri, Divigiri, Nandigiri, . . . .

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<sup>1)</sup> Here is drawn a lion with the proboscis of an elephant.





## 40

Date ? 1428 A. D.

The Nandi-maṇḍala, five leagues in extent, provided for the *dgama* worship of—filled with all auspicious qualities; ever served by all things moveable and immoveable, by Kushmāṇḍas, Brahma, Viṣṇu, Indra and others; dwelling in the southern Kailāsa along with the manifest Pārvatī; in the form of Para-Brahma;—Pañcha-Nandiśvara-svāmi, having been favoured to me, all prosperity has been granted. [ Our family god being Bhairava's father, he is our house-god; he himself being the husband of Karagadamma, we have no other god. (To show) that in governing this kingdom, we are making all gifts for his worship, festivals, and observances, and that it has not been interrupted,— (on the date specified) <sup>1)</sup>—in Kailāsa, ever in the Śiva temple in the presence of Pārvatī, is the guru named Skanda, proficient in the Śaiva śāstras, who was brought by the chief of the gods to the Pañcha-Nandi-sthala, to regulate the worship, born in the line of the great Agastya, one of the seven ṛishis.—To the great-grandson of Gaura-guru, who was ever engaged in the *âgama* worship, Skanda-guru's grandson, Nandiśa-guru's son, Nandiśvara-guru,—the great Mari Baire-Gauḍa's great-grandson, Māre-Gauḍa's grandson, the great Âvati-nâḍ-prabhu Doḍḍa-Baire-Gauḍa's son,—a full moon to the ocean the Ahavati-vaṁśa, obtainer of a boon from Dêvî, Kârepura Baire-bhûpâla, made a grant of the Kuḍuvati village belonging to Kârepura, to the south of the Nandi mountain,—after the Śivarâtri-pûjâ, doing worship to the âchârya, as a gift to Nandiśvara. All the crops and revenue of this village you will enjoy, and presenting to the god from time to time the articles we have given, remain at peace, you, your son and posterity. Thus is the copper śāsana written and given. Usual final verses. This *dâna-patra* was engraved by Amṛitapuram Aṅgâchâri.

## 41

Date ? 1330 A. D.

(Tamil) — (On the date specified) I, the mahâ-maṇḍali[ka], Tribhuvana-malla, lord of Nandigiri, Aṇṇan-aṅkakâra, Vembi-Dêvan, gave, as an irrevocable gift for as long as the grass [grows on earth], and the earth, the rocks and the Kâvêri endure, to Šambu-baṭṭar Allâḷa-dêvar, of the Kaśyapa-gôtra, of Pu...in Toṇḍai-maṇḍalam, the tank which he built at his own expense at Kuḍuvattipulam. This śāsana I gave, pledging myself to leave the tank in the possession of him and his descendants. } (Final imprecatory sentence. Then follow boundaries of the tank.) Thus have I irrevocably made the gift with pouring of water.

<sup>1)</sup> Given as Śaka 1350, Dhātu; but Dhātu=1378, and 1350=Kṛilaka.

## 42

*Date ? 1358 A. D.*

Be it well. (On the date specified), after Teppada Nâganna-Vodeyar's son Dêvanṇa had ruled,—to the north of the temple,—of the Vaiśya-kula, Nagara Dêvi-ṣeṭṭi's son . . . ., as a work of dharma, erected a *dîpamâle-kambha* in front of the god Varadarâja of Bânasandapura.

## 43

*Date 1380 A. D.*

Be it well. (On the date specified), when Nâganna-Vodeyar was in . . . . ruling an increasing kingdom:—as the dharma of Dêvappa,— . . . . 's son Chinamalu erected a *dîpamâle-kambha*.

## 44

*Date about 1100 A. D.*

Be it well. The servant of the hundred and eight, . . . . . died among the cows.

## 45

*Date 977 A. D.*

Be it well. (On the date specified), entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, . . . . . Nôlambâdhirâja made a grant on account of ? some tank.

## 46

*Date ? 1794 A. D.*

Between Yalavahalli and Dodda-Maralli, on the road going to Ballâri and Channapaṭṭana, (in the year specified), Pokanâṭi Jôgi-Basapa had a maṇṭapa made, a draw-well, a grove, and under the trees a trough at which 6 cows could drink, 3 stone supports (for loads), and made over the works in the presence of the god Nandiśvara. To this Hari and Hara are witness.

## 48

*Date ? 1714 A. D.*

(Telugu) — (In the year specified), Komâra Modalapayya . . . . built the two temples of Hanumanta and Akka of Kottanûr, and made for them a grant of land (specified). Imprecations.



## 50

*Date 1546 A. D.*

(Telugu) — Be it well. (On the date specified), when the rājādhirāja rājā-paramēśvara Sadāśiva-Rāya was ruling the kingdom of the world:— . . . . .

## 51

*Date ? 1459 A. D.*

(On the date specified), when the great minister Maṅgapa-dannāyaka's son Sidaya Chadanaka-Voḍeyar was ruling a secure kingdom:— to the mahā-maṇḍalēśvara Yājarasa-dēva-Voḍeyar Poṇarasa's son Vīrarasa,—Debbūr Buvaya-Nāyaka gave...

## 53

*Date 1516 A. D.*

(On the date specified), . . . . . Havalī Baire Soṇaya (? made a grant).

## 54

*Date ? 1646 A. D.*

(In the year specified), to . . . , son of the Gaṇḍa of Mahāpattṇa, the Baḷā-pura kings gave to the south for the *pārapatya* . . . . . a *surugu-mānya* of land (specified). And he made a gift of his pond.

## 63

*Date 1371 A. D.*

Be it well. (On the date specified), when the mahā-maṇḍalēśvara, master of the eastern and western oceans, vīra-Bukkanna-Voḍeyar was ruling the kingdom of the world;— And, the champion over Kantikāra-Rāya, Nāgaṇṇa-Voḍeyar was ruling the Sādali kingdom;— the Kāvêri-vallabha, . . . . . plunderer of the Chōḷa camp, (with other epithets), Pogarūr Pōche-Nāyaka's sons Hiriya-Chīli-Nāyaka and Chika-Chīli-Nāyaka made Periyasamudra in the name of their mother Periyava-Nāyakiti,— and granted 4 carts for the families (specified) which built it—and from the newly formed fields they will enjoy three *pala*, free of all imposts, and pay tax to the palace on all above three *pala*,— and we grant as a *kaṭṭu-kodage* rice-land (specified). Whenever new fields are formed, three parts . . . will belong to those who built the tank, as long as sun

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and moon endure. And on the same date, at the time of the eclipse of the moon, Chîli-Nâyaka in Periyasamudra — in order that merit might be to his father Pôchi-Nâyaka and his mother Periyava-Nâyakiti, — granted lands (specified) to Brâhmans (named).

Imprecations. Written (or engraved) by Dêvôja's son Bîrôja.

## 64

*Date ? 1326 A. D.*

(On the date specified), Kêšava-Râvaya made a grant to Rukadêva of Nâyanna's house. Imprecation.





## GORIBIDNUR TALUQ.

### 2

*Date 1402 A. D.*

(Nāgarī characters.)

A duplicate of No. 56 below, but printed from a copy furnished by the people, which is full of mistakes.

### 3

*Date 1665 A. D.*

Obeisance to Gaṇēśa and to Sarasvatī. Invocation of the Boar.

Be it well. (On the date specified), at the time of the eclipse of the sun,—when the rājādhirāja rāja-paramēśvara vīra-pratāpa vīra-Śrī-Raṅga-Dēva-mahārā-yaraiya, seated on the throne in Chandragiri-durga, was ruling the empire:—the mahā-nāyakāchārya, a Bhīma in fighting in caves, tonsor of slanderers, Kēyūr Chaudappa-Voḍeyar's great grandson, Timma-nāyaka's grandson Narasappa-Voḍeyar's son, Immaḍi-Narasappa-Voḍeyar gave to Chikkaiyā (descent etc. stated) a grant of villages as follows, in order that his fathers might attain to the world of merit:—Siddāpura in Karigiridurga-sthala of Koramurugala-nāḍ belonging to the Penugonḍe throne, and Kālēnahalli in Sirivara-sthala belonging to Gūlār, with all usual rights. Imprecations.

### 4

*Date about 920 A. D.*

Be it well. Entitled to the band of five chief instruments, of the Pallav-ānvaya, favourite of earth and fortune, glory of the Pallava-kula, śrīman Noḷambādhirāja Ayyapa-Dēva's son Anṇiga Bīra-Noḷamba.—Be it well. [The glory of the Gaṅga-kula, praised in all the world, crest-jewel of princes, supreme lord of Kōḷāla-pura, śrīmat Piḷḍuvipati's son, Nanniya-Gaṅga's champion, named Anṇi, having joined Bīra-Noḷamba, and driven away the Śāntara king,—Noḷamba being angry, crossing over Isapura on the Ghāṭs, . . . . .elephant . . . in the battle Gaṅga overthrew Śāntara, took both his head and his shield, made them over to his ruler, and died. [Bīra-Noḷamba being pleased, granted for him Piriya Bidirūr as a *kaludd*, to continue as long as Gaṅga's children's children.



## 5

*Date about 900 A. D.*

Be it well. When Nolambâdhirâja was ruling the kingdom of the world:—land (specified) in Tumanna was granted as Brahmadâya. Imprecation.

## 6

*Date 1388 A. D.*

The giver of long life and health, the physician for family cares, the guru of the world, the remover of mental and bodily ills,—do I reverence—possessed of mighty power—Śiva.

Be it well. (On the date specified), when the master of the eastern and western oceans, rājâdhirâja rāja-paramêśvara vîra-Harihara-Râya's son pratâpa Bukka-Râya was in the Penugonḍe city, ruling a peaceful kingdom:—in order that all the subjects might be in happiness,—water being the life of all living beings,—vîra-pratâpa Bukka-Râya in his court gave an order to the emperor (or master) of ten sciences, the hydraulic engineer (*jala-sûtra*) Siṅgâya-bhaṭṭa, that he must bring the Henne river to Penugonḍe,—and that Siṅgâya-bhaṭṭa conducting a channel to the Siruvera tank, gave to the channel the name Pratâpa-Bukka-Râya-maṇḍala channel, and had this śâsana written.

As long as Mêru and the earth, as long as sun and moon, so long, Pratâpa-Bukka-bhûpâla, may you remain a rāja, blameless one.

In the science of hydraulics, in divination or telling omens from sounds (of birds, lizards, etc.), in medical treatment with mercury (or ? perhaps alchemy), in speaking the truth,—Rudraya's (son) Siṅgâri, what learned man is there in the world equal to you ?

Obeisance to Râmachandra. He in whose hairs are the clouds, all whose limbs are the rivers (or currents) in the seas, in whose belly are the four oceans,—to that spirit of the waters, obeisance. Great good fortune.

## 7

*Date 1430 A. D.*

Obeisance to . . . . . (On the date specified), the Huduti blacksmith Bommôja's son Šâmôja set up the god Tirumala's pillar.

## 9

*Date 1409 A. D.*

Obeisance to Gaṇâdhipati. (On the date specified), the *svârasâna* (? lintel) of the gateway was made by Saṇṇa-Timma-vôja's son . . . . . and . . . . . 's son



Śivamôja. . . . . The work of *dharuma* of the assembly (*kûta*) of the Ayyas of Kurubûr, *drâdhyas* (or priests) to Râja-Râjêndra-Chôla. (*Rest illegible.*)

## 10

*Date 1848 A. D.*

Obeisance to the guru and Gaṇâdhipati. śrî-Râma. Be it well. (On the date specified=1845 A. D.), a few of the faithful took it in hand to build a new temple of fine stone-work for the god Râma in the Hiḍimbâpura village,—and completed the work (on the date specified).

## 11

*Date about 920 A. D.*

When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, . . . . . 's son Viranôlamba was ruling the kingdom of the world:—Iṛubudalaya. . .

(*Rest illegible.*)

## 13

*Date ? about 1000 A. D.*

Be it well. When śrî-Perumâla-Râja . . . Dêva . . . . . was ruling the Kallahalli Three Hundred;—and Eṛeyammarasa was ruling Bennattûr;—? Bhûphuma having built a tank, approving thereof, land (specified) was given. Imprecation.

## 14

*Date ? 1644 A. D.*

The pillar of the god Kaduri Nârasimha was erected, (in the year specified) as the service of . . . . . 's daughter, the Basavi Rade. . . la.

## 15

*Date ? 1666 A. D.*

(In the year specified), Chigaṭigere Vodôra-aya's wife Lakkamma had this well built.

## 16

*Date 1333 A. D.*

Be it well. (On the date specified), when the pratâpa-chakravartti Hoysala vîra-Ballâla-Dêvarasa's minister, Aḷiya (or son-in-law) Mâchiya-daṇṇâyaka's

son Gaṅgi-Dêva-daṇṇâyaka was in the residence of Pênugonḍe, ruling the kingdom in peace and wisdom:—to Indeya Sântiśvara-dêva's son Bommi-dêva have we given Maruvokagonka, which is Ballâlapura, in the Haruhe-Hosûr-nâḍ, for as long as sun and moon endure, free of all imposts. Imprecation.

## 17

*Date 1432 A. D.*

May it be prosperous. Obeisance to Śambhu etc.

Be it well. (On the date specified), when the mahâ-maṇḍalêśvara, the mahârâjâdhirâja paramêśvara vîra-Dêva-Râya-mahârâya was ruling a secure kingdom:—he remitted for the sake of *dharma* the marriage tax of all classes in Ballâlapura. Imprecations.

## 18

*Date ? 1546 A. D.*

May it be prosperous. (In the year specified), Nârâyana-gauḍa's son Hiri-Timmappa had the *vîrakal* temple built.

## 19

*Date 1545 A. D.*

Be it well. (On the date specified),—in order that merit might be to Sadâśiva-Râya,—the Kandâchâra-nâyaka Timmappa-ayya made over the grants for gods and grants for Brâhmans in Kurugôḍu,—that merit might be to his father and mother. Imprecation.

## 20

*Date 1592 A. D.*

(Telugu) — (In the year specified), the râjâdhirâja paramêśvara vîra-pratâpa Venkaṭapati-Râya's son-in-law.....(having granted) to me the Marupaḍugu village.....(for) the tank.....Imprecations.

## 21

*Date 1549 A. D.*

Be it well. (On the date specified), when.....vîra-pratâpa Sadâśiva-Râya-mahârâya was ruling the kingdom of the world:—

*(Rest illegible.)*



## 22

Date ? 1454 A. D.

Brass śāsana (full of mistakes).

(Telugu) — Obeisance to Šambhu etc., and other praises.

(On the date specified)<sup>1)</sup>, in order to visit vira-pratāpa vira-Bukka-bhūpati-Rāyal, Dēva-Rāyal, and Guṇḍama-Rāyal, — the seven sons, Šaṅkaragoṇḍa Timmana-gōḍu and others (named), of Vulela-Rāya, king of Māṇakapaṭṭa in Konthala-dēša, riding in palanquins, — with 12000 adherents, 100 horsemen, 50 foot-soldiers, 4 howdah-bearing elephants, 7 herds of cows, 7 carts, and one cart full of money, — went Vijayanagara:— and having an audience of the king, he was very pleased, and on their presenting the cart-load of money, conferred on them the following honours, — horse, umbrella, chāmara, bhūnapende, and 3 howdah elephants. To this effect there is a stone inscription set up in the Virūpāksha-Sômēśvara temple.

And receiving by the king's order a hare to be offered up for success, they went to a place where amid a large assemblage (described) they founded the village named Kuruḍi, giving the officiating priest a horse and 20 varahas, as inscribed on a stone in the *gaṇḍu-mānyā* field. And in the treasury of their palace they placed 7 vessels full of money on the south-east, with golden images and bronze sacrificial instruments. Also made grants of lands. The money spent on the village was 10080 Rāmaṭeiki varahas, 2000 Lakshmīpati varahas, and 10050 Puttalikas.

By order of Bukka-Rāyal, Guṇḍama-Rāyal and Ambhōja-Rāyal this brass inscription was engraved by Virāchāri of Buḍagal-nāḍ, and made over to Timmana-gōḍu. Imprecations.

## 23

Date 1402 A. D.

(Nāgari characters.)

Corresponds with No. 56 below, down to the date, except that some verses from Bukka to Vijaya-bhūpati are omitted.

(On the date specified), Dēva-Rāya-mahīpati made to a Brāhman named Subbaṇārya (descent etc. stated) a grant of the Brahmapalli village, situated to the east of the Pinākini (river), in the Ghanagiri country, with all usual rights. Its boundaries in the language of the country. Usual final verses.

<sup>1)</sup> The original has the Śaka year 1212, Bhāva, — but these do not agree, and the references and other indications make Śaka 1387 expired, the more likely date.

## 25

*Date 1584 A. D.*

Be it well. (On the date specified), Śrī-Raṅga-Rāya granted to Tirumale Penugonḍe.....the Upparahalli village as a sarvamānya agrahāra. And for the offerings to .....—in order that merit may be to our father Hiriya Bōrappa-gauḍa and to our guru,— we have given this with all ceremony, as an agrahāra. Imprecation.

## 26

*Date 1584 A. D.*

Similar to the above.

## 27

*Date ? 1609 A. D.*

(In the year specified), the rājādhirāja rāja-paramēśvara vīra-pratāpa vīra-Veṅkaṭapati-Dēva-mahārāya's agent Haḍapa Veṅkaṭappa-Nāyaka's son Haḍapa Pāpi-Nāyaka's agent Giriyajapa, granted to the Upparahalli gauḍa Si.... (in the presence of) the people of Vakahalli, a śāsana-vōle as follows;—the land (specified) under the Sudekuṇṭe to the west of this Basavanahalli is granted to you as a *mānya*, to be enjoyed by you, your sons and grandsons ....

## 28

*Date 1510 A. D.*

(Nāgari characters.)

May it be prosperous. Be it well. (On the date specified), at the time of the eclipse, when the mahārājādhirāja rāja-paramēśvara vīra-pratāpa Kṛishṇa-Rāya-mahārāya was ruling the kingdom of the world:—a grant was made (*particulars effaced*).

## 32

*Date about 1550 A. D.*

Obeisance to Rāmānuja. To the āchārya who was the establisher of the path of the vēdas, the Ālvār Tirumale Penugonḍe Narasimha-Tātāchārya-ayya,—with the permission of Rāma-Rāja,—Soṇa-gauḍa granted Arikunda as a *sarvamānya*.



## 36

*Date ? 1523 A. D.*

Be it well. (On the date specified), as *dharma* to Mâlapa-Nâyaka-aya of the mahârâja-paramêśvara Kṛishṇa-Râya-mahârâya's court,—the minister Sarvarasaya had the temple of the god Sômêśvara of Halukûr rebuilt with stone work. . . . .

## 37

*Date 1887 A. D.*

For the *dharmasthâna* of the god Channa-Sômêśvara of Alakûr, the Vîra-Śaiva, Gubbi Rudrâ's son Tôtadhârya is the agent and was appointed (on the date specified—given in both the Śâlivâhana and Christian eras).

## 38

*Date 1504 A. D.*

Śrî-Sômêśvara. (On the date specified), at the time of the eclipse of the moon,—in . . . . . Voḍeyar had the temple of the god Sômêśvara made, with tower and enclosure wall, and provided for car, offerings, decorations, festivals and other services, and lînga worship,—which being informed to Nañja-Râya, that Nañjai-Râya informed vîra-pratâpa Narasiṅga-Râya, who thereupon made a grant of Halakûr for Sômêśvara. Usual final verses.

## 40

*Date ? about 1200 A. D.*

(On the date specified, details gone), when the pratâpa-chakravartî Hoy-saṇa-bhujabala vîra-Ballâḷa-Dêvarasa was ruling the kingdom in peace and wisdom:—(*stops here*).

## 41

*Date 1180 A. D.*

Be it well. In the mahâ-maṇḍalêśvara, the capturer of Talekâḍu Koṅgu Naṅgali Banavâsi Halasige Hânuṅgal and Uchchaṅgi, Hoysala vîra-Ballâḷa-Dêva's reign (or kingdom), (in the year specified), when the great minister, the śrîkaraṇa-heggaḍe Yerayanna and the daṇḍanâyaka Bila-Gôyindarasa marched to the Ummaḍi war,—Pochiya-Keriya-nâyaka gave his head, and received as *netra-paṭṭa* the Nâgâchâri tank, granted in the presence of the Brâhmans of Kûḍalûr, and the Nânâ-Dêśis of the town, to be enjoyed by his children's children, as long as sun and moon endure. Imprecations.

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## 42

Date ? 1649 A. D.

(In the year specified), to the dēśamukhi of Hosūr-sammāt, the dēśapāṇḍe dēśi-karaṇi Sahigoṇḍa-Nāyaka, was written and given a paper (*kāgada*) as follows:—You having built anew the fort of Erapanahaḷḷi, otherwise called Koṇḍāpura, belonging to the Hosūr-śīme, and brought people and filled it with population,—the extent of this expenditure becoming known to the palace, we grant to you as a *kaṭṭu-koḍagi-mānya* the land (specified) near this village, to be enjoyed by you, your son and posterity.

## 43

Date 1793 A. D.

Obeisance to Šambhu etc. Be it well. (On the date specified), to the Halakūr jahagīrdār Mīr Ahmad Sāhib's son Mīr Husēn Sāhib, the rājamānya Kaḷidurga śubhēdār Mīr Ali Beg Sāhib caused to be written and given a *kaṭṭu-koḍagi-mānya* (as follows)<sup>1</sup>;—you having built around the fort to the north-west of the Dēvarahaḷḷi village, there is granted to you—(*rest illegible*).

## 44

Date 1798 A. D.

By order of Hajarāt Tipu-Sultān Pāchā,—Be it well. (On the date specified), the Mākaḷidurga Amaladār Ahmad Usmān Sāhēb caused to be written and given to Halukūr Mīr Husēn Sāhēb a *kere-kaṭṭu-koḍagi śāsana* as follows:—For the tank that you have had newly constructed at the Dyāvarahaḷḷi village of the Haladakere-hōbaḷi, belonging to the Mākaḷidurga-śīme, by order of the Presence, there is granted to you land (specified) in Timmanaḷḷi to the north of this Dyāvarahaḷḷi, and at its hamlet Chandrahaḷḷi.

## 45

Date ? 1635 A. D.

(Telugu)—May it be prosperous. Be it well. (On the date specified), when the mahārāya [? Venkaṭapati]-Dēva-Rāya ... was in Vijayanagara—(*rest illegible*).

<sup>1</sup>This is a curious instance of a grant by a Muhammadan to a Muhammadan made with the ordinary idolatrous invocations of Hindu grants.



## 46

Date ? 1370 A. D.

Obeisance to Gaṇādhipati. Obeisance to Śambhu etc. Praise of Gaṇēśa and the Boar.

There is, brother of the *kaustubha* gem and the *kāma-dhēnu*, Ramā's younger brother,—the lord of rays (the moon), born from the milk ocean. In his line was born the king Yadu, by Vāsudēva of whose family the earth was protected. In that family was Bukka, whose queen was Mâyâmbikâ; in whose family (omitting laudations) arose the king Saṅgama. His queen was Mâlâmbikâ. Their sons were Harihara, Kampa, Bukka, Mârapa and Muddapa. Of the five, Bukka was the most celebrated. The Kāṇṇigas were broken through his valour, the Vaṅgas had their limbs cut off and their eyes twisted, the Ândhras ran into holes, the faces of the Turushkas shrivelled up, the Pâṇḍya kings fled.

When, (with usual titles), Bukka-Râya, seated on the jewel throne in the city named Vidyâ made by Vidyâranya, making the sixteen gifts, he caused the tree of *dharma* to flourish. (On the date specified<sup>1</sup>), in the presence of the god Virûpâksha in the Pampâ-kshêtra on the bank of the Tuṅgabhadrâ, he gave to Sôma (descent etc. stated), who was versed in the meaning of the eighteen purâṇas, a poet in eight languages,—Peñchukaldinne, otherwise named Bukkarâyapura, on the bank of the Pinâkinî, (boundary villages), in the Penna-mâgaṇi of the Kôḍûr-tala in the Guttidurga kingdom, with all usual rights. Boundaries. And the great poet Nâchana-Sôma blessed the king that he might live for ever.

And he made it into 110 shares, and keeping 36 for himself as manager, gave the rest to Brâhmans, the principal one receiving 28. [ Boundaries in the language of the country.

This śâsana of Bukka-Râjêndra was made by Kôṭidêvârâdhyaçhârya's son Mallênârâdhya. And the carpenter, the śâsanâchârya Nâgi-dêva, engraved it. Usual final verses.

(signed) śrî-Virûpâksha.

## 47

Date 762 A. D.

Be it well. Success through the adorable Padmanâbha, resembling (in colour) the cloudless sky.

<sup>1</sup> This is given as the Śaka year *rasa bhā nayana inda* (= 1216), the year Târapa. But this does not fall within Bukka's reign, during which there was no Târapa. Hence Sâdhârapa, Śaka 1292 expired, has been conjecturally taken.

A sun illumining the clear firmament of the Jâhnavî (or Gaṅga)-kula, possessed of strength and valour from the great pillar of stone divided with a single stroke of his sword, adorned with the ornament of a wound received in cutting down in battle the hosts of his cruel enemies, of the Kânvâyana-gôtra,— was śrīmat Koṅgaṇivarmma dharmma-mahâdhirâjaḥ.

His son, inheriting the qualities of his father, possessing a character for learning and modesty, having obtained the honours of the kingdom only for the sake of the good government of his subjects, a touchstone for (testing) gold the learned and poets, skilled among those who expound and practise the science of politics, author of a treatise on the law of adoption (*dattaka-sûtra*),— was śrīmân Mâdhava-mahâdhirâjaḥ.

His son, uniting the qualities of his father and grandfather, having entered into war with many elephants (so that) his fame had tasted the waters of the four oceans,— was śrīmad Harivarmma-mahâdhirâjaḥ.

His son, devoted to the worship of the twice-born, gurus and gods, meditating on the feet of Nârâyana, was śrīmân Viṣṇugôpa-mahâdhirâjaḥ.

His son, whose head was purified by the pollen from the lotuses the feet of Tryambaka, having by personal strength and valour purchased his kingdom, daily eager to extricate the ox of merit from the thick mire of the Kali-yuga in which it had sunk,— was śrīmân Mâdhava-mahâdhirâjaḥ.

His son, the beloved sister's son of Kṛṣṇavarmma-mahâdhirâjaḥ,— who was the sun in the firmament of the Kadamba-kula,— his mind illumined with the increase of learning and modesty, of indomitable bravery, reckoned the first among the learned,— was śrīmân Koṅgaṇi-mahâdhirâjaḥ, named Avinîta.

His son, having the three powers of increase, who had brought anxiety to the face of Yama on account of the smallness of the residue left after the countless animals offered to him as a tribute (namely) the brave men consumed in the sacrifice of the face of the many wars waged for Andarî, Âlattûr, Porulare, Pennagara and other places, author of a commentary on fifteen *sarggas* of the *Kirâtârjunîya*,— was named Durvinîta.

His son, the lotuses whose feet were yellow with the swarming bees the lines of the crowns of savage kings rubbing against one another, - was named Mushkara.

His son, of pure wisdom acquired from his being the abode of fourteen branches of learning, distinguished for his skill among those who teach and practise the science of politics in all its branches, a rising sun in dispersing the clouds of darkness his enemies,— had the famous name Śrīvikrama.

His son, whose broad chest bore on itself the tokens of victory in the shining scars of wounds received in many battles inflicted by the tusks darting like lightning of huge elephants, possessed of the essence of all the sciences,



having gained the three objects of worldly pursuit, of victorious life and daily increasing glory,—was named Bhūvikrama. Who, moreover, had conquered the Pallavēndra king in terrible battle in (the place) named Vilanda, trodden to dust by the feet of a hundred elephants maddened with streams of blood issuing from the door of the breasts of the warriors forced open by all manner of weapons, called the Rāja-Śrīvallabha, in the enjoyment of fortune obtained by victory in a hundred fights.

His younger brother, whose lotus feet were irradiated with the brilliance of the myriad jewel suns in the diadems of the great kings bending down before him, the self-chosen lord of Lakshmī,—was named Nava-Kāma, beloved by the good (*śiṣṭa-priyaḥ*), his fame in destroying the hosts of his enemies being the theme of songs.

Of that Koṅgaṇi-mahārāja, whose other name was Śivamāra, the grandson, the groups of the toes of whose feet were illuminated with a rainbow light from the rays of the numerous jewels set in the bands of the crowns of prostrate kings; who had fixed his faith on Nārāyaṇa; raging with fury in the front of war, horrid with the assault of horses, heroes, men and elephants, terrific in anger (or Bhīmakôpaḥ); no less a captivator of the glances of young women the most skilled in the joyful art of love than a subduer of the world; laden with spoils of victory gained in many most arduous wars, a lion to the herd of elephants the hostile kings, a lion among kings (or Râjakêsari). Moreover, a sun greatly illumining the clear firmament of the Gaṅga race, a terror to hostile kings, a protector of the fortunate ways of good men, having obtained a good kingdom, a king of superior qualities among all kings,—ever victorious is the Rāja Śrīpurusha, a head-jewel among princes. To women, a Kāma (god of love); in the use of the bow, the son of Daśaratha (Rāma); in valour, the son of Jamadagni (Paraśurāma); in great wealth, Balâri (Indra); in great glory, Ravi (the sun); in government by himself, Dhanêṣa (Kubêra); of a mighty and splendid energy; the benefactor of all things living, whom the poets daily praise as the creator Brahma.

By him, the middle of whose palace echoed the sounds of the holy ceremonies which accompanied his daily rich gifts,—by Śrīpurusha, the first so named, Prithuvī-Koṅgaṇi-mahārāja,—by him, observing that all the living world is as unstable as a bubble,—eighty-four beyond six hundred Śaka years having passed,—living in Mānyapura, in his victorious camp,—in the month Vaiśākha, at the time of an eclipse of the moon, under the constellation Viśākhâ, on Friday,—to the son of Maraśarmma of the Kâsyapa-gôtra, living in Tōlâr, Mâdhavaśarmma, versed in the Vâjasanêya (or white Yajur) vêda,—was given in the four villages named Eḷam-Gûḍalâr, Maṇiyâchi-Gûḍalâr, Paṇuvi and Śrīpura,—in each village, rice land for sowing 12 khaṇḍikas; a

house-site for sowing only 4 kuḍaba; village waste for 30 kuḍaba; garden land for sowing 2 khaṇḍikas; and field for sowing 30 khaṇḍikas of millet and other crops, together with forest. The whole of this is given free from all imposts, with pouring of water.

Witnesses to this gift,—the existing officials of the Ninety-six Thousand district.

And as to this are the *ślōkas* delivered by Manu:—Whoso takes away land given by himself or by another, is born a worm in ordure for sixty thousand years. To make a grant oneself is very easy, to maintain another's difficult; but of giving or maintaining, the maintaining is better than giving. By many kings has the earth been enjoyed, Sagara and others; whosoever was at any time the land, his was then the fruit. A Brāhman's property is a terrible poison: call not poison poison, poison kills a single person, but a Brāhman's property (if taken away) kills sons and grandsons.

Whoso preserves this will gain merit. Written by Viśvakarma.

## 48

*Date about 640 A. D.*

Be it well. Of the Mānavya-gōtra, sons of Hāriti, nourished by the group of mothers, worshippers of the feet of Svāmi Mahāsēna, were the Chālukyas,—a glory to which race the regular successors of a prosperous kingdom, purified by the final ablutions after the horse-sacrifice, was he who had the renowned name Polikēši, with the second name Raṇa-Vikrama.

After that was the conqueror of Harshavarddhana, Satyāśraya. On the application of his beloved daughter, in her own language (*sva-bhāṣhayā*) called Ambera,—on the full-moon day of Mahā Māgha,—in the Saṅgama-tīrtha,—at an eclipse of the moon, with a gold coin and water, was given—to thirteen of the Âtrēya-gōtra, five of the Kauṣika-gōtra, three of the Kāśyapa-gōtra, three of the Kauṇḍinya-gōtra, three of the Kauṣika-gōtra, two of the Sāvarṇṇika-gōtra, one of the Bhāradvāja-gōtra, one of the Śaunaka-gōtra,—to these great Brāhmans, versed in the vēdas, devoted to the six rites, thirty-one Brāhmans, the village named in its own language (*sva-bhāṣhayā*) Periyāḷa, (situated) in the Konikal district.

The verses spoken by Manu are quoted as examples:—By many kings has the earth been enjoyed, Sagara and others; whosoever was at the time the land, his was then the fruit. Whoso takes away land given by himself or by another, is born a worm in ordure for sixty thousand years.



1b

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11a

ಪಾತ್ರಾಢಾಣಾ ಪಾತ್ರಾಢಾಣಾ ಪಾತ್ರಾಢಾಣಾ ಪಾತ್ರಾಢಾಣಾ ಪಾತ್ರಾಢಾಣಾ  
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11b

ಪಾತ್ರಾಢಾಣಾ ಪಾತ್ರಾಢಾಣಾ ಪಾತ್ರಾಢಾಣಾ ಪಾತ್ರಾಢಾಣಾ ಪಾತ್ರಾಢಾಣಾ  
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a

ಪಾತ್ರಾಢಾಣಾ ಪಾತ್ರಾಢಾಣಾ ಪಾತ್ರಾಢಾಣಾ ಪಾತ್ರಾಢಾಣಾ ಪಾತ್ರಾಢಾಣಾ  
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HOSŪR PLATES (Gb 48)



## 49

*Date ? about 1300 A. D.*

Be it well. When the pratâpa-chakravartti Hoysaṇa vîra-Ballâla-Dêvarasa was in Hosaviḍu, ruling the kingdom in peace and wisdom:—  
(rest illegible).

## 50

*Date 1446 A. D.*

Be it well. In the empire of the rājâdhirâja râja-paramêśvara vîra-pratâpa Dêva-Râya-mahârâya:—(on the date specified), the great....(stops here).

## 51

*Date ? about 1200 A. D.*

Be it well. When the pratâpa-chakravartti Hoysaṇa vîra-Ballâla-Dêvarasa was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom:—the mahâ-sâmantâdhipati Appagalli Palyeya-Nâyaka's son Kallaya-Nâyaka (made a grant) of Maḷalûr in Harube-Hosaûr-nâḍ which he was governing.... (rest illegible).

## 52

*Date 1565 A. D.*

May it be prosperous. Be it well. (On the date specified), at the time of an eclipse of the moon,—when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Sadâśiva-Râya-mahârâya was ruling the empire of the world:—by his command, and by order of Tirumala-Râjaya,—the great Âvati-nâḍ prabhu Soṇapa-Gauḍa-ayya,—in order that unfading merit might be to Sadâśiva-Râya-mahârâya, to Tirumala-Râjaya and to their sons, and that the world of unfading merit might be gained by his own mother and father,—in order that the offerings and illuminations, car and other festivals and ceremonies of the god Chenna-Kêśava of Muḍigere in Hosaûr-nâḍ, master of the four quarters and the fifty-six countries, might continue to be performed as long as sun and moon endure, made a grant of the Muḍigere village, and presented it at the feet of the god. Imprecations.

Local rent-free grants to remain according to former custom. Usual final verses.



## 53

*Date 1482 A. D.*

..... Be it well. (On the date specified), in Penugonḍe minister Mallarasa's *umbali* the Kādalaunṇi village, on the occasion of his coming there when hunting, he bought from ..... 's son, the adhikāri Nāraṇa-dēva land (specified), and had the *kaluṣa*, *dāpamāle* stone pillar, and the pond (of the temple), which were in ruins, repaired. And the Brāhmans and gaudas obtaining at the hands of Mallarasa-Voḍeyar rent-free land to provide for the offerings of the god..... gave to the tank another name of Mallasamudra.....

## 54

*Date ? 815 A. D.*

[Śiva]māra-Permānaḍi (in the year specified) granted as *umbali* .....

## 55

*Date about 1150 A. D.*

(Tamil)—Be it well. When the mā-maṇḍalēśvara, Tribhuvanamalla, capturer of Talaikkāḍu, bhujabala Vīra-Gaṅga Poyśala Nārasimha-Dēva was ruling the kingdom of the world:— .....

## 56

*Date 1402 A. D.*

(Nāgarī characters.)

Corresponds with Mulbāgal No. 60, down to Bukka,—

By whom even the kingdom of Sāluva-Nṛisimha was made vain.<sup>1)</sup> To him by Svarṇāmbikā was born the son Hariharēśvara, who made the sixteen great gifts, the fame of which the fourteen worlds were not sufficient to contain. His son was Pratāpa-Dēva-Rāya, who offering up his enemies as the *samidh* in the sacrifice of the battle-field, took in wedlock the hand of the goddess of victory. By Gaurāmbikā he had the son Vijaya-bhūpati. His wife (with praises) bore the son Dēva-Rāya. The streams poured forth with the gifts bestowed at his coronation-anointing so anointed the earth that she became the Dēvī (or anointed queen).

<sup>1)</sup> In the various corresponding inscriptions the expression is *sthiri-kṛta*, made firm; but in this and Nos. 2 and 23 above, the expression is *khili-kṛta*, which seems clearly to be a mistake, though so in the original.

When (with usual titles), in Vijayanagara on the bank of the Tuṅgabhadra, on the throne inherited from his father, he was protecting this earth, the foremost of those famed for merit, Déva-Râya-mâhîpati, in the presence of (the god) Virûpâksha on the bank of the Tuṅgabhadra, (on the date specified), granted the Kâdalavêni village in the Ghanagiri country, on the Pinâkini (river), bounded (as specified), to the Brâhmans, with all usual rights, free of all imposts. The names and shares of the Brâhmans are here written. (List follows of 48 shares.) The boundaries, in the language of the country. Usual final verses.

(signed) śrî-Virûpâksha.

## 57

*Date ? 1109 A. D.*

(Tamil) — While the mahâ-maṇḍalêśvara, ? binder (*kattî*) of Chôla-mârâja, Nuḷamba Udaiyâditta-Dêvar was ruling the earth —

(In the year named), when Viṭṭiyâṇan, the general of Poyśaḷa-Dêvar, having attacked the village of Nugapaṭṭi in Irumaḍi-nâḍu, was marching past it, Vîra...Pâṇar-âdittan Valigôlar-âdittan, the supreme lord of Paruvai-puram, lord of Nandigiri, Duṭṭar-okkettu-gaṇḍan, pursuing after, killed horses and men. Echcharaśa, son of Śiṇjaraśa, who was the son of Šômarasā, went to heaven. Puḷḷa-dêvar, son of Echcharaśa, set up this pillar of victory.

## 58

*Date about 1408 A. D.*

Be it well. The obtainer of the great śuddha-Šaivâgamâchâra, of the Kauśika-gôtra, Viśvâmitra-pravara, Šiva-gôchara, Yajuś-śâkhe and Bahudhânya-sûtra, the chief man — *ârâdhya* to Râja-Râjêndra-Chôla, — Pommaṇa-ârâdhya's son Šivamûrti-ayya had this śâsana made. — Benakanavamma-ayya, at Pûmaṇṇa-ârâdhya's (? hands)....

## 59

*Date 1408 A. D.*

Obeisance to Gaṇâdhipati. Obeisance to Šambhu etc.

Be it well. (On the date specified), — in order that merit might be to vîra-Harihara-Râya, and to the Brâhmans of Gulaguṇḍijhaḷḷi and others named, as well as a god of dignity to all, the...of Bârûr, after dividing (their lands), from their self-acquired property had temples built, and obtaining from Vâraṇâsi a *bâṇa-lînga*, set up the gods Viśvēśvara and Lakshmî-Nârâyana, and

n 29



causing worship (as specified) to be performed to those gods, presented for them various gifts of land (specified), to be divided equally between the gods.

And the care of the Viśvêśvara temple, sending for Śivamûrti-ayya, son of the *ârâdhya* to Râja-Râjêndra-Chôla, of the Kurubûr-chaturamaṅgala, (gôtra etc. as in No. 58 above) Pummaṇṇa-ayya, we have given to his charge. And the Lakshmî-Nârâyana temple we have given to the charge of Kañchisamudra Nalâri-dêva's son Kêśavanâtha-dêva. These two priests will share equally in the lands, and carry on the worship of the gods.

And to the stone-mason who built these temples, Tipâji's son Muddôja, we have given the Baiṛeya-kuḷa rice-field, for as long as sun and moon endure. Imprecations.

### 61

*Date 1532 A. D.*

May it be prosperous. Be it well. (On the date specified),— as *dharma* to vîra-pratâpa Achyuta-Dêva-mahârâya, — Râyasa-aiya's son Marasaiya, in order to provide for offerings (specified) to the god Kêśava of Penugonḍe, and for a Brâhman *chatra*, made a grant of Bommasamudra and the villages belonging to it. Imprecations.

### 62

*Date 1382 A. D.*

Be it well. (On the date specified), Keṅkere Tiparasa granted land (specified) to the Kaḍabûr astrologer Vîra-panḍita.

### 66

*Date ? about 1700 A. D.*

Duplicate of a receipt for 65 ga paid for a horse to four persons (named), the original receipt being lost.

### 67

*Date ? about 1550 A. D.*

(Nâgarî characters.)

May it be prosperous. The proprietor of Voddenahaḷli, otherwise named Râmachandrapura, a sarvamânya-agrahâra, is Koṇḍa-dikshita.

### 68

*Date 1392 A. D.*

Râmanâtha is the only refuge. Be it well. (On the date specified), when the mahâ-maṇḍalêśvara, subduer of hostile kings, champion over kings who

break their word, the rājādhirāja rāja-paramēśvara vīra-pratāpa Harihara-Rāya's son pratāpa-Bukka-Rāya was in the residence of Penugonḍe, ruling the kingdom in peace and wisdom:—to his father-in-law Malla-Oḍeyar have we given Nagaragere as a . . . *ṇḍe-vṛitti*.

And that Malla-Oḍeyar having given it to his house . . . Kāḍa-dēvarasa, that Kāḍa-dēvarasa had the temple of the god Rāma and a stone sluice to the south of the Īriyakere made, of which this is the śāsana.

## 69

*Date about 900 A. D.*

Imprecation. Be it well. Of Mayindama Chōḷa-mahārāja's house, Maḷe-gūḷa having received . . . . ., granted 30 koḷaga of rice land for three temples.

## 70

*Date about 900 A. D.*

Be it well. Chandayya (? fell wounded).

## 71

*Date about 900 A. D.*

Be it well. When the Mēda-kula paramēśvara . . . . . in Erigallu Muttūr,—Bhūpāditya, ? putting on his armour, . . . . .

## 72

*Date about 900 A. D.*

Be it well. Chōḷa-mahārāja's ayya, Ayyaṇa . . . . .

## 73

*Date about 900 A. D.*

Be it well. To Chōḷa-mahārāja, Chāteyaparasa's . . . . . having been given,—the Rāmaḍi ? watchman, Miṇḍapōdi Piḷḷaya, sacrificed his head.

## 74

*Date about 900 A. D.*

Kaṇṇakuḷi-arasa's ? army . . . . .

## 75

*Date about 900 A. D.*

Be it well. Chōḷa-mahārāja's servant Dāḍiyan Dādiga, marching upon Mahēndra . . . . army . . . .

23\*



## 76

Date about 750 A. D.

Be it well. When Chôliga Muttarasa was ruling the Ra ...di Six Hundred,—and Aranândarasa (or Nândarasa) was ruling the Râmaḍi-nâḍu Three Hundred of Râma, known as Choka's friend;—his son Donnâmâra, joining with Chôra Nachcheya, put to flight a force of twelve, and obtaining the permission of Raṭṭavâḍi, went in front . . . . penetrated the troops of horse, slew . . . . and entered *svargga*, gaining glory.

## 77

Date 1505 A. D.

(Nâgari characters.)

Obeisance to Šambhu etc. Invocation of the Boar. Praise of Gaṇēša.

The giver of welfare to all the world, amusing himself with sporting in (the acts of) creation and preservation, without an equal, the companion of fortune, is there ever a glorious one called Brahma. Through his desire expressed by *bahusyâm* (I will be many),—from his lotus navel was born Svabhû (Brahma). From Aja was Atri-muni, from Atri Indu, from Indu Budha, from Budha Purûrava, from him Âyu, from Âyu the king Nahusha. From him was Yayâti, from him Turvasu, whose line was spread in the Kuru-dêša. Certain kings born in it came to Kishkindhâ in order to do homage to Sîtâ-Râma, the best of Raghu's race, who was worshipped by Sugrîva. Seeing the beauty of the country, those kings took up their abode in the neighbourhood of Hêmakûṭa, purified from inner darkness by the stream of the Tuṅgabhadrà.

Among them, moon to the ocean the Tuḷuva-vaṃša, of great valour, was the king Dilîpa celebrated. From him, the husband of Dêvaki, was born the king Îšvara. (Omittiag laudations) from him was the king Narasa. In Vidyâ-nagarî, formerly made by Vidyâranya, seated on the jewel throne, he was ruling the whole kingdom. Having conquered Gajapati-Râya, he won by his valour the title *Gajapati-Râyêbha-gaṇḍa-bhêruṇḍa* (gaṇḍa-bhêruṇḍa to the elephant Gajapati-Râya). Having conquered the mighty fierce Turushka king in battle, he gained the title *dushṭa-râṇ-mṛiga-śârdûla* (a tiger to the deers evil kings), and other titles. Having defeated the Madhurâ king Mâna-bhûpa in battle, he forced the Pândya, Chôla, Chêra and other kings to pay tribute. Moreover, in Šrîraṅga, Hastîšaila, Garuḍagiri, Kumbhagôṇa, Vṛishâdri, Šrî-šaila, Râmasêtu, the great Harihara, Saṅgama, Nandi-tîrtha, Gôkarṇa, Kâlahasti, Îšvarasadas, and in the temple of Virûpâksha, did he make the sixteen great gifts described in holy verse. By Tippâji and Nâgamâmbâ respectively he had the sons vira-Nṛisinhêndra and Kṛishṇa-Râya.

Of them, vîra-Nṛisimhêndra obtained his father's kingdom. His praises. In Kâñchi, Śrīraṅga, Śēshâchala, Garuḍagiri, Gôkarṇa, Śrīnâgêndra, Aruṇaśikhari, and the temple of Virûpâksha, did he make the *brahmâṇḍa*, *svarna-mêru*, *tridaśa-taru-latâ*, *kâma-dhênu*, and other great gifts again and again. The Aṅga, Vaṅga, Kaliṅga and other kings waited on him as servants, holding the châmaras and other royal insignia.

(With usual titles), this vîra-Nṛisimhêndra, (on the date specified), after setting up the god Lakshmî-Nṛisimha, on the bank of the Tuṅgabhadrâ, adorned by Hêmakûṭa, in the presence of the god Virûpâksha, to many Brâhmans of various gôtras etc. gave the Nalabaṇḍehaḷli village, otherwise called Narasimhapuram, with its hamlet Guṅguḷḷuvâyi, belonging to Midigēši, attached to Bâti-nagara in the Ghanaśailapuri kingdom (bounded as specified), with all usual rights, as an agrahâra of 15 shares. (List of donees.) Boundaries in the Karṇâṭa language.

Usual final imprecatory verses.

This śâsana of vîra-Nṛisimhêndra was composed by Narasimhârya, and engraved by the carpenter Janârdana.

(signed) śrī-Virûpâksha.

## 78

*Date about 1495 A. D.*

May it be prosperous. The mahâ-maṇḍalêśvara, champion over the mustaches of the world, Kaṭhâri Sâḷuva, Sâḷuva Immaḍi-Narasiṅga-Râya-mahârâya's treasurer Dêvappa-Nâyaka's son Balanâtha,—to Kaya Nañjinâtha-dikshita's son Nârasimha-dikshita,—in order that *dharma* may be to the king and to Narasiṅga-Nâyaka,—made Kempa.. haḷli into the Narasâmbu... agrahâra, and in the presence of the god Vâraṇâsi Bhîmêśvara on the bank of the Tuṅgabhadrâ, gave it over, free of all imposts....

## 80

*Date 1493 A. D.*

May it be prosperous. Be it well. (On the date specified), at the time of an eclipse of the moon,—at the lotus feet of the gods Vâṭa Kêśava and Hanu-manta,—the mahâ-maṇḍalêśvara, champion over the mustaches of the world, Kaṭhâri Sâḷuva, Sâḷuva-Immaḍi-Narasiṅga-Râya-mahârâya's servant Kasaveya-Nâyaka made a grant as follows:—for the anointing and festivals of the god, we have granted the Nandiyakuṇṭe-śîme in Vâṭa,—in order that *dharma* may be to Immaḍi-Narasiṅga-Râya-mahârâya,—with all rights (specified), to continue as long as sun and moon.



## 81

*Date ? 1552 A. D.*

May it be prosperous. Be it well. (On the date specified), by order of the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Sadâśiva-Râya-mahârâya,—the mahâ-maṇḍalêśvara, . . . . . mahâ-arasu (made some grant). Imprecation.

## 84

*Date 1422 A. D.*

May it be prosperous. Be it well. (On the date specified), the worshipper of the feet of the god . . .êśvara, Timarasa-setṭi's son Beḷi-setṭi's son Bommi-setṭi, had the anointing performed for the god . . . . .

## 85

*Date about 920 A. D.*

Be it well . . . . . Appiya-setṭi's son Nagajavamma's Palega,—in the reign of Bîra-Noḷamba,—when the cows were carried off, fought and died.

## 86

*Date about 920 A. D.*

Be it well. Šrî-setṭi's elder brother Noḷamba—in the reign of Bîra-Noḷamba, when the cows were carried off, fought and died. The memorial stone of Noḷamba who slew . . . . .

## 87

*Date about 920 A. D.*

Be it well. . . . . Vikkapa-gaṇḍa,—in the reign of Bîra-Noḷamba,— . . . . .



## BAGEPALLI TALUQ.

### 4

*Date 1537 A. D.*

(Telugu)—May it be prosperous. Be it well. (On the date specified), when the mahârâjâdhirâja [râja-paramêśvara vira-pratâpa Achyuta-Râya-mahârâya was ruling the kingdom of the world:—to Achyutarâya-Mallappaṇṇa, four persons (named) granted the Virûpâkshipura village, otherwise called Nandicheruvu, in the Buradakuṇṭe-sîme of the Kârauriki-sthala in the Penugonḍa kingdom, which had come to them by gift from Bikshâva Tippaṇṇayagâr, (grant repeated three times),—with all usual rights. Witnesses.

### 5

*Date 1537 A. D.*

(Telugu)—On the same date, Achyutarâya-Mallappaṇṇa made over the village to the god Virêśvara of Lepâkshi in the Penugonḍa-śîme,—in order that merit might be to Achyuta-mahârâya. Usual final verses.

### 6

*Date 1033 A. D.*

(This inscription has neither beginning nor end.)

(Tamil)—In the 22nd year of the reign of Kô-pParakêśaripanmar, *alias* śrî-Râjêndra-Śôḷa-Dêvar, who etc.<sup>1)</sup>— . . . . . Nu-lambapâḍi, *alias* Nigarili-[Śôḷa-maṇḍalam]. . . . .

### 7

*Date ? about 1033 A. D.*

(The first part of this inscription is gone.)

(Tamil)— . . . . . Taśari-ppanman Kâṭṭaman of the Kûdal Twelve in Irumaḍi-nâḍu included in Râjêndra-Śôḷa-vaḷa-nâḍu, *alias* . . . . . of Śôḷa-maṇḍalam, made a grant of certain lands (specified) which he had received as a *kudaiṅgai* from Irumaḍi-Śôḷa-râjar, the chief of the Irumaḍi-nâḍu Threehundred, for having constructed a tank and built a sluice in Taśari in which he was a landholder, as well as of certain other lands (specified), for the god Mahâdêvar of the village. He who destroys this shall incur the heinous sin

<sup>1)</sup> The historical part of this inscription is identical with that of Kolar No. 109 a.



of having destroyed tawny cows and Vâraṇavâṣi (Benares); also the heinous sin committed by those who reside between the Ganges and the Kumari.

At his request, I, Mugaiyûr-uḍaiyân Ševidan Šattišâttan, a Vellâḷa of Šembûr, *alias* Šundara-Šôḷa-Nallûr, in Šembûr-nâḍu of Šembûr-kottam in Jayaṅgoṇḍa-Šôḷa-maṇḍalam, wrote this. This is my writing.

## 8

*Date about 1030 A. D.*

(Contains only a fragment of the historical introduction given in Kolar No. 109 a.)

(Tamil) — Râjêndra-Chôḷa's time.

## 10

*Date 1397 A. D.*

(Telugu) Be it well. (On the date specified), the mahâ-maṇḍalêśvara râjâdhirâja râja-paramêśvara vira-Bukka-mahârâja's daughter Virûpâ-Dêvi's daughter Jommâ-Dêvi directed a channel to be made in front of Tirumaṇi village belonging to Kâraḱuriki-sthala in the Penugonḍa kingdom,—and sending for her minister Bomma-râja's son Nâga-râja, and her great uncle's son Mâyî-Nâyini,—and saying to them 'You must make this channel', - they sent for the late Vôja's sons Peda-Bayira-Vôja and Pina-Bayira-Vôja, and gave them the contract. And they dug a channel from before Peda-Nandisiri-yûru and carrying it on below, led it so as to fill the tank. And they agreed for 130 Siṅgaya gadyâṇa, and certain land (specified) at the sluice, a horse and bracelets,—on condition that these should be returned if water did not flow in the channel from Annadânamuchadi to Immaḍiyûru. And having performed the proper ceremonies, they caused the water to flow in the channel, on which the above gifts were given to them, and also a *dasavanda*, free of all imposts, under the Tirumaṇi tank. (*Rest illegible.*)

## 11

*Date 1393 A. D.*

(Telugu)—May it be prosperous. (In the year specified), the mahârâjâdhirâja Immaḍi-Kadamba-Râya-Vodeya-ayya gave to Dinapuri Chinnappa-raḍḍi a *kâpu-mânya* (specified) under the Tirumaṇi tank.

## 14

*Date 1573 A. D.*

(Telugu)—May it be prosperous. Be it well. (On the date specified), by permission of the mahâ-nâyakâchârya Gabi-Nâyini and Basava-Nâyini,—

Garuḍa-Nāyini and Dēvata-Nāyini for the offerings of the god Mandem Chennarāya of Būtagānapalli, the Bōyalapalli village, otherwise named Chennasamudra. Imprecations.

## 15

*Date 1392 A. D.*

May it be prosperous. The śāsana of the god of gods Gaḍida Śrīnivāsa, worthy to be borne on their heads by the chief of gods and demons.

When the mahā-maṇḍalēśvara rājādhirāja rāja-paramēśvara, master of the eastern southern and western oceans, vīra-Harihara-mahārāya was on the heroic throne of empire:—during the administration of Teppada Nāgaṇṇodeyar, his grandson Tirumalanātha granted a dharma-śāsana for the stone temple erected in Gaḍida, belonging to him, for the god Tirumala set up in Tirumalapura, as follows:—(On the date specified), to the three stone-masons (named) he gave Bommanakōṭe to the south of Gaḍida, with all usual rights (specified), in the presence of the god Tiruveṅgaḷanātha.

Usual final verses.

## 16

*Date 1391 A. D.*

(On the date specified) in the same reign as above,—during the administration of the great minister Maṅgappa-daṇṇāyaka,—when Teppada Nāgaṇṇa's kingdom was established, at the time of the setting up of the god Gaḍida Śrīnivāsa, in the presence of the god Tiruveṅgaḷanātha, Teppada Nāgaṇṇa's grandson Tirumalanātha made to the Brāhmins who had built Tirumalapura as an agrahāra, and were performing the service of the god—the villages of Malapagalakuṇṭa and Tammaḍikuṇṭa, dividing them into 22 shares. (Details of the donees and boundaries.) Usual final verses.

## 17

*Date 1418 A. D.*

(Telugu)—May it be prosperous. (In the year specified), the performer of the *vājapēya*, *sarvatômukha* and *prativasanta* sacrifices, Sarvakratu Sômanātha-dikshita, set up the *yûpa-stambha* for the *sarvapriṣṭha* and *âplôryâma* (sacrifices).

## 18

*Date 1418 A. D.*

(Telugu)—The same person granted Maṅgasamudra and Oddapalli as an agrahāra of 120 shares. He was of the Kâśyapa-gôtra, Rik-śâkbâ, the son of Dēvaru-sômayâji.

E 30



## 19

*Date about 1418 A. D.*

For the Maṅgasamudra agrahâra, Narasiṅga-Dêva caused an enclosure wall to be made.

## 20

*Date ? 1605 A. D.*

(Telugu) — (On the date specified), when . . . . . pratâpa Veṅkaṭapati-Râya, seated on the jewel throne, . . . . . in Velampalli . . . . . Immaḍi-Kadirappa-Nâyini made some grant. • Imprecations.

## 21

*Date ? about 1200 A. D.*

(This inscription is mostly gone.)

(Tamil) — Seems to record the grant of some lands to Brâhmans. (Usual final imprecatory sentence.)

## 22

*Date 1786 A. D.*

(Telugu) — Be it well. (On the date specified), the mahâ-nâyakâchârya Guramma-Nâyini and others (named), caused to be written and given to Lâyamaṇṭâpa's son Veṅkaṭapati a stone śâsana for the creation of a tank, as follows: — On your constructing a new tank for Balireḍḍipalli in the Penu-mala-sthala belonging to our Nâyakship, we grant to you, free of all imposts, lands formed under the tank (as specified), to be enjoyed in permanence.

## 23

*Date 1824 A. D.*

(Telugu) — Be it well. (On the date specified), to the Bâgepalli blacksmith Gaṅgappa and Balamma's son Kuṇṭlûrappa, the Reddis and *karanas* of this place caused to be written and given a deed of gift as follows: — On your building up the cave in this Gaḍida Mukoṇḍa, and setting up Īśvara in the cave, — we grant to you lands (specified) under the Bâgepalli tank in the . . . hōbaḷi . . . . .

## 25

*Date 1533 A. D.*

(Telugu) — May it be prosperous. Be it well. (On the date specified), when the rājâdhirâja râja-paramêśvara vîra-pratâpa Achyuta-Râya-mahârâya

was ruling the kingdom of the world:—giving to Gaḍida another name of Kṛishṇarâyasamudra, at the feet of the god Tiruveṅgalanâtha, Chandâram Tipparasayya's son Koṇḍamarasu presented it as an agrahâra.

## 28

*Date 1633 A. D.*

(Telugu)—Be it well. (On the date specified), the mahâ-nâyakâchârya Gumma-Nâyini and others (named), with the Guyalûr Raḍi *karanas* made a grant of land (specified) to Guyalûr Magâḷa Nârapa and Chinapa. Imprecation.

## 30

*Date 1541 A. D.*

May it be prosperous. Be it well. (On the date specified), by order of the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Sadâśiva-Râya,—the mahâ-maṇḍalêśvara Râma-Râjayya . . . . Dêva-mahâ-arasu granted to . . . a śâsana (as follows):—The tax formerly paid to us ? from the carpenters . . . we have granted to you, free of all imposts. Imprecations.

(signed) | śrî-Virûpâksha.

## 31

*Date 1738 A. D.*

(Telugu)—For the daily and seasonal festivals, the support of the *archaka*, and all other requirements of the master of myriads of worlds, the god Parusha Veṅkaṭêśvara,—Be it well. (On the date specified), to —devoted to *yajana* and the six rites, of the Parâśara-gôtra Bôdhâyana-sûtra and Yajuś-śâkhâ, proficient in the Pañcharâtrâgama-śâstra, Tiruchânûr Tiruveṅgalâchârya's grandson, Râmâchârya's son, Kṛishṇamâchârya,—the mahâ-nâyakâchârya, purifier of the Achyuta-gôtra, of the Nârâyana-sûtra and Dhanuś-śâkhâ, Gummi-Nâyini Timmi-Nâyini's grandson, Kadirappa-Nâyini's son, Nârasimha-Nâyini,—granted the Pôtuladoḍḍi village, in the Guyalûr-sthala belonging to our Nâyakship, with all rights,—and also the land formerly belonging to it below the Moratupalli tank,—as a sarvamânya,—obtaining orders also from the Râṇuvâri (? army officer) on Râmanidurga for the writing of this śâsana.

(signed) | śrî-Nârasimha.

## 32

*Date 1770 A. D.*

(Telugu)—Obeisance to Šambhu etc. Be it well. (On the date specified), the Itikedurga tâluk jahagîrdâr Isumâl-sâhêb and Tâlu-Umma-sâhêb, with the

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Redi *karapas*, caused to be written and given to Vadige Redi Channayya a *daśavanda-śāsana* as follows;—near to majara Mādappagâripalli, included in Mârigânikuntla, you having spent your own money and repaired 1 pond and 3 wells, in the wet land under these containing the inâms of the reddi, *karapa* and âyagârs, we grant you a *daśavanda* (as specified), to be enjoyed to posterity. Sarâbbu Pedanna obtained this copper *śāsana*.

## 33

Date 1406 A. D.

(On the date specified), when Dêva-Râya-Voḍeyar was in the Sîra kingdom,—and Lakhumanna was ruling Itigekôte; —Kannari-dêva's (son) Malapa had Lakhumanna's gate, pond, and stairs built. Fortune to them.

## 35

Date ? about 1250 A. D.

Be it well. . . . . of all worlds, self-contained heroes, . . . . . the earth and the sky, making . . . the sun and the moon, wearing the constellations as a garland, the falling thunderbolt they catch like a ball, the seven oceans they step over, the mountain chains they leap over, epidemics they fight with so as not to come, Java (Yama)'s panting they . . . , death they seize, the head of . . . they turn, the attendants of Kuḷika they pursue after, simple terrors to all the world, having the form of Rudra, like Nandî and Mahākâla, or Virabhadra and the other *pramatha gaṇas*, having their heads at the feet of the faithful, having their heads . . . . pure warriors, cutters down of enemies, gainers of intelligence, like vîra-bratis they bathe in the ocean borne up by the serpent-adorned (Śiva), run-away cattle they trace, surround themselves with garlands of entrails . . . . . they worship with their heads cut off, they play on their arms as on the *vîṇa*, like Râvaṇas of the Kali-yuga, . . . . .,—praising the feet of these innumerable *gaṇas*, devoted to works of merit, (was)—Be it well. The great minister sarvâdhikâri, mahâ-pasâyita, supreme favourite, Laṅkara . . . . . Hiriya Laṅka . . . . . paṭṭa-sâhani, Irugôna-Dêva's *karakâra* (with other epithets) . . . .

## 36

Date 1753 A. D.

(Telugu)—Obeisance to Śambhu etc. Praise of the Boar. Be it well. (On the date specified), I, the great Âvatî-nâḍ prabhu Chana-Baire-Gavuni's grandson, Muddu-Nârâyaṇasvâmi's son, Raṅgappayya-Gavuni granted to Chalamayya (descent stated) a *śāsana* of a grant of land as follows:—You having long

been dependent on me, and having represented that you had not enough for your livelihood, and at the time of the birth of my son, when making the sixteen great gifts, having brought the same to my mind,—I grant to you Honnampalle, a *majara* of kasaba Marugânikuṇṭla, belonging to Udayabhânuchakra-varṭti-durga, otherwise called my Itikedurga. (Boundaries and other details.) Imprecations.

## 37

Date 1539 A. D.

(Telugu)—Be it well. (On the date specified), for the supreme lord of the fourteen worlds, treasury of the ocean of love, master of a myriad worlds, chief god of gods, Mâragânikuṇṭa Tiruveṅgaḷanâtha,—when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Achyuta-Dêva-mahârâya was ruling the kingdom of the world:—Bhaṇḍâram Aparasaya's sons Timmarasayya and Koṇḍappayya made a grant of Mâragânikuṇṭa, with its hamlets, in the Guyyalûr-ṣîme attached to Penugonḍa belonging to their Nâyakship,—in order that merit might be to Achyuta-Dêva-mahârâya. Grant repeated three times. Imprecations.

## 38

Date 1592 A. D.

(Telugu) — May it be prosperous. Be it well. (On the date specified), the râjâdhirâja râja-paramêśvara vîra-pratâpa Veṅkaṭa-Dêva-mahârâya,— on the application of Mandi-Nâyini and Vasanta-Nâyaka,— in order that merit might be to Śrî-Raṅga-Râya,— granted to Penugonḍa Tirumala-Tâtâchârya the Mâragânikuṇṭa village as a *sarvamânya agrahâra*.

## 40

Date 1617 A. D.

(Telugu) — Be it well. (On the date specified), when the râjâdhirâja râja-paramêśvara vîra-pratâpa Râmachandra-Râya-Dêva-mahârâya was ruling the kingdom of the world:—the great Âvati-nâḍ prabhu Immadi-Havali-Baire-Gauni-ayya granted to Mâragânikuṇṭla Chinnapa-Raḍi a śâsana of a *godagu-umbali* village, namely, the Godaguchintapalli village, belonging to Mâragânikuṇṭa within our boundary, with all usual rights. Imprecations.

## 41

Date 1536 A. D.

(Telugu)—May it be prosperous. Obeisance to Śambhu etc.



Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa vîra-Achyuta-Dêva-mahârâya was ruling the kingdom of the world:— . . . . to Nañja-Gavuni, for the god Vîrêśvara, . . . . . the mabâ-nâyanâchârya Lakki-Nâyaka and Kṛishṇappa-Nâyaka (having set up) the lînga Pañchamêśvara . . . . .

## 42

Date 1771 A. D.

(Telugu)—May it be prosperous. Be it well. (On the date specified), the boundaries of Udayabhânudurgga at which stones were set up.

## 43

Date ? 1774 A. D.

Be it well. (In the year specified), Maddikere Âshâḍa Nâgarasa's son, the Nidugal *karanika* Rêchappa's younger brother Sôvappa's son Malapa,—Kannara-dêva's (son) Malapa being the *sênabôva* in Iṭigakôte,—as a *dharma* to the heroic retinue,—had the *dêpamâlê-kambha* made for the Mahâ-Lakshmi temple.

## 44

Date 1773 A. D.

(Telugu)—May it be unobstructed. May it be prosperous.

Be it well. (On the date specified), . . . . . Mura-Râvu and Udayagiri tâluk Ummari-sâhêb caused to be written and given to various Redḍis (named) a stone śâsana as follows:—On your restoring this village . . . . . for this a *daśavanda mânya* (as specified) is granted to you, to be enjoyed in permanence. Imprecations.

## 45

Date 1775 A. D.

(Telugu)—May it be unobstructed. May it be prosperous.

Be it well, (On the date specified), Ajam-Ummar-[sâ]bi, killedâr of the Udayabhânudurga fort, and Usmân-Khân, subedâr,—according to the order of the Śrîmant-Râja śrî-Murâriji Hindu-Râvu Ghôrapaḍe's sênâpati-sâhêb,—caused to be written and given to the *chakkara* Mariyappa, dâsari of Poka-mâkalakuṇṭapalli in the Mâragânikuṇṭla tâluk, a *daśavanda-śâsana* as follows:—details of the grant (*mostly effaced*).

## 46, 48, 49

Date ? 1774 A. D.

(Telugu)—Be it well. (On the date specified<sup>1)</sup>), the mahâ-nâyakâchârya Vâlapa Bommi-Nâyudu and others (named) granted a *bhâshâ-patra* ? fixing the *achchakattu* of the Gaṅgasamudra tank.

## 50

Date 1760 A. D.

(Telugu)—śrī-Râma. Be it well. (On the date specified), the mahâ-nâyakâchârya Gummi-Nâyini and others (named) caused to be written and given to Venkatappa a *châvâtu-śâsana* as follows:—Your father Chinnana having died in the service of Tumala, we grant for him land (specified) in Konḍamârapalli belonging to Châkavêlu village, to be enjoyed to posterity. Witnesses.

## 52, 53

Date ? 1741 A. D.

(Telugu)—(In the year specified), the mahâ-nâyakâchârya Timmi-Nâyini, Kadirappa-Nâyini and Nârasiṃha-Nâyini's agent, Daḷavâyi Narasimha caused to be written and given to Vustikâyala Bayitâta a *châvâta-śâsana* as follows:—Your father being wounded and having died in the service of our father, we grant for him land (specified).

## 54, 55

Date 1760 A. D.

(Telugu)—A similar grant by Vasanta-Nâyini to Buddula Timmaya.

## 56

Date 1760 A. D.

(Telugu)—A similar grant by the same to Pichchali Muniga.

## 57

Date ? 1733 A. D.

(Telugu)—(In the year specified), Palasamudra Yarraya having died in the service of Tummala, a *nettara-gûṭi-mânya* was granted for him in Gaḍampalli.

<sup>1)</sup> Given as Śaka 1340, Jaya. The number and name of the year do not agree, and the inscriptions are evidently much more modern.



## 62

*Date ? about 900 A. D.*

Be it well. When, his chest embraced by the Lakshmi of victory gained by conflict in many wars, the Triṇētra of champions, the Vaidumba-mahārāja, with the Kīru-dore (or small river) as his boundary, was ruling the kingdom of the world:—in the Nolambāni-mahārāja's Muṛumaḷki battle (some one) died. (Account of his exploits.) For this, Vaidumba-mahārāja made a grant for him of Tummali, free of all imposts. Imprecation.

## 64

*Date 1743 A. D.*

(Telugu)—Be it well. (On the date specified), to Gummināyiniipālya tāluk Sāhana Pāpanna's son Daḷavāyi Naraśimhanna,—having the title head of all the true feudatories, Bhīmaṇa, together with the people of Pāgoṇḍa, Pedda Baḷāpuram, Chinna Baḷāpuram, Koṇḍigiri, Guḍibaṇḍa, Kaivāram, Kōlāla, Puṅganūru, Madalaḷapalli, Gurramkoṇḍa, Rāchaviḍu, Biraṅgi, Kottakōṭa, Tummala, Kadirapanāyiniipālya, and other places in the four directions, caused to be written and given a śāsana (? entitling him to receive the customs dues specified). Imprecation.

## 66

*Date ? 1751 A. D.*

(Telugu)—śrī-Rāma. Be it well. (On the date specified), the Āṇjanēya temple was caused to be built by Peddabaṭṭa Veṅkaṭa-jōshu. Details of the *mānya* for this temple.

## 68

*Date 1762 A. D.*

(Telugu)—śrī-Rāma. Be it well. (On the date specified), the mahā-nāyiniāchārya mahārāja Gummi-Nāyini Nāraśimha-Nāyini's lawful wife Rāmakka-amma's son Vasantappa-Nāyini's maternal uncle Appanātha's lawful wife Kadiramma's son Daḷavāyi Subbapa, in Kalyāṇagiri, to endure as long as sun and moon, caused to be built in stone on the summit, *japasāle*, *satra*, and a fort with bastions.

## 69

*Date 1625 A. D.*

(Telugu)—Be it well. (On the date specified), for the god Prasanna Nandiśvara,—Gummi-Nāyini, Kadirappa-Nāyini and Nāraśimha-Nāyini's mother Kadiramma, gave Baliḷapalli, free of all imposts, for as long as the sun and moon endure.

## 70

Date 1336 A. D.<sup>1)</sup>

Obeisance to Gaṇādhipati. Praises of Śiva, Gaṇēśa, Varāha and Sarasvatī. Usual account of the descent of Yadu from the moon. In his line were many kings, among whom was Bukka, whose wife was Magāmbikā. From them (omitting laudations) was born Saṅgama, whose wife was Mānāmbikā, and they had five sons,—Harihara, Kampa, Bukka, Māra, and Mudda. The eldest of these became the ruler of the nine continents. Having conquered in all points of the compass, he was served by the kings of Aṅga Kāliṅga and other countries. And he ruled in Kuṅjarakōṇa-puri (Ānegundi). On one occasion he crossed the Tuṅgabhadra with the intention of hunting, and coming forth with his army, saw the forests to the south. And in the forest, that moon to the ocean Saṅgamēśa was surprised to see a fierce dog with long teeth, only chewing what had been bitten, and a hare. And seeing the god Virūpāksha along with the goddess Pampā, he did obeisance to them; and drawing near, paid respect to Vidyāranya, the yati in that temple, and informed him of the above very curious circumstance. The yatindra, acquainted with the three times (past, present and future), smiled and said,—“O king, this place is worthy to be the residence of a family of great kings; this is a specially strong site. Make here a city named Vidyā, equal to Alaka (Kubēra’s city), with nine gates, wherein you may reside, like Purandara, in wealth acquired by victory in war on all sides, and hold the world in your serpent-like arms.” Thereupon Hariharēśvara, doing according to his direction, was seated on the throne, adorned with the white umbrella, and made the sixteen great gifts, resplendent in the *nagara* (or city) called Vidyā (or Vidyānagara) of vast dimensions.

(On the date specified), during the *phātābhishēka* festival for Pampā-Virūpāksha-Mahēśvara, he formed certain agrahāras. And (with praises) to Arekere Bhāskara’s son Pampāvirūpāksha, he gave Yāragudi in Tummadāmala, in the Koṇḍakāmala Vallūr-śīme, in the Yakuri-nivṛitti belonging to the Ghanaśaila-puri kingdom. Its boundaries. And he gave it the new name of Vidyāranyapura. And for the worship of the god Mahēśvara of Śrīśaila he granted Chiravārapalli.

By order of the king the śāsana was engraved by the śāsanāchārya Nāga-dēva.

Boundaries in the language of the country (Telugu). Usual final imprecatory verses.

(signed) śrī-Virūpāksha.

<sup>1)</sup> From its date this inscription would be of special interest, if authentic, but it cannot be depended on, being printed from a hand-copy supplied by the people, no original being forthcoming.



## 71

*Date ? 1636 A. D.*

(Telugu)—(In the year specified), the mahâ-nâyakâchârya Gummi-Nâyini Nârasimha-Nâyini's son Kadirappa-Nâyini granted to Miṭṭemari Mēkala Bomma a *daśavanda* as follows:—In Miṭṭemari-sthala the Līngānu-vaḍu being breached, and you having repaired and enlarged it, from the wet land under it one-fourth part is granted to you as *daśavanda*, to be enjoyed by you and your posterity—except the . . . . .

## 72

*Date 1533 A. D.*

(Telugu)—Obeisance to Nârasimha. (On the date specified), for the god Karāḷi Nârasimha,—Timmarasayya, in the kingdom belonging to his Nâyakship, granted the . . . village, among the villages granted to him by the mahârâjâdhirâja râja-paramēśvara vîra-pratâpa Achyuta-Râya-mahârâya. . . . .

## 73

*Date ? 1671 A. D.*

(Telugu)—(In the year specified), Gummi-Nâyini Kadurappa-Nâyini Narasimha-Nâyini gave to the god Kuṇṭlâr Bhairavēśvara's *archaka* Muddayya a copper śâsana as follows:—In regard to the *mānya* belonging to this god in Bâgepalli-sthala many troubles having arisen, on our word they have been excused, and orders given to make it free of all imposts. Imprecation.

## 74

*Date 1684 A. D.*

(Telugu)—śrî-Râma. Be it well. (On the date specified), at the lotus feet of the god Chitigânapalli Janârdana,—the mahâ-nâyakâchârya Gummi-Nâyini Kadirappa-Nâyini Peda-Vasanta-Nâyini granted for the daily service a śâsana as follows:—The tract bounded by the villages (named) have we granted, in which making many tanks, ponds and wells, you will cultivate, free of all imposts, and carry on the service of the god. Usual imprecatory verses.

## 75

*Date 1617 A. D.*

(Telugu)—(On the date specified), when the râjâdhirâja râja-paramēśvara vîra-pratâpa vîra-Râma-Dēva-mahârâyalayya was ruling the kingdom of the

world:—the mahâ-nâyakâchâryya Gummi-Nâyini Kadirappa-Nâyini Kṛishnappa Nâyini's agent Châkivâla ... granted this śâsana. When establishing the Tirumalapuricheruvu agrahâra, *mânya* lands (specified) were granted for the gods (named).

## 76

*Date ? 1729 A. D.*

(Telugu)—(In the year specified), Sâraṅgi-Dêva-Râni's son Lakhapparâhuta built this tank, and gave it the name Lakhasamudra. Imprecation.

## 77

*Date ? about 900 A. D.*

Be it well. When the Pallava-mârâja was ruling the kingdom of the world:—along with Chentalapalli ... Dêvinnamma, Chentakapulla Nâchikara died.

## 78

*Date ? 1719 A. D.*

(Telugu)—Obeisance to Gaṇâdhipati. Be it well. (On the date specified), the ryots holding land under the Kṛishṇasâgara tank granted to Gumminâyakapâlya Sâmba ... a garden (specified). Imprecation.

## 79

*Date ? about 1250 A. D.*

(This inscription has no beginning.)

(Tamil)—Some land was granted, as a dêvadâna, below a tank built by ... ṅapa, a servant of the maṇḍalika .... ṇḍi-dêvan, who was the son of Mâraśiṅga, son of Kali-dêvan Kaśavap..., who was again the son of Śellura Gaṅga-dêva ..... (Usual final imprecatory sentence.)

## 80

*Date ? about 1250 A. D.*

(Tamil)—Kaśavappaiya's son Maraśiṅgan seems to have made a grant of some land to Śômaiyya.

## 81

*Date ? about 1250 A. D.*

(Tamil)—This is only a fragment; it mentions one Gaṅga-dêvan, son of .... ppâṇḍi.





## CHINTAMANI TALUQ.

### 1

*Date 1775 A. D.*

(Telugu) — śrī-Rāma. Be it well. (On the date specified), the mahā-nāyākāchārya Kottapālya Venkaṭapa-Nāyini Raṅgappa-Nāyini granted to Raṅga-Nāyini's daḷavāyi Appa-nāyidu and a number of others (named) a *daśavanda*. *śāsana* as follows:—Near to Muṅgānapalli belonging to our Nāyakship, you having made the new tank Arakuṇṭa, of the lands below it, we retain two parts, and grant as *daśavanda* one part, to be enjoyed by you to posterity.

Witnesses to this—Sun and moon etc. Imprecation.

### 2

*Date ? 1805 A. D.*

(Telugu)—From Śiḷagaṭa to the frontier is 9 Kṛishṇarāja *haridāris*; the fields east of Muṅgānapalli, and Būchapalli in Gurramkoṇḍa tāluk, are the boundary. Date.

### 3

*Date ? about 1288 A. D.*

(This inscription is gone in parts.)

(Tamil)—The strong-armed Vīra-Nārāyaṇa, [maṇḍalika of Koyyakuraināḍu], . . . laganāra-devar, seems to have made, with pouring of water, a grant of certain lands (specified), for as long as the moon and the sun endure, to Aiyyar Alagar Śellappillai Nāyan and ten others, having formed the lands into 12½ shares.

Usual final imprecatory sentence and Sanskrit verse.

### 4

*Date ? 1794 A. D.*

(Telugu)—śrī-Rāma. (In the year specified), the mahā-nāyākāchārya Kottipāle Venkaṭapa-Nāyini Raṅgappa-Nāyini gave to Koṇḍamarla Yerrapa a written order as follows:—You having also taken trouble and exerted yourself for our *sainsthāna*, we grant to you Bōḷiguṇḍapalli as an *inām*, to be enjoyed by you and your posterity. The *mānyas* of the place to continue according to former custom. Signature.

7

*Date ? about 1100 A. D.*

(Tamil)—Koṅḡiraiyan Šōma-dēvan, *alias* Kulōttuṅga-Šōla-Mādamaṅgalam-uḍaiyān, the landlord of Mādamaṅgalam in Koygaikurāi-nāḍu of Mēlai-Mārājapāḍi in Irattapāḍi-konḍa-Šōla-maṇḍalam, built this channel and . . . . fort.

8

*Date ? about 1100 A. D.*

(Tamil)—Vīma-dēvan, *alias* Kulōttuṅga-Šōla-Mādamaṅgalam-uḍaiyān, a descendant of Koṅḡiraiyan, *alias* Vī . . . . . gāmuṇḍan, who was the landlord of Mādamaṅgalam in Koygaikurāi-nāḍu of Mēlai-Mārājapāḍi in Irattapāḍi-konḍa-Šōla-maṇḍalam, built this channel and the fort and temple on this hill.

9

*Date ? about 1100 A. D.*

(Tamil)—Koṅḡiraiyan Kaḷavāra-nāḍ-ālvān Virudamā . . . ṇḍar-kōlan, landlord of Kaḷavāra-nāḍu in Irattapāḍi-konḍa-Šōla-maṇḍalam, gave the name of Vaidumba-gāmuṇḍan and granted, with pouring of water, Mādamaṅgalam with permission to display all the suitable insignia, to Virudakāran of Mādamaṅgalam in Koygaikurāi-nāḍu of Mēlai-Mārājapāḍi. Thus did Koṅḡiraiyan Vaidumba-gāmuṇḍan become the happy landlord of Mādamaṅgalam. His grandson Arumoli-gāmuṇḍan's son Vikkīrama-Šōla-gāmuṇḍan built a tank and sluice. His son Gaṅgaigoṇḍa-Šōla-Mādamaṅgalam-uḍaiyān built a tank (named) and sluice, and . . . . . His son Geṅgaigoṇḍa-Šōla-Mādamaṅgalam-uḍaiyān built the tank Puttēri and its sluice. His son Vīma-dēvan, *alias* Kulōttuṅga-Šōla-Mādamaṅgalam-uḍaiyān, caused a tank, named Vīma-kaṭṭu after him, and sluice to be built; built the tanks . . . . . and Nāvalēri with sluices; made the channel in front of Vīman-ēri; constructed the fort, temple and pond on this hill; and . . . . .

10

*Date ? about 1100 A. D.*

(Tamil)—Vīma-dēvan, *alias* Kulōttuṅga-Šōla-Mādamaṅgalam-uḍaiyān, a descendant of Mā-Bīma-gāmuṇḍan of Mādamaṅgalam in Koygaikurāi-nāḍu of Mēlai-Mārājapāḍi in Irattapāḍi-konḍa-Šōla-maṇḍalam, . . . . . built the fort on this hill, and . . . . .



## 11

Date ? 1570 A. D.

(Telugu) — May it be prosperous. . . . . (In the year specified), the mahâ-nâyakâchârya . . . . Vôbi-Nâyini Râma-Nâyini made a grant of Râjupalli in the Kôdikallu-šîme, . . . . in the presence of Raghupati. Imprecation.

## 12

Date ? 1568 A. D.

May it be prosperous. (In the year specified), by the mahâ-maṇḍalêśvara râjâdhirâja râja-paramêśvara vîra-pratâpa . . . . Râya-mahârâya's order, and the great minister Raṇapaṇṇa-daṇâyaka's direction,—the mahâ-maṇḍalêśvara, champion over mustaches, Kâthâri Sâluva (? Timma)-mahârâja and Pedda-Dêva-mahârâja made a grant of Kôḍagallu village to the god Kadira Nara-simha, at the time of the eclipse of the sun,—in order that merit might be to Gupa-Râju, Peddaya, and the mahârâja. . . . .

## 13

Date ? about 1288 A. D.

(Tamil) — I, . . . . ., one of the feudatories of the strong-armed Vîra-Nârâyana — the maṇḍalika of Koygaikuru-nâḍu — granted, as a *sarva-mânya*, certain lands (specified) to Râjâkkaḷ-Nâyanâr, who was . . . . . of the pure Šaiva [philosophy] handed down in uninterrupted succession from Sadâšiva to . . . . guru, and who was the family guru to the Chôḷa, Pâṇḍya and [Kêraḷa] kings.

Râmabhadra again and again entreats all future kings that they should from time to time protect this bridge of virtue, which is common to all kings.

## 14

Date ? 1748 A. D.

(Telugu) — śrî-Râma. Be it well. (On the date specified = 1747 A. D.), the mahâ-Âvati-nâḍ-prabhu Venkâṭa-Nârâyaṇapa-Gavuni's agents Sinduni-malla Hanimi-Nâyini and Konama-Nâyini granted to various persons (named) a *daśavanda* (specified) for clearing out the silt from the big tank of Bôḍampalli in Konakuṇṭe. And in the following year for repairing the Baru-guṇḍi (or sluice) which was breached, they granted another *daśavanda* (specified). The local *mânyas* granted in the year Maumatha (? 1715 A. D.) to continue according to former custom. Details of these.

## 15

Date 1292 A. D.

(Tamil) — (On the date specified), I, Dēvāṇḍi-chchīyan, the strong-armed Vīra-Nārāyaṇa, the maṇḍalika of Koygaikkuru-nāḍu, made a grant, with pouring of water, for as long as the moon and the sun endure, of certain lands (specified), [to be enjoyed] as a *maḍappuram*, to Sadāśiva-dēva, the *tāna-pati* [in the temple] of the god Muttiśvaram-uḍaiya-nāyanār on the hill near . . . . . palḷi. Prosperity.

Rāmabhadra again and again entreats all future kings that they should from time to time protect this bridge of virtue, which is common to all kings.

I beg of you, future kings, that you should maintain the land granted to a Brāhman. Maintaining [a gift] is superior to making a gift.

By this [charity], I have amassed the wealth of virtue. I have [at the same time] respectfully placed on my head the two feet of him who has made it his duty to maintain this. People of all times are the protectors of this.

He who confiscates land, whether given by himself or by another, is born a worm in ordure for sixty thousand years.

Usual final imprecatory sentence.

## 18

Date about 1289 A. D.

(Tamil) — I, Rāghava-dēvar, the strong-armed Vīra-Nārāyaṇa, the maṇḍalika of Koygaikkuru-nāḍu, granted, as a pious gift, certain lands (specified) to Śellappiḷḷai of the Bhāradvāja-gôtra.

Usual final phrase and imprecatory sentence. Final Sanskrit verses.

## 19

Date ? 1290 A. D.

(Tamil) — This inscription is fragmentary. Some one makes a grant, with pouring of water, to the *mahājanas* . . . . . of the dry and wet lands with their four boundaries belonging to Śe. . . . . samudram, *alias* Vīra-Nārāyaṇa-chchaturvêdi-maṅgalam. (Final Sanskrit verse.) The grant was made exempt from all taxes (a few named) . . . . .

## 20

Date about 1289 A. D.

(This inscription is mostly gone.)

(Tamil) — [Vīra-Rāghava-dēvan], the Vīra-Nārāyaṇa, [Nâlê]rkkanda, maṇḍalika of Koygaikkuru-nāḍu, seems to have made some grant. (Final Sanskrit verse, mostly defaced.)



## 22

Date ? 1487 A. D.

(Telugu) — May it be prosperous. (In the year specified), the mahâ-nâyakâ-chârya Mukoṇḍa Kadirî-Vôbaḷi-Nâyini, and Kadirapa-Nâyini granted to the *bhata-râja* subjects in their kingdom, the right to certain grain and money. Imprecations.

## 24

Date ? 1478 A. D.

(Telugu) — May it be prosperous. (On the date specified), Nârapa-Nâyini Chinalaki-Nâyini made a grant of Setikoṇḍa for the offerings to the god Tiruveṅgaḍanâtha of Mukoṇḍa.

## 28

Date 1534 A. D.<sup>1)</sup>

Obeisance to Śambhu etc. Praise of the Boar and Gaṇêṣa.

Usual account of the rise of the Lunar race, to Yayâti's son Turvasu. In his line was Timma-bhûpati. Birth of Nṛsiṃhêndra and Kṛishṇa-Râya. Then came Achyuta-Râya, who (on the date specified) granted to Chikkayâchârya the Miṇḍagal village. The śâsana was composed by Svayambhu, and engraved by Vîraṇa's son, the carpenter Vîraṇâchârya. Usual final verses.

## 30

Date 1047 A. D.

Be it well. In the Śaka year 970, the year Sarbbajit,—to the taker of sṛimat-Vîra-Pânḍiya's head, and Sêrama's (the Chêra king's) Sâle, Kôv-Îrâja-kêsaripadma, who was the Uḍeyâr śrî-Râjâdhirâja-Dêva, the 30th of his reign:—

When śrîmat daṇḍanâyaka-Appimayya, who was the *okkettu* champion, the Nârâyana of champions, Chôḷa's lion, Râjêndra-Chôḷa-Brahma mârâya, ruling the Mârâjavâḍi Seven Thousand, was in the camp at Vallûr, ruling in peace and wisdom;—on Muṛuganamale Muddarasa's son Bairayya, who was Râjêndra-Chôḷa-Pompala-mârâya, having a new tank called Pallavakattu constructed in Miṇḍuṅgallu of Koyyakore-nâḍu, having the sluice fixed, and levelling the ground,—and having the ruin(ed part) of the god Sômêśvara's temple repaired and plastered over,—Appimayya, who was Râjêndra-Chôḷa-Brahmamârâya, gave for the god Sômêśvara of this village, of the first

<sup>1)</sup> See note to Bagepalli No. 70. This present inscription is also from a copy given by the people, there being no original. It is full of mistakes in the order of verses etc.

at the sluice of the Pallavagaṭṭu, according to the Chōḷana-siṅgam koḷaga, a kaṇḍuga of rice land. And building a tank called the northern Pompalakaṭṭu, and having the sluice fixed, he granted five koḷagas of rice land at that tank, for the perpetual lamp one oil-mill in this village, and for the priest ten koḷagas of rice land,—as a meritorious gift from the king to the god Sômêśvara.

Whoso ruins this work of merit, falls into the sin of destroying cows and Bâṇarâsi.

### 31

*Date about 1050 A. D.*

Be it well. When the *oḍeya* of this village, Râjêndra-Chōḷa-Pompala-mârâya, ascended to *sagga*,—his servant Chelva-gaṇḍa had his head cut off, and died. For him a *koḍage* of a kaṇḍuga will be given.

### 32

*Date 1546 A. D.*

(Telugu).—Be it well. (On the date specified), the nâyakâchârya Kâḍârini Nâmbaya-Nâyini gave to the Jayarâjapura *karana*, Gôvindaya . . . . .

### 34

*Date 955 A. D.*

Be it well. (On the date specified), the Gamuṇḍa Sômi-dêva made grants of land (specified) at the Irugasamudra (tank) for the offerings and lights of (the god). Detailed directions as to the ceremonies to be performed.

### 36

*Date ? about 885 A. D.*

Be it well. When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, Nolambâdhirâja was ruling the kingdom of the world:—and Kundayya was ruling the Nekkundi-nâḍ,—Koṅgereya Ma. . . gavuṇḍa's son Kovareya, slaying many in . . . . , entered the abode of *svargga*. For him the king made a grant of land (specified). Imprecation.

### 37

*Date about 1289 A. D.*

(Tamil) I, Vîra-Râghava . . . . , Nâlêrkkaṇḍa, granted certain lands (specified) for the god Bimêśuram-uḍaiyâr.

E 32



## 38

Date 1289 A. D.

(Tamil)—May high position tend to high character. May . . . . position tend to prosperity . . . . . (Usual final Sanskrit verse.)

(On the date specified), I, Irāgava-dêvan, —the mahâ-maṇḍaliśvara, the strong-armed Vira-Nârāyaṇa, Aiyyan-aṅkakāra, Nâlêrkkaṇḍa, the maṇḍalika of Koygaikkuru-nāḍu—made, for my benefit, with pouring of water, the following grant, exempt from taxes, for the evening worship, in my name—Nâlêrkkaṇḍa, of the god Bhîmîśvaram-uḍaiya-nāyanār of Kaivāram in Nigarili-Śōḷa-maṇḍalam:—

Among the villages in the districts (named) which came under my rule (in 1280 A. D.) on my victory in battle over Gaṅgapperumāḷan Tiru-chChirram-bala-nāla-nāyan Brabmarāyar at Ambaḍakki in Tanda-nāḍu and . . . . ., the village of Periyaṇṇapaḷḷi with the wet and dry lands, the trees overground and the wells underground, included within its four boundaries, together with some other wet lands (specified).

This is to continue for as long as the moon and the sun endure. I also set up a stone inscription to the above effect. | He who alters this shall be the perpetrator of the five great sins on the banks of the Ganges and shall be the husband of his own mother. | (Usual final phrase.)

## 39

Date ? 1407 A. D.

May it be prosperous. Be it well. (On the date specified), when the mahârājādhirāja rāja-paramêśvara, master of the eastern western northern and southern four oceans, vira-pratāpa Dêva-Rāya-mahârāya was ruling the kingdom of the world:—the Manneya of the Muḷuvāyi-châvaḍi, the mahâ-nāyakâchāryya Magoḍe | Siṅgaya-Nāyaka's son Vôbayya-Nāyaka, for the offerings to the god Gôpinâtha of Iloḷeyahâḷu, granted Vôbasamudra, a hamlet of Goḍṇanahaḷḷi belonging to our Nāyakaship,—making it over to the priest Akaṅkaṇi's son Kadarinâtha, of the Maudgalya-gôtra, in the presence of the nâḍ-gauḍa and others (named). | Imprecation.

## 40

Date 1423 A. D.

(In the year specified), for the god Gôpinâtha, Vôbaya-Nāyaka made grants of land (specified) at Nekkundi, and the dues from the fair on loads, oil, and *mâsati*. And Sabbume-Nāyaka's younger brother granted a garden.

## 42

Date 1813 A. D.

(Telugu).—For the god Rājagôpāla, (on the date specified), the Gubbi-subêdâr, Bôre-gavudâ, made a grant.

## 43

Date ? 960 A. D.

Be it well. (On the date specified),—when, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, Bîra-Nolambâdhirâja, in the enjoyment of peace, putting down the evil and upholding the good, was ruling the kingdom of the world:—of the Kânvâyana-gôtra, Komâramaṅgalam-Oḍeya, Nâgamayya's son Kaṇṇayya and Saṅkarayya gave to 108 Brâhmans of Kuṇumbûr 15 gadyâṇa of gold, for daily providing one *parivadî* to any one who stops in the Kuṇumbûr *gutte*, to continue as long as sun and moon endure. Witnesses.

Written, with the approval of both parties, by the poet (*kabbada*) Nâgamayya. Imprecation.

## 44

Date ? 960 A. D.

A similar grant at the same period by the same persons.

## 45

Date 1297 A. D.

(Tamil).—In the 3rd year of the reign of the emperor of the whole world Hôṣaḷa śrî-vîra-Viṣvanâ-Dêvar —

I, Mukkaṇa-Kâḍuveṭṭi Pallavâdittan Śîpati-nâyan, son of Kîtarasâr of Kuṇumbûr, granted (on the date specified) Kaṭṭigaipalli, situated to the east of this village, as a *dêvadâna*, for the god Vijaya-Mâdiṣvaram-uḍaiyâr. This is to continue as long as the moon and the sun endure. (Usual final imprecatory sentence.)

## 46

Date ? about 1230 A. D.

(Tamil).—For the god Vijaya-Mâdiṣvaram-uḍaiyâr of Kuṇumbûr. This was written by Perkkadî Ilaiyan in accordance with the order of Mudaliyâr śrî-Nâraṣiṅga-Poyṣaḷa-Brahmâdhirâjar. (Usual final imprecatory sentence.) Šeṭṭi-dêvar, son of . . . . .yâr, granted, as a *dêvadâna*, certain lands (specified),

32 \*





and made them over to the Śiva-Brâhmaṇas (two named), the holders of tax-free land in the village. Witnesses—the maṇḍalika of Kuṟumbûr, and Perumâ-Irugaḷvâ.....

## 47

*Date 1022 A. D.*

(Tamil)—In the 11th year of the reign of Kô-pParakêṣarippanmar, *alias* Râjêndra-Śôḷa-Dêvar, who took the Eastern country, Gaṅgai and Kaḍâram, ..... Kuṟumbûr ..... gâmuṇḍan.....

## 48

*Date ? about 1250 A. D.*

Be it well. Âneyûr Kṛitigûrarasa's son Prasurasa had this sluice made.

## 49

*Date 951 A. D.*

Be it well. (On the date specified),—when, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, the Pallava Râma, champion in destroying many, of one word, Iṟiva-Noḷambâdhirâja, putting down the evil and upholding the good, was ruling the kingdom of the world:—Râjamayya's son Bhîmayya, for (the god) Bhîmêṣvara, made a grant,—and Noḷamba and Tiruvayya made a grant in Âneyûr,—of land (specified). Imprecation.

The writer of this was ..... Gôṇachittara Kandayya.

## 50

*Date about 950 A. D.*

Be it well. Âneyûr Kandayya, a Java (Yama) to enemies, the Pallava true champion, the Pallava sun, Iṟiva-Noḷamba granted the *pannasu* on the Bhâge 5 ploughs of rice land,—on the application of the five hundred âchâris of Bijaitamaṅgala.

## 52

*Date ? about 1297 A. D.*

(Tamil)—I, Pallava-Noḷamba Amâttiyaraṣar,—the receiver of a boon from [the goddess] Dêvagâmbâ, supreme lord of Kâñchi-pura, Mukkaṇa-Kâḍuveṭṭi, champion over the three worlds, the sun among the Pallavas, the glory of the Pallava race, ornament of the Pallavas—granted, for as long as the moon and the sun exist, certain lands (specified), as a *dêvadâna* and as

tax-free property, for the god Šōla-iṣvaram-uḍaiya Mahādēvar of Ānaiyūr in Nerikundi-nāḍu of Nigarili-Šōla-maṇḍalam and to the Šiva-Brāhmaṇa (named, with his gōtra) of the temple, respectively. He who does not carry out this charity shall go in the sin of having killed a tawny cow between the Ganges and the Kumari. (Usual final phrase.)

## 53

*Date 1337 A. D.*<sup>1)</sup>

(Tamil)—During the rule over the earth of vīra-Bhalāḷa-Dēvaṇ —

(On the date specified), for victory to the arm of the great minister Dādi Śiṅgeya-daṇṇāyakkar's younger brother Valappa-daṇṇāyakkar,—the great praśāyitta, . . . . . daṇṇāyakkar, the inhabitants of Periya-nāḍu in Kaivāra-nāḍu, Varada-Pemmi-ṣeṭṭi's son . . . . . ttan, Kēttai-gāmuṇḍan and others, seem to have made a grant to the descendants of . . . . guttan's son vīra-Pammanan, who died . . . . . at Ānaiyūr-puram in Kaivāra-nāḍu of Nigarili-Šōla-maṇḍalam.

This is to continue as long as the moon and the sun endure. He who injures this charity shall incur the sin of having killed a cow on the banks of the Ganges. He shall be the paramour of his own mother.

The signatures of . . . . . daṇṇāyakkar and of the inhabitants of Periya-nāḍu in Kaivāra-nāḍu.

## 54

*Date ? 1685 A. D.*

The feet of Tiruveṅḷalanātha are the refuge.

Be it well. (On the date specified), the mahārājādhirāja rāja-paramēśvara vīra-pratāpa,—worshipper of the lotus feet of the master of the universe and of myriads of worlds, the ancient Purushōttama, the god Veṅkaṭēśvara,—of the Bhōsala-vamśa, Śembhōji-Rāja's son Malukōji-Rāja, granted for the god Tiruveṅḷalanātha, free of all imposts, the Āvalambagiri village, belonging to Kaivāra-sthala, in the Kōḷāla-śīme, one of the seven nāḍs attached to the Hosalu-chāvaḍi during the government of Śivāji-Rāja-mahārāja,—which the illustrious Chetrapati Śivāji-mahārājādhirāja had granted to Malukōji-Rāja as a *mīrdsi*.—Regulations for the great car festival. Apparently also a grant of Koṇḍadarahallī, a hamlet of Āvalambagiri, for some service at Yērukālave. Imprecation.

<sup>1)</sup> The Śaka year given is 4485 and the Kali year 1485 — a curious interchange. Both the years are clearly wrong, as the inscription is of the time of Ballāḷa III.



## 55

*Date 1533 A. D.*

(Nâgarî characters.)

May it be prosperous. Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Achyuta-Râya-mahârâya was ruling the kingdom of the world:—Sâni Padumappa-Nâyaka's son Chinnappa-Nâyaka and others (named) granted, for the . . of the temple of the god Tiruveṅgaḷanâtha, a dharma-śâsana as follows;—in the Kôlâla-śîme the Sâlahalḷi village, and in Âlavallî the Sumantahalḷi village, were granted (with directions which are effaced).

## 56

*Date 1524 A. D.*

(Nâgarî characters.)

The inscription is much effaced. It records grants for the god Tiruveṅgaḷanâtha by . . . . ., in order that merit might accrue to Kṛishṇa-Dêva-mahârâya.

## 57

*Date 1527 A. D.*

(Nâgarî characters.)

A similar grant, much effaced.

## 58

*Date 1551 A. D.*

Similar to the above.

60<sup>1)</sup>*Date 1532 A. D.*

(This and the following inscription are mostly gone.)

(Tamil)—While the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa śrî-Achyuta-Dêva-Râya-mahârâya was ruling the earth—

(On the date specified), his dependent, Timmapa-nâyaka, son of . . . . . nâyaka, granted, on the holy day of Gôkula-ashtami, with presentation of gold coins and pouring of water, in the presence of the god Tiruveṅgaḷanâtha of Âlambagiri, certain lands (specified) with all rights (named) to Giribhaṭṭa's

<sup>1)</sup> This and the following inscription are in the Kannaḍa language, though written in Tamil and Grantha characters.

son *archak* Timmâ-bhaṭṭa, of the Gautama-gôtra and . . . . . da-sûtra, a follower of the Yajuṣ-śâkhâ. The lands were to be enjoyed by Timmâ-bhaṭṭa and his descendants for as long as the moon and the sun endure.

Of making a gift and maintaining (another's gift), maintaining (another's gift) is superior to making a gift; making a gift secures *svarga*, [but] maintaining (another's gift), the eternal abode.

He who confiscates land etc.

Land given to a Brâhman is an only sister to all the kings in the world: neither to be enjoyed nor taken in marriage.

Oh king Râghava! I have lived through seven *kalpas*, but have neither seen nor heard of a man who confiscated what had been given by himself . . .

. . . . .

## 61

*Date ? about 1330 A. D.*

(Tamil)—The mahâ-maṇḍalêśvara, Tribhuvanamalla, . . . . . seems to have made a grant of land for the god Tiruveṅgalanâtha of Âlambagiri, in order that religious merit might accrue to him. This is to last as long as the moon and the sun.

## 62 a

*Date 1519 A. D.*

May it be prosperous. Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa vîra-Kṛishṇa-Râya-mahârâya was ruling the kingdom:—a grant of a village in the Hosûru-śime seems to have been made by Bôchana-Nâyaka. (The inscription is much effaced.)

## 63

*Date ? 1720 A. D.*

(Telugu)—śrî-Râma. The feet of Veṅkatêśvara are the refuge. (In the year specified), Sakunôji-Râya made a grant to Manôji-paṇḍita.

## 64

*Date about 1280 A. D.*

(Tamil)—During the rule over the earth of Dusṭarâditya Râja-Nârâyana Brahmâdirâjan—



Mallikârjuna-ṣeṭṭi, having purchased (some land) after making full payment in gold, granted the same as *dēvadāna* for the god Mallikârjunam-udaiya-nāyanâr of Muruṅgai-malai.

(Usual final imprecatory sentence.) . . . . .

## 65

*Date 1575 A. D.*

Be it well. (On the date specified), in the presence of the river Kâvêri, when the rājâdhirâja rāja-paramêśvara, master of the eastern western southern and northern four oceans, vîra-pratâpa vîra-Śrî-Raṅga-Râya-mahârâya was ruling the empire of the world:—of the fourth gôtra, Sugatûr Dêva-Gauḍa's grandson, Tammappa-Gauḍa's son, Tamma-Gauḍarayya (made some grant, effaced).

## 68

*Date 1378 A. D.*

(In the year specified), at the time when Hariyappa-Oḍeyar was ruling the kingdom:—Kâkatti Bembarasa's (? son) Yara-Nāyaṇṇa had the sluice fixed to the Râyasamudra (tank). To Kâkatti Agati Bairôja's son Nâḍôja for doing the wood and iron work and to those who shared in making the sluice, 5 koḷagas of rice land will be given.

## 70

*Date 1130 A. D.*

(The first portion of this inscription is gone.)

(Tamil)—In the 12th year of the reign of Kô-pParakêṣaripanmar, *alias* the emperor of the three worlds śrî-Vikkirama-Śôḷa-Dêvar, who — . . . . . . . . . . while his sceptre went and swayed over every region, while the cruel Kali disappeared and true virtue flourished, while Kaliṅgam was destroyed and Kaḍal-malai . . . . was ? conquered, and while his single umbrella cast its shade over . . . . .—caused the wheel of his authority to roll . . . . . and was graciously seated on the throne of heroes along with his queen Mukkô-kkilân-aḍigal.—

Irugan, *alias* Gaṅgai . . . . . , son of Ponnambala-kkûttan, *alias* Gaṅgaigoṇḍa-Śôḷa-Brahmamârâyan, the gâmuṇḍa of . . . . . kuṇi-nâḍu in Nigarili-Śôḷa-maṇḍalam, . . . . .

## 75

Date 1360 A. D.

(Tamil) — During the rule over the earth of the mahâ-maṇḍalêśvara, destroyer of hostile kings, champion over kings who break their word, śrî-vira-Bukkaṇṇa-uḍaiyâr —

(On the date specified), we — the mahâ-sâmantâdhipati Śîpati-nâyakka's son Œonṇeya-nâyakkar and the inhabitants of Ambaḍakki-nâḍu, including the superintendents of the nâḍu, Pâpa-chchîyar, Šokki-šîyar and others (three named) — granted certain lands (specified), as a *kudāṅgai* exempt from taxes, to Šânāṇḍai, son of . . . . .šîyar. This . . . . is to continue as long as the moon and the sun endure.

The signature of the inhabitants of the nâḍu — Šeṭṭêšuram-uḍaiyâr.

The signature of Nâyakkar — Allâlanâtan.

The writing of Nilappar, the accountant of the nâḍu.

## 76

Date 1360 A. D.

(Tamil) — During the rule of the same king, the same men made on the same date another grant (*details gone*).

## 77

Date ? about 1000 A. D.

Be it well. When Paṇḍamayya was in Âlaṭṭa, — the son of the Sembu-Dêvânvaya, Mirâri, on the cows being carried off, died. Written by Kâlâchâṅgi.

## 78

Date 1121 A. D.

(The middle portion of this inscription is gone.)

(Tamil) — In the 3rd year of the reign of Vikkîrama-Šôḷa-Dêvar —

. . . . . Nâṭṭu-Muttaraiyan having gone a hunting . . .  
 . . . boar . . . . . Nâṭṭu-Muttaraiyan set up this stone.

## 81

Date 1413 A. D.

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vîra-Harihara-Râya's son Dêva-Râya-mahârâya was ruling the kingdom of the world: — the great champion over three kings, Balavâṅka Ankiya-Nâyaka's son Timaya-Nâyaka, for the decorations and illuminations of the

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god Râma of Vadigihalli, made a grant of Kattarikuppe in Ambattakki-nâḍ belonging to us, with all rights (specified). Imprecations.

## 82

Date 1576 A. D.

May it be prosperous. Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Sadâśiva-Râya-mahârâya, seated on the jewel throne, was ruling the kingdom of the world:—to the Voḍigehalli sênabhôva Hîriyannarasa's son Kemparasayya and to . . . Lakkoḍeyar's agent Haridêva was given . . . . .

## 83

Date 1179 A. D.

(This inscription is gone in parts and the meaning of some portions is not clear.)

(Tamil) – Be it well. Šeṭṭi-dêvan — whose arm was embraced by the goddess of the red lotus flower (Lakshmi) which was full of honey; who was the son of Vindai (? Durgâ) residing in the forest; who was the champion born in the line of the god of the lotus flower (Brahmâ) which was not frequented by the . . . . . flower-seeking bees; who was of the Kaundalya-gôtra; who was [the lord] of Kaivâra-nâḍu in which . . . . .—having entered the paddy-fields on all sides, scattered . . . . . in every grove of the *champaka* trees and associated with . . . . . spread around and grown high—entered the ponds filled with red lotus flowers; who was holier than the Gaṅgâ which. . . . .; who was the son of Aṅgai-mugil-amudan, the lord of champions; who was a Brâhman . . . . .; who cherished the path of Manu . . . . . on this great earth; . . . . .; who was the Duṭṭarâditta and Durkkula-nakula; and who was the Piramâdirâyan with his fame spread all over the earth which is supported by the serpent . . . . . —

Šeṭṭi-dêvan—built a beautiful stone temple with a *maṇṭapa* in front of it, which was to the liking of the lord of the Silver Mountain (Śiva), who could be seen neither by Viṣṇu reclining on the banyan leaf nor by the god of the lotus flower (Brahmâ), at Vidirachcheṭṭu, which resembled the sea on account of the joyous buzzing of swarms of bees in the flower-gardens (several flower plants named) and groves around; [set up] the god (on the date and at the auspicious moment specified), while . . . . . rejoiced, while . . . . . was seated . . . . . feet of many Brâhmanas, while the ascetics . . . . . the name Šeṭṭichcharam, while the holy adored the god, standing in all the eight directions which they illuminated like beautiful lamps, while the earth brought forth plenty, while the great vêdas flourished, while the sky poured down

showers, and while the cruel Kali vanished; gave, with pouring of water, tax-free land to the famous Brâhman, Râjarâja-bhaṭṭan, of the Kauṣika-gôtra, for conducting the worship of Paśupati (Śiva); engraved [the grant] on stone; conferred the *mâdâpattiyam* of the temple on Tillai-ppirân Arivâḍattây-âṇḍârar of Koṅgar-Kôḍimaṅgalam, *alias* Šôlan . . . . . surrounded by fragrant groves; granted inalienable extensive lands to provide for the playing of musical instruments before the indescribable Para-Śiva; gave for the rider on the furious bull (Śiva) an ornamental plate weighing 5 kaḷaṅju of gold and vessels etc. which were of the same ? make, weighing 100 *palam* of bell-metal; granted the oil of two oil-mills for burning 10 lamps at the three times of the day; and made a grant of certain lands (specified) for the god.

After he had made these immense charities — Namberumâl, *alias* Aḷavili Ariñan, a Brâhman of . . . . . dalûr, praised by learned men, of sweet speech, a firm devotee of the god who wears the *tulasî* garland on his breast (Viṣṇu), and a wise giver of gold, wrote this, after hearing what the maṇḍalika of the three nâḍu, praised by those versed in the three forms of Tamil, . . . . . fame talked about in many assemblies, a mine of . . . . ., the holy one with a liberal hand, the Duṭṭar-gaṇḍan (champion over the wicked), vouchsafed to order.

Further, Piramâdirâyan-Šeṭṭi of unfailing promise, who was as liberal as the rain-cloud, having conferred, with the approval of many holy persons, the title of Irâyâšâri on Šaṅkara . . . . ., — who was wise, merciful, rich and famous, and who made faultlessly and symmetrically the image of Aran (Hara), whose feet could not be seen even by the ancient vêdas, and the temple; — also granted certain (specified) lands to him.

These charities are to continue as long as the moon and the sun endure . . . . .

## 84

*Date 1290 A. D.*

(Tamil) — In the 36th year of the reign of (with usual Hoysala titles) śrî-vîra-Râmanâtha-Dêvar —

(On the date specified), the champion over adulterers (*sitagara gaṇḍan*), Mallaya-nâyakkan, son of the maṇḍalika of Âvaniya-nâḍu, granted certain lands (specified) for the god Šeṭṭiṣvaram-uḍaiya-nâyanâr.

(Usual final imprecatory sentence.) He who levies either of the two taxes (named) in the dēvadâna lands of this god shall be the paramour of his own mother.



## 85

*Date ? about 1230 A. D.*

(Tamil)—.....vaiyiri-šīyan's son Šānāṇḍai caused to be set up the god Īśva[ra]-dēvar. The maker [of the image] was Perumā-ppillai, grandson of Irāśāšāri.

## 86

*Date 1403 A. D.*

Be it well. (On the date specified), when the mahā-maṇḍalēśvara, subduer of hostile kings, champion over kings who break their word, rājādhirāja rāja-paramēśvara vīra-pratāpa Harihara-mahārāya was ruling the kingdom of the world:—his house chief....—in order that long life, health and increase of wealth might be to the house minister Varadappa,—set up at an auspicious moment the goddess Durga of the river of Kayivāra, which is Ēkachakra-nagara,—and for the offerings to the goddess so set up, granted lands (specified). Imprecations.

## 87

*Date 1538 A. D.*

May it be prosperous. Be it well. (On the date specified), when (with usual titles) Achyuta-Rāya-mahārāya on his righteous throne was ruling the kingdom of the world:—to Chivanā-bhaṭṭa's son Rāmā-bhaṭṭa,—during the management of Dhammathāsēni Jāmarasa's son Bhāskara-dēva,—Šakārasa's son..., in the villages belonging to the god Bhīmēśvara, set up by Bhīmasēna in Ēkachakrapura, otherwise called Kayvara, and worshipped in the Dvāpara-yuga, granted certain payments (specified), to provide for the offerings, decorations and festivals of the god. Imprecations.

This śāsana was set up during the management of Viramarasa.

## 88

*Date 1294 A. D.*

(Tamil)—In the 40th year of the reign of (with usual Hoysala titles) Poyśaḷa-vīra-Rāmanāda-Dēvar—

I—the great minister, a Yama-rāja to maṇḍalikas, the fearless lord, champion over the three kings, Šikka-dēva-danṇāyakkar Anṇāmalai-dēvar—, having instituted, for the benefit of the king's sacred body, a festival on the day of the star under which the king was born in the month of Šittirai, to provide for this festival for as long as the moon and the sun endure, and with

the condition that the balance, after meeting without stint the expenses of the festival, should be devoted to the sacred service of Mudaliyâr, granted (on the date specified), with pouring of water, for as long as the moon and the sun exist, certain lands (specified), as a sarva-mânya, including the trees over-ground, the wells underground, water-courses, open grounds etc., together with all kinds of rights and taxes (many named), for the god Bhîmîśvaram-uḍaiya-nâyanâr of Kaivâram in Kaivâra-nâḍu of Nigarili-Śôla-maṇḍalam. Having caused to be planted the sacred trident [of Śiva] in Nâyanpaḷli, and having caused [the grant] to be engraved on stone in the *pañchāṅgam*, I granted [the above lands], as tax-free temple property, for the benefit of the king's sacred body and for the success of his arm.

If there be any one who violates this charity, he shall not only incur the sin of one who has killed a tawny cow on the banks of the Ganges, but also be a traitor to his master, to his king and to his guru. May virtue be victorious. This is the signature of Anṇāmalai-dēvan.

## 89

*Date 1344 A. D.*<sup>1)</sup>

(Tamil) — For the success of the sword and arm of the mahâ-maṇḍalêśvara Ariara-Râya's son Bukka-Râya, we, Varandarum-perumâl of ..... and ....., remitted (from the date specified) certain taxes (named) in the dēvadâna villages (named) of the god Bhîmîśvaram-uḍaiyâr of Kaivâram in Kaivâra-nâḍu of Nigarili-Śôla-maṇḍalam. (Usual final imprecatory sentence.)

## 90

*Date 1346 A. D.*

(Tamil) — (On the date specified), we — the Anṇan-aṅkakâra-tTuṭṭarâditta Râja-Nârâyana-Brahmâdirâyar, *alias* ... vâši-nâyan's son Śûtti-nâyan, and ... ya-nâyakkan's son Šonṇiya-nâyakkan — remitted, for as long as the moon and the sun endure, all the taxes (several named) in Šalandayanpaḷli which had continued as a dēvadâna village of the same god. (See previous No.)

(Usual final imprecatory sentence.)

## 91

*Date 1284 A. D.*

(Tamil) — In the 30th year of the reign of (with usual Hoysala titles) (Râmanâda-Dēvar) —

<sup>1)</sup> The Kali year corresponding to Târana is given as 4449. But Târana = 4445.



(On the date specified), I, Kaḍai-chcheṭṭi, one of his ministers, granted Vaiyirakkûr of Kaivâra-nâḍu for the same god (see previous No.), after having set up [stones marked with] the trident at the four boundaries and engraved [the grant] on stone in .....

## 92

*Date 1284 A. D.*

(Tamil) — (On the date specified), I, Mâman-ankakâra Dusṭarâditya Râja-Nârâyana-Brahmâdhirâjan, *alias* Gaṅga-pperumâl, granted ..... and caused to be set up [stones marked with] the trident. This is the charity of .....ba-râyan. (Usual final imprecatory sentence.)

## 93

*Date ? about 1284 A. D.*

(The first portion of this inscription is gone.)

(Tamil) — ..... granted, having engraved [the grant] on stone and caused to be set up [stones marked with] the trident. (Usual final imprecatory sentence.)

## 94

*Date 1375 A. D.*

(Tamil) — While the mahâ-maṇḍalêśvara, destroyer of hostile kings, champion over kings who break their word, lord of the four oceans, śrī-vira-Kampanṇa-udaiyar's son Jommanṇa-udaiyar was ruling the earth — (On the date specified), the great minister Dēvanṇa-udaiyar along with the inhabitants of Kaivâra-nâḍu, having, in order that religious merit might accrue to his father Īśvara-dēva, instituted a festival for the god Bhîmîśuram-udaiya-nâyana-r of Kaivâram, granted, with pouring of water, for as long as the moon and the sun endure, certain lands (specified), including the trees overground and the wells underground, together with many taxes (a long list given) — among which may be mentioned Kampanṇa-udaiyar's present (*kāṇikkai*), Jommanṇa-udaiyar's present, the good oil, the good cow, the good bull, the good she-buffalo, and the tax on shoe-makers — for defraying the expenses of the above festival.

## 95

*Date 1362 A. D.*

(Telugu) — Be it well. (On the date specified), when (with usual titles) vira-Bukkannā-Voḍeyar's son Kampanṇa-Voḍeyar was ruling the kingdom of the world: — Balumanne-Râjalu of his city, — by order of the mahâ-maṇḍalêśvara,

guardian of Tumbala, (with various epithets), Salarana-Dêva Nilakki-Râja's son Râchaya-Dêva-mahârâja,—with all the farmers and subjects of the great Kayivâra-nâdu, and adorned with all names and titles, all of both (sects of) Nânâ Dêsis in Pekkundra, and of the eighteen castes, established a fair at Kayivâra,—and as *pattana-sâmi* of the fair, appointing Mârappa-Šeṭṭi's younger brother Periya-Nâyana, made a grant of land (specified) for him, free of all imposts. Imprecations.

95<sup>a</sup>

Date 1414 A. D.

May it be prosperous. Be it well. (On the date specified), when (with usual titles) Harihara-Râya was ruling:—a grant for the god Amara-Nârâyana of Êkachakrapura, which is Kayvâra (*much effaced*).

## 96

Date 1265 A. D.

(Tamil)—For the god Amara-Nârâyana-pperumâl, set up by Šelvânḍai-dêvar, I, Râja-Nârâyana-Brahmâdhirâjan, *alias* Gaṅga-pperumâl, granted (on the date specified) certain lands (specified) for as long as the moon and the sun endure. (Usual final imprecatory sentence.) Those that maintain this charity will obtain merit.

## 97

Date 1258 A. D.

(Tamil)—(From the date specified), we—the Dusṭarâditya Râja-Nârâyana-Brahmâdhirâyas, Gaṅga-pperumâl-dêvar, . . . . .-dêvar and Amarêšvara-dêvar—granted, with pouring of water, for as long as the moon and the sun endure, certain lands (specified), as a *tiruvīḍaiyāṭṭam*, for the god Amara-Nârâyana-pperumâl of Kaivâram.

## 98

Date 1285 A. D.

(Tamil)—Having seen a *sāsana* to the effect that Tânatâr with its four boundaries had formerly been granted as a *tiruvīḍaiyāṭṭam* for the god Amara-Nârâyana-pperumâl of Kaivâram, I, Mâman-aṅkakâra Dusṭarâditya Râja-Nârâyana-Brahmâdhirâyar, *alias* Gaṅga-pperumâl, granted (from the date specified), with pouring of water, for as long as the moon and the sun exist, the remaining wet and dry lands with their four boundaries, after excluding the dēvadâna of the local god, in my ? share of this village, for the above god.



## 99

Date 1286 A. D.

(Tamil)—(On the date specified), I, Aiyyan-aṅkakāra Dusṭarāditya Rāja-Nārāyaṇa-Brahmādhirājar, *alias* Vāsudēvar, granted, with pouring of water, as a *tiruvīḍaiyāṭṭam*, for the god Amara-Nārāyaṇa-pperumāl, the remaining wet and dry lands up to their four boundaries, after excluding the dēvadāna of the local god, in my share of the village of Tānatūr. May there be prosperity. . . . . (Usual final imprecatory sentence.) Hariḥ.

## 100

Date 1285 A. D.

(Tamil)—[In the 31st year of the reign of (with usual Hoysala titles) śrī-Rāmanāda-dēvar]—

I, . . . . . perumāl, one of his ministers, having seen a *sāsana* to the effect that [the lands] in Tānatūr of this nāḍu had been granted as a *tiruvīḍaiyāṭṭam* for the god Amara-Nārāyaṇa-pperumāl of Kaivāram, [granted] (on the date specified) the wet and dry lands in my share of Koṇḍaṅgulippaṅgu . . . . .

## 101

Date about 1250 A. D.

(Tamil)—During the rule of Aṇṇan-aṅkakāra-tTuṭṭarāditta Brahmādhirāyar, *alias* Śelva-Gaṅga-dēvar of Kaivāram in Nigarili-Śōḷa-maṇḍalam—

I, Kumarāndai Tiruvāḷar, granted for the god Piḷḷaiyāṅgar, set up by me, certain lands (specified, with boundaries) which I had purchased after making full payment in gold. (Usual final imprecatory sentence.)

I gave the lands for the god Purr-iḍan-gonḍār (the god who has taken his abode in the ant-hill), *i. e.*, Subrahmanya.

## 102

Date 1286 A. D.

(Tamil)—(On the date specified), I, Aiyyan-aṅkakāra Dusṭarāditya Rāja-Nārāyaṇa-Brahmādhirājar, *alias* Vāsudēvar, granted, with pouring of water, for as long as the moon and the sun endure, for the god Subrahmanya-dēvar of Kaivāram, the remaining wet and dry lands with their four boundaries and the ponds, after excluding those set apart for the ? repair-fund, in the village of Tannāpaḷḷi . . . . . May there be prosperity.

## 103

*Date about 1250 A. D.*

(Tamil)—I, Kumârandai Tiruvâlan, one of the Vaiyišiya-Vâniga citizens of Tiruppâšûr in Toṇḍai-maṇḍalam, ..... [the festival] on the day of Pûšam (Pushya-nakshatra) in the month of Tai, for the god Piḷḷaiyâr, set up by me, ..... among the Vaiyišiya-Vâniga citizens ..... 3 uḷakku for every bullock-load of ..... 1 bag of rice .....

## 107

*Date about 800 A. D.*

Śrī-Prabhumêru-Pôteva's son Elôya's son Avakhata fell in Araḷimuḷḷu and went to *svarga*.

## 109

*Date ? about 800 A. D.*

Be it well. When the cows of Koḷattûr were carried off, Šavega Mududa recovered the cows and died. For him was granted land (specified).

## 110

*Date ? about 1100 A. D.*

(Tamil)—This is merely a fragment. It contains the two names Râjêndra-Šôḷa-gâmuṇḍan and Mârašingâṇḍai.

## 111

*Date ? 1677 A. D.*

Hazarat Khân-Sâhêb (in the year specified) for having the Perumâchana-haḷḷi tank constructed, granted to Kṛishṇappa land (specified) as a *kattu-kodige*.

## 113

*Date ? about 1260 A. D.*

(The first portion of this inscription is gone.)

(Tamil)—We, ....., granted, as a *kudangai*, to Šavunḍan Šura-vanmalai of Kaivâram, ....., after excluding tax-free temple lands and lands granted to Brâhmanas (*baṭa-virutti*). This shall be his property for as long as the moon and the sun endure.

E 34



## 114

*Date 1393 A. D.*

Be it well. (On the date specified), when (with usual titles) vîra-Bukkaṇṇa bhûpâla's son vîra-Harihara-Râya on his secure throne was ruling the kingdom of the world:—in order that that king's general, champion over Khantikâra-Râya, Nâgaṇṇa-Voḍeyar might obtain his desires, and that Dêpaṇṇa-Voḍeyar's son Nâgaṇṇa-Voḍeyar might obtain all increase of wealth,—that Nâgaṇṇa-Voḍeyar's ministers, of the Śrīvatsa-gôtra, . . . (*rest illegible*).

## 115

*Date about 750 A. D.*

Be it well. When Śrîpurusha was ruling: . . . . .

## 116

*Date about 890 A. D.*

Be it well. When Mahêndrâdhirâja, falling upon Gaṅga, put him to flight,—Attannara, placing all the ? wanderers ? crowded into Morappûr, died.

## 117

*Date 1289 A. D.*

(Tamil)—In the 35th year of the reign of Poyśaḷa-śrî-vîra-Irâmanâ-Dêvar — (from the date specified), I, Aiyyan-aṅkakâra-tTuṭṭarâditta Irâja-Nârâyaṇa-pPirâmâdirâyan Gaṅga-pperumâl, granted to our *guru* Śakala-Śiva-panḍitar [the village of] Mâdirakkal, as a sarva-mânya. I also set up a stone . . . . .  
. . . . This is to continue for as long as the moon and the sun exist.

## 118

*Date 1010 A. D.*

Be it well. When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, of one word, boon lord of Kâñchî-pura, śrîman Nolaṃbâdhirâja Chôrayya was ruling the kingdom:—Baḷalchôra Nolaṃba-Šeṭṭi, having received Kolatûr *kalnâḍ* from Nanniya-bhûpa, his son Jêbayya, in the ruin of the Keyamaṅgala village, fought and died. The Śaka year 933 Sâdhâraṇa was then current, the 27th of Mummadi-Chôḷa's reign,—when his elder brother set up this stone in Nelligere. Nirgunda-seṭṭi erected the stone.

**119 to 122***Date about 1000 A. D.*

Memorials to men who died fighting for cows that had been carried off.

**123***Date 1010 A. D.*

Be it well. (On the date specified), ? Padumpayya . . . . . pierced the horse, and died in the battle. For him a grant (specified) was made. Imprecation.

**124***Date about 890 A. D.*

Be it well. When Nolambâdhirâja was ruling the kingdom of the world:—some man died in battle, and the Seventy-two made a grant for him. Imprecation.

**126***Date about 1030 A. D.*

(Tamil)—This contains only a fragment of the historical introduction given in Kolar 109a.

Râjendra-Chôla's time.

**126a***Date about 800 A. D.*

Be it well. When ? according to Chôla's word,— . . . . . 's son Elattûr . . . was ruling,— . . . . upon Kâñchî, . . . . the leader of the army in the war of Kayvâra-nâḍ, Ambala . . . . . granted land in Bayiramaṅgala. Imprecations. Kambi Ūra wrote it.

**126b***Date about 800 A. D.*

Be it well. Viṇṇu-Gôvarasa, for the son of Duggamâra's army . . . . made a grant. Imprecations. Kambi-Ūra wrote it.

**128***Date ? 1687 A. D.*

Virappa of the Basavêśvara-dêva sâmpradâya had this temple built (in the year specified).

34\*





## 133

*Date ? 1708 A. D.*

(In the year specified), Adina-gauḍa had the Guṭṭahaḷḷi tank made.

## 134

*Date ? about 1500 A. D.*

Be it well. The priest of the god Bhīmēśvara,—sole lord of all worlds, dwelling in Êkachakrapura, the Liṅga worshipped by the Pāṇḍavas — Nâḍāṇḍa-jiya, made a grant for the god.

## 138

*Date about 1030 A. D.*

(Tamil)—During the rule over the earth of Rājendra-Śōḷa-Dēvar —

The Munivar-āditta . . . . . Malai-Mundai-araiṣar's son Śelva-araiṣar, of . . . . . race, caused to be built Śelva-śamuttiram and had a sluice made to it. The lands irrigated by this tank . . . . . He who destroys this śāsana shall incur the heinous sin of having destroyed tawny cows, Varapa-vāsi and Brāhmans. He shall be the [husband] of his own mother . . . . .

## 143

*Date ? 956 A. D.*

(On the date specified), when, entitled to the band of five chief instruments, of the Pallavānvaya, favourite of earth and fortune, glory of the Pallava-kula, of one word, Nolambādhirāja Nolapayya was ruling the kingdom of the world:—Rāchāla Pompala Chelva's younger brother Muddayya, sun of Êreyamma's archers, recovering the cows, died. For him Dilipayya made a grant.

## 147

*Date ? 1657 A. D.*

(In the year specified), when the mahâ-maṇḍalēśvara ? Annadâna-Bâḍi was ruling the kingdom of the world:—Mariappa, son of Dēvaṇṇa, son of Muttarasa of Guḷḷahaḷḷi in Hoda-nâḍ in his government, had this *dîpamāle* pillar made; and Mariappa's two sons Dēvaṇṇa and Mariappa set it up.

## 150

*Date 1614 A. D.*

(Telugu) — Be it well. (On the date specified), the mahâ-nāyaṇṇa Gaṇja-gūḷi Pâpi-Nâyini Chinna-Nâyini granted to Basa-setṭi's . . . Pôli-setṭi a *kaṭṭu-koḍagi daśavanda*. . . . .

## 151

*Date ? 1570 A. D.*

(Telugu)—Obeisance to Râmânuja. Be it well. (On the date specified), to Gavvipalli in . . . . sthala,—which Sadâśiva-mahârâya granted to Sûri-China-Tammappa,—giving it another name of Kṛishṇâpura, it was made over to Bhaṭa . . . . with all rights (specified). Imprecation.

## 152

*Date 1511 A. D.*

(Telugu)—Be it well. (On the date specified), Saṅkapalli Veṅgaḷi's son Tipa-Nâyini,—in order that *dharma* might be to Vîraya-dañṇâyaka-Voḍeyar,—made over to Vîraṇṇoḍeyar . . . . , free of all imposts. Imprecation.

## 153

*Date about 1000 A. D.*

Be it well. When the capturer of Gaṅge, Râjendra-Chôḷa-Dêva, was ruling the kingdom of the world:—on the sun of the Kola-munis, sun of Kayvâra, Chelvarasa's son Male..going to *sarga*,—pleased with this *maṭha* his son Chelvarasa had made, he granted for it land (specified) under the Maṅga-taṇḍaḷi tank. Imprecations.

## 155

*Date 1616 A. D.*

(Telugu)—Be it well. (On the date specified), when Sugutûr Mummaḍi-Tammaya-Gauni (was ruling),—Gaṅgi-Nâyudu granted for Avagauni-Chinnâgaya a *rakta-goduḡi*.

## 156

*Date ? 1708 A. D.*

(Telugu)—(In the year specified), Raṅga-Rau-ayya's agent Basavayya granted a *mânya* to Tâtapa-gauḍa.

## 157

*Date 1442 A. D.*

(In the year specified), in the time of Dêva-Râya-mahârâya,—and the time of Muḷavâgil Mâdaṇṇâyaka,—Harihara-Râja-mahâ-arasu made a grant of Basava... in Maṅgalabbhûri-sthala. Imprecation.



## 160

Date 1123 A. D.

(Tamil)—In the 5th year of the reign of Kôv-Irâjakêšarivanmar<sup>1)</sup>, *alias* the emperor śrî-Vikkirama-Šôla-Dêvar, who—while the goddess of fortune wedded him; while the goddess of the earth increased [in size]; while the goddess of speech became conspicuous; while the goddess of victory moved abroad; while kings placed on their head his sacred lotus-feet; while Kaliṅgam was destroyed and Kaḍal-malai . . . . . was ? conquered; while his sceptre went and swayed over every region; and while the cruel Kali having disappeared, true virtue flourished—caused the wheel of his authority to roll as far as . . . . . and was graciously seated on the throne of heroes along with his queen <sup>2)</sup> Pûkkô-kiḷân-aḍigaḷ—

. . . . śaraišan — son of Šômaraišan, who was the son of Vašavaraišan, who was again the son of Šômaraišan, who was the son of Muttiyaraišan—the supreme lord of Kâñchî-pura, Kâḍuvetṭi, the landlord of Pulikuṟukki, . . . . .  
 . . . his land . . . . .

## 161

Date 1069 A. D.

(Tamil)—In the 6th year of the reign of the refuge of all the world, favourite of earth and fortune, mahârâjâdhirâja paramêšvara parama-bhaṭṭâraka, the glory of the Solar race, the best of the Pôla race, destroyer of the Pândya race, a Yama to the race of Âhavamalla, vanquisher five times of Âhavamalla, Râjašêkhara, Râjâšriya, Râja-râjêndra, Vîra-Chôla, Karikâla-Chôla, śrî-vîra-Râjêndra-Dêvar—

On the death of Šômaraišan, son of Muttiyaraišan, a landholder of Pulikkurukki in Koyyarkurâi-nâḍu of Mēlai-Mârâyapâḍi in Šôla-maṇḍalam which included Irattapâḍi, his wife Piḷlai-Ponnakkan entered the fire.

As a charity for their salvation, I, Šômaraišan's son Mâšaiyan, granted certain lands (specified) for the god Mahâdêvar. He who destroys this shall incur the sins committed . . . . . between the Ganges and the Kumâri.

## 162

Date 1124 A. D.

(Tamil)—In the 45th year of the reign of śrî-Kulôttuṅga-Šôla-Dêvar—

Kâma-Muttaraišan, ? *alias* Munivar-âdittan, the landlord of Pulikkurichechi in Koyyakkurâi-nâḍu of Mēlai-Mârâyapâḍi in Šôla-maṇḍalam which included

<sup>1)</sup> He is called Parakêšari in other inscriptions.

<sup>2)</sup> Mukkô in other inscriptions.

Irattapâḍi, fell, piercing a tiger. His son Dêva-Mutta[raišan] and .....  
 .. seem to have made a grant.

## 163

*Date ? about 1069 A. D.*

(This is only a fragment.)

(Tamil) — Be it well. The refuge of all the world .....  
 .....

## 165

*Date 936 A. D.*

(On the date specified), in Sedagi, Aramuvāra Dêva had .... made.  
 And when Kaḍara was ruling in Mātannana maṇḍala, he granted.....

## 166

*Date ? about 1100 A. D.*

Be it well. Nirupama-Chôḷa-mahârāja's house-manager (*mane-magatin*)  
 Mârettiga's son Eraḷa made a grant.

## 168

*Date ? about 900 A. D.*

Be it well. When Bêlûra's son Mâbha..smote and departed,—Bêlûra's  
 .....making..., died.....





## SRINIVASPUR TALUQ.

### 1

*Date ? 1569 A. D.*

May it be prosperous. (In the year specified), Mârappa-Nâyaka's son Tippana-Nâyaka granted to Bâpanam Timmeya-Nâyaka's son Dêreya-Nâyaka a *kattu-kodage* šâsana as follows:—Below the tank in the Kôvandam valley of Koranelli, to the east of your Pâpanahalli, belonging to our office of Nâyaka, we grant you the lands (specified). Tippana-Nâyaka's writing.

### 3

*Date ? about 1250 A. D.*

(Tamil)—I, . . . . . of Kuḷandûr, granted certain lands (specified) for the god . . . . . chchiram-uḍaiya . . . . . dēvar of Kuḷandûr in Puda-nāḍu of Nigarili-Šōḷa-maṇḍalam.

### 5

*Date about 780 A. D.*

Be it well. When,—born in the family of Mahâvali, having made Paramêśvara, worshipped by all the three worlds, the lord of gods and demons, his door-keeper,—śrî-Mahâvali Bâṇarasa was ruling the kingdom of the world:—Manasûr Araḷi-Kaype's son Prabhu-Kaype, the spring (season) to valour, the express image of a champion, Viyaḷa Vijyâdhara,—by order of his commander Prabhumêru,—pursuing the Dâmarigas, smote them. And it being no suitable place for a horse, he then dismounted from his horse, and smiting them on foot, made a pile of them, and fell. For him was given, as a *bâl-gaḷchu* Kulanellûr, free from all imposts. Imprecation.

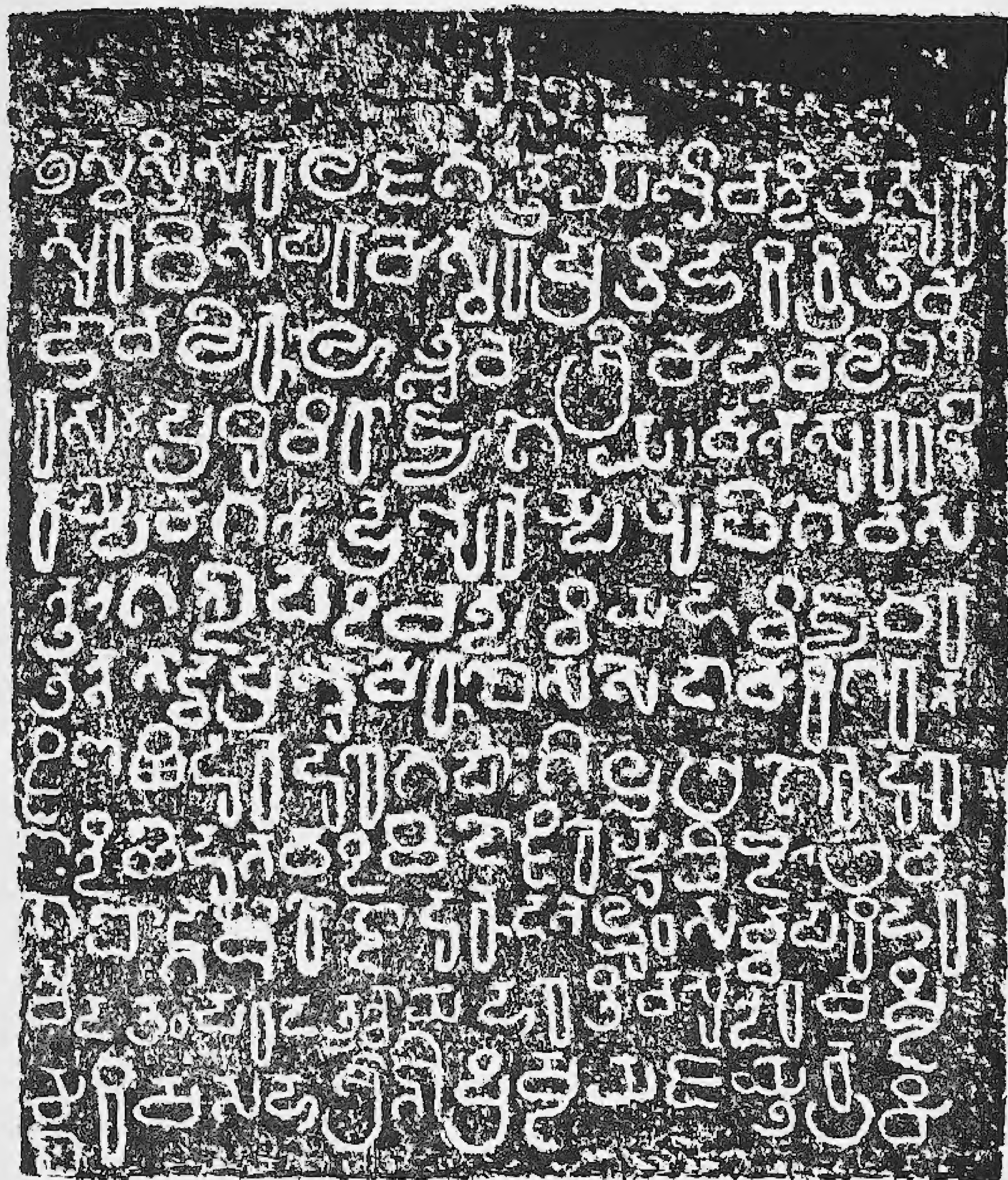
### 6

*Date about 780 A. D.*

Be it well to him, the king śrî-Vikramâditya Jayamêru, having the famous name Bâṇa-Vijyâdhara from (other) kings.—When śrî-Mahâvali Bâṇarasa was ruling the world:—Of great beauty, brave as Hanuman, in valour the great Mêru, Pokkiṛi Voradoga-Râja,—by order of his commander Prabhumêru,—







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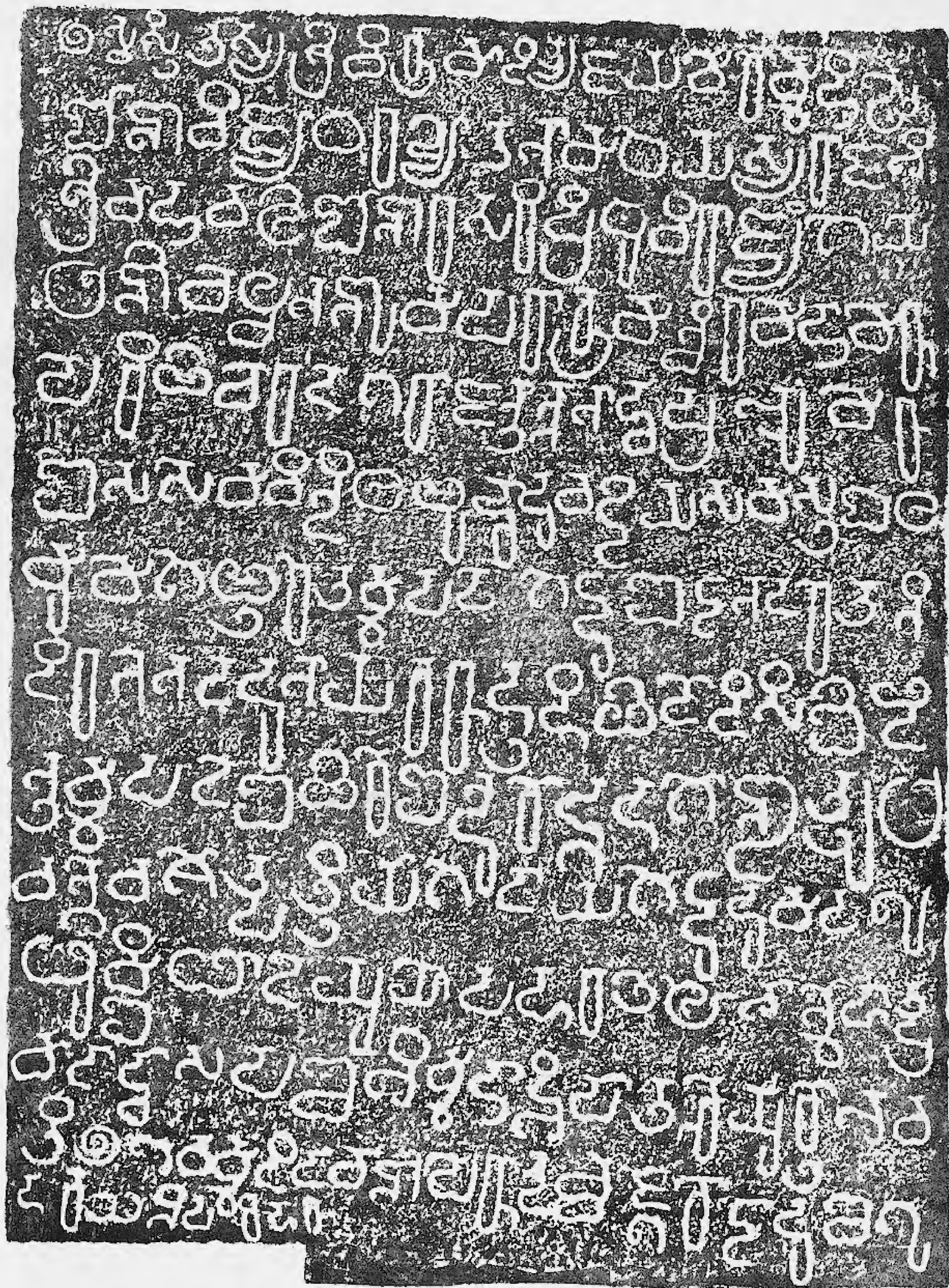




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the whole of Kāḍuvaṭṭi's force having risen against him in Mavindiūru, — his own army being worsted and very much shaken, — he marched up in front (of the enemy), smote down among the chiefs, put them to flight, and fell. His own army, coming back, took up the fight. For him, on the birth of a son, was granted for a patrimony Madegūlu and Bilāde. Imprecation.

From this *dharma* will be given to Dāvaṇa Perundavve five ploughs of rice land, free of imposts.

## 7

Date ? 988 A. D.

Victorious is the Boar, the manifested form of Viṣṇu, which dispersed the waters of the ocean, and bore up the peaceful earth on the tip of its strong right tusk.

Be it well. When, his name impressed upon all the world, the best of the many famous doorkeepers (*pratihārar*), the śrī-prithvī-vallabha-mahārāja Nōlambarasa was ruling the kingdom of the world: — (in the year specified)<sup>1)</sup>, Nōlamba Jaya-goṇḍa (appears to have granted some place, of which the boundaries are given). This *dharma* of the Bidira-kula, the temple.....

## 8

Date about 1225 A. D.

(Tamil) — I, Śaṅga-nāyaga-ttēvan, a leading merchant of the great city of Kāñchi, built a tank and granted it, together with the crops, as a dēva-dāna, for as long as the moon and the sun endure, for the god Śittiśvaram-uḍaiyar in the ? capital (*paḍai-vīḍu*) of Puḷḷa-dēva-maṇḍalīkar of Puda-nāḍu in Nigarili-Śōḷa-maṇḍalam. (Usual final imprecatory sentence.)

## 12

Date 1386 A. D.

Be it well. (On the date specified), when the mahā-maṇḍalēśvara, subduer of hostile kings, champion over kings who break their word, the rājādhirāja rāja-paramēśvara, master of the eastern southern western and northern four oceans, vira-Hariyaṇṇa-Voḍeyar's son Immadi-Hari-Rāya was ruling the kingdom of the world: — ...Māreya-Nāyaka.....made some grants as *kere-kodage* and *kaṭṭu-kodage*. Existing temple grants to continue according to former custom. Imprecations.

<sup>1)</sup> The stone being broken, all that appears of the date is 90 in one line and *bbari* in the next, which indicates Śārvarī, but this does not coincide with any Śaka year ending in 90. Śaka 910 expired = Śarvvadhāri, and the *dha* may have been omitted.

This tank was built for 500 honnu. The artificers' work was chiefly done by Tillara Biṅgôja's son Chinṇôja.

## 14

*Date about 1015 A. D.*

(The first part is gone.)

... in the reign of [Râjê]ndra-Chôla-Dêva:—Be it well. Eṛeya-gavunḍa,—son of Arasigaya-gavunḍa, who took Belagattûr in Chôraya-Dêva's war,—when the cows were carried off and the women's waists were unloosed, fought and went to *sarga*. Maṅgapâleya-gâvunḍa set up this (stone).

## 15

*Date ? 1689 A. D.*

Be it well. (On the date specified, figures gone), the mahârâjâdhirâja, the Dêšamukhi Ghana-Šyâma-Râya's gumâsta Narasa made a grant of land (specified) in ..... belonging to .... Dêšamukhi of the Ambâji-Kôlâla-šime, to Chaladagânahallî Ayge-gauḍa.

## 17

*Date about 1015 A. D.*

Be it well. When, the capturer of Gaṅge, Râjêndra-Chôla-Dêva was ruling the kingdom of the world:—the champion over those who have crushed many, champion to ..., wrestler in battle, Nanniya Gaṅga, .....—Gaṭṭûr Aramammarasa's son Uttama ....., his son Prabhukarasa, his son Mâdalasa, his younger brother Mâcharasa's son Padiyaṇṇa, granted land (specified) for the god Gaṅgêšvara. The *bittu* and *kaṭṭu* will belong to the tank. Imprecation.

## 18

*Date ? 1708 A. D.*

(Telugu)—(In the year specified), to the purôhita of the place, Subbâ bhaṭṭu,—Kari-Mânikya-Nâyini, in the country belonging to us, have granted, at the auspicious time of the Kṛishṇâshtami, a gift of land (specified).

## 19

*Date about 800 A. D.*

Be it well. When Mayindam-arasa was ruling the kingdom of the world:—when Mara.. came rushing upon the nâḍ, Kiṇu-Paraviyoḍeyar, in the



presence of two of Gaṅga's servants, closing with Mallapari, fought and went to *sagga*. The champion over those who have crushed many, wrestler. . . . .

Ānandār Śrīkôṭi-âchâri made this.

## 20

*Date about 750 A. D.*

Be it well. When Śrīpurusha-mahârāja was ruling the kingdom of the world: — on the cows of Mandu-ûru being carried off, Perâṅkôva fell. For him was granted the Paditûpu rice land as a *netta-paḍi*. Imprecation.

## 21

*Date about 1225 A. D.*

(This inscription is gone in parts.)

(Tamil)—Pulla-dêva-maṇḍalikan seems to have made a grant of land for the god Nandiśvaram-uḍaiya-dêvar of Kalliyûr in Pudi-nâḍu of Nigarili-Śôḷa-maṇḍalam.

## 22

*Date ? about 1225 A. D.*

(Tamil) — Šôma[rašan]—son of Kêttarašan, who was the son of Šôma[ra]šan, who was again the son of Mumuḍi-Šôḷa-Gaṅgan, who was the son of Râjêndra-Šôḷa-Gaṅgar, who was again the son of Jayaṅgonḍa-Šôḷa-Gaṅgan — of Kalliyûr in Pudi-nâḍu of Nigarili-Šôḷa-maṇḍalam, granted certain lands (specified) for the god . . . . . Mâdêvar, and made over the same to the Šiva-Brâhmaṇas (named, with their gôtras) of the temple. . . . .

## 25

*Date about 950 A. D.*

Be it well. When Dilîpa-Noḷamba was ruling the kingdom of the world:—Koṇḍala-gâmuṇḍa's daughter Annâri gave to Kâḍema-gâmuṇḍa the sluice which Annâri had caused to be made.

## 26

*Date ? about 900 A. D.*

Be it well. Nandi-Vemman, in the riot of Perbatṭa. . . . , stabbing Aviya-poya, . . . . of pure merit, fell.

35\*

## 27

*Date about 870 A. D.*

Be it well. When, entitled to the band of five chief instruments, of the Pallavānvaya, favourite of earth and fortune, glory of the Pallava-kula, śrīmat Nolaṃbādhirāja was ruling the kingdom of the world:—

Be it well. Entitled to the band of five chief instruments, the parama-bhaṭṭāraka, mahārājādhirāja paramēśvara, of the Âtani *mata* (or creed), . . . . .  
 . . delighting in the penances of the Śiva-śāstra, having the Bhagavat-pāda who came forth from the Pādhivāḷa village as his sole refuge, śrīmat Brahmā-Śivāchāryya . . . . — when Bidirūr brought down the greatness of Perbbaṭṭa,—  
 Bideyita fought in the war, and died. For him the bhaṭṭāra gave rice-land (specified) in Inḡiname . . . , free of all imposts. Imprecation.

## 28

*Date about 920 A. D.*

(All down one side is effaced.)

When . . . . . ditya śrī-[? A]ṇṇayya was ruling the kingdom of the world:—  
 some one connected with the āchāryya's establishment died in fight and a grant was made for him. Imprecation.

## 29

*Date about 900 A. D.*

Be it well. When Ayyapa-Dēva was ruling the kingdom:—Bhāva, when ruling the kingdom of Śiva penance, on the cows of Perbhaṭa being carried off, died. Some grant was made ? for him, and to the servants of the five Mahants. This (? was made by) Kunnayya.

## 30

*Date ? about 800 A. D.*

Be it well. Entitled to the band of five chief [instruments], of pure descent, favourite of earth and fortune, Nolaṃba, the merciful minded Chōḷu-Permma-naḍigaḷ, and Mayinda,—these three, when ruling with the Kīru-toṛe (little river) as their boundary:—being angry that Kāḍuvaṭṭi had deceived him, Vallevarasa-Dēvaya attacking the eastern guardian Baruma . . . . . rose upon Pāṇḍiya and penetrated to Pareyaṛūr. Valleyarasa, being filled with rage at it, waiting until the king had gone and his servants had gone, attacked Âneyūr, shooting (arrows), smote it, destroyed the elephants, and fighting, died. For him was given . . . , as a *bāl-gaḷchu*. Imprecation.





## 31

*Date ? about 800 A. D.*

Be it well. Ari-Pemarasa made a grant of land (specified) ? to Râma-râdi. Imprecation.

## 35

*Date 1732 A. D.*

(Telugu) — (On the date specified), Tâḍigolla Râmappa-Nâyini Râmaṇṇa-Nâyini caused to be written and given to Brâhmanapalli Irugaya a *mânya-śâsana* as follows:—Your younger brother Tôṭaṇṇa having..our business in Digavokôṭa,—in your village.....

## 36

*Date 1288 A. D.*

(Tamil) — In the 34th year of the reign of the emperor of the whole world, śrî-Poyśaḷa-vîra-Râmanâda-Dêvar — (From the date specified), I, Kêṣi-araśar of Viṛchunai, granted to...tâḍumiḍannai's son Šâma...of Kuranelli certain lands (specified, with details of boundaries) as a *baṭṭa-virutti*. (Usual final imprecatory sentence.)

## 37

*Date 1713 A. D.*

(Telugu) — śrî-Râma. Be it well. (On the date specified), purifier of the Achyuta-gôtra, the mahâ-nâyakâchârya Tâḍigolla Râmappa-Nâyini's grandson, Raghunâtha-Nâyini's son, Râmappa-Nâyini granted to the 25 guru Brahmins of the Mallamâmbâ agrahâra a *śâsana* of a gift of land as follows:—In the Koyyaguriki land of the Guḍagiri-śîme of the Pellagoṇḍa kingdom,—for Aḍavi-Chambukuriki, otherwise named the Mallamambâsamudram agrahâra, in the Bôyakâna of the Tâḍigolla-Yêrukâlurve-śîme belonging to our office of Nâyaka,—we grant the Kûtalanâyini tank and the new pond Lîngani-kunṭa with all the dry and wet land pertaining thereto—at the time that our mother Mallayakka breathed her last.....

## 38

*Date ? 1731 A. D.*

(Telugu) — (In the year specified), Râmappa-Nâyini Kadiripati-Nâyini granted a *mânya* to Mochcha-Vadanna's son Îra-Kadiriga.



## 40

*Date about 900 A. D.*

Be it well. śrī-Bijayittayya having risen upon Mādā-Mattarasa's (son) Poḷalamma,—in the battle of Mūdekāl, Gārava's servant Avadhīra's son Chātaguddi, and Pulikuraki Duggamāra his father-in-law, slew, and died.

## 43

*Date ? 1752 A. D. .*

(Telugu)—śrī-Rāma. (In the year specified), the mahā-nāyakāchārya Tāḍigolla Raghunātha-Nāyini Rāma-Nāyini made a grant to Kālappa Bayapareḍḍi's son . . . . .

## 48

*Date ? about 1750 A. D.*

May it be prosperous . . . . .

(In the year specified, name gone), Kaliya-Māṇikyanāṅga (made a grant) of Nadimalapalli in the Yērukālave kingdom to Vāsavanta-Rāya . . . .

## 49

*Date 1231 A. D.*

(Tamil) — (Obeisance to) Hara. (On the date specified), I, Mākkōvai . . . .  
 .. Varaguṇa-pperumāl, *alias* Puḷḷa-dēva-maṇḍalikan, son of Rāja-pati Śakki-dēva-maṇḍalikan of Puda-nāḍu in Nigarili-Šōḷa-maṇḍalam, ? made over . . . . .  
 . . . , for as long as the moon and the sun endure, the temple, together with *panchāṅgam*, of the god Tiruvāliśvaram-uḍaiyār, who has graciously taken his abode on the top of the hill at Kuranelli of this nāḍu. I also granted certain lands (specified, with details) for the above god. I had the temple and *maṇḍapa* repaired of this god and of the god Ulōkiśvaram-uḍaiya-nāyanār of old Kuranelli. Another grant of land (specified) for the god Tiruvāliśvaram-uḍaiyār. I had the repairs done at the instance of the Śiva-Brāhmaṇa who was the holder of the temple-land in Kuranelli-ppaṅgu . . . . .

## 50

*Date ? about 880 A. D.*

When, entitled to the band of five chief instruments, glory of the Pallava-kula, śrīmat [? Noḷamba-] Rāja was ruling the kingdom of the world:—and



Bhîma was ruling the ...ne-nâḍ Three Hundred and the Podal-nâḍ Sixty;—  
 Śrīkaṇḍiyya of the Talnella-ratâ herds, when the cows were carried off, pene-  
 trating as far as ....., died. For him was granted land (specified).  
 Imprecation.

## 52

Date ? 1629 A. D.

Be it well. (On the date specified), when the mahârâjâdhirâja râja-para-  
 mēśvara .... Râma-Dēva-Râya-mahârâya was ruling the kingdom of the  
 world:—.....

## 54

Date 1395 A. D.

Obeisance to Gaṇâdhipati. Obeisance to the gurus.

Be it well. (On the date specified), when the mahâ-maṇḍalēśvara, subduer  
 of hostile kings, champion over kings who break their word, master of the  
 eastern southern western and northern oceans, vîra-Harihara-Râya was in  
 Vijayânagari, in the supreme enjoyment of the mercy of the god Virûpâksha  
 and the favour of Vîra-Lakshmî, ruling the kingdom of the world:—and  
 that king's son Immaḍi-Bukka-Râya was in Muḷavâyi, in the supreme  
 enjoyment of the mercy of the god Sômayya, ruling the kingdom of the  
 earth:—in the days when in that Muḷavâyi kingdom, in the Hodali village of  
 the Bilusone-nâḍ, Mâcha-gaunḍa's son Mârappa's (son) Chinnappa was exer-  
 cising control in that Hodali village,—in order that merit might be to his  
 father Mâcha-gaunḍa and his mother Maleyakka,—he set up for (the god)  
 Vighnēśvara a *dîpamāle* stone pillar, to continue as long as sun and moon.

Kaṭṭige Nâgappa and the Bilusona-nâḍ prabhu, Tiṇṇala Chokkappa,  
 assisted in this work of piety.

Imprecation. Piṅgaṇa's son Piṅgaṇa's writing.

## 57

Date about 770 A. D.

Be it well. When Śrīpurusha-mahârâja was ruling the kingdom of the  
 world;—and his son Duggamâra Ereyappa was ruling the Kovalâla-nâḍ Three  
 Hundred, the Gaṅga Six Thousand, ...taya-nâḍ, Panne-nâḍ, Belattûr-nâḍ,  
 Vimala ....., the Pulvaki-nâḍ Thousand, the Bepôḍu Thousand, and the Mu-  
 ...-nâḍ Sixty;—and Śrīvallava was ruling Ko....;—Śrīvallava having made  
 petition,—for the *bhatâra* of Kerâ... Tonḍiśvara, Duggamâr E[reya]ppa  
 granted land (specified).

## 58

*Date about 930 A. D.*

..... Be it well. When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, śrīmat Bīra-Noḷamba was ruling the kingdom of the world:—from fighting Kandaya, Baṭṭamarasa's (? son) Mendamarasa .... (*rest unintelligible or effaced*).

## 59

*Date about 985 A. D.*

Be it well. When,....supreme lord of Kôlâḷa-pura, Rakkasa-Gaṅga Râchamalla was ruling the kingdom of the earth:—Puḷiga, ruling the Noḷambavâḍi Thirty-two Thousand, granted Kâraṇaki for the Bitturallī tank. Imprecation.

## 60

*Date about 1231 A. D.*

(Tamil)—This inscription is mostly gone. It seems to record that Puḷḷa-dêva-maṇḍalikan along with some other man of Kuranelli made a grant of land to a Śīva-Brâhmaṇa of the Bahudhânya (Bôdhâyana) sūtra for the god Ulôkiśvaram-uḍaiya-nâyanâr.

## 61

*Date 1127 A. D.*

(Tamil)—The Śaka year 1049.

In the 10th year of the reign of Kô-Pparakêśarivanmar, *alias* the emperor of the three worlds, śrī-Vikkirama-Śôḷa-Dêvar, who was graciously seated along with his queen Mukkô-kkilân-aḍigal—

Vikkirama-Śôḷa-vīra-Nuḷamban, son of the maṇḍalika of Puda-nâḍu,.....  
.....Mudugarayan Maṇayan, *alias* Râjendra-Śôḷa....., the gâmuṇḍa of Puda-nâḍu in Nigarili-Śôḷa-maṇḍalam, caused a *vimāna* to be built.....  
for the god Ulôkiśvaram-uḍaiya Mahâdêvar of Kuranelli, presented a [golden] plate to the god and also granted certain lands (specified).....  
.....

## 62

*Date 1292 A. D.*

(Tamil)—In the 38th year of the reign of the emperor of the whole world, śrī-Poyjaḷa-Irâmanâ-Dêvar—(From the date specified),.....Kura-[nelli] in Puda-nâḍu of Nigarili-Śôḷa-maṇḍalam.....



## 63

*Date 1225 A. D.*

(This inscription has neither beginning nor end.)

(Tamil) — (On the date specified), Rājāśraman Puḷḷa-dēva-maṇḍalikan, *alias* Varaguṇa-pperumāl, son of Śakki-dēva-maṇḍalikan, who was the original maṇḍalika of Puda-nāḍu in Nigarili-Śōḷa-maṇḍalam, seems to have made a grant for the god Tiruvāliśvaram-udaiyār on the hill of Kuranelli in Puda-nāḍu.

## 64

*Date about 930 A. D.*

Be it well. When, entitled to the band of five chief instruments, of the Pallavānvaya, favourite of earth and fortune, glory of the Pallava-kula, śrīman Bīra-Nolamba was ruling the kingdom of the earth:— Rising up against Sântara, forming a troop of elephants, in the battle when he was afraid, fighting and attacking him, Baṭṭamarasa pierced him in a vital part...and died. The clouds reverberated, and he was united with the celestial nymphs. For him was given...and set up this stone.....

## 65

*Date about 765 A. D.*

Be it well. When Śrīpurusha-mahârâja was ruling the kingdom of the world:—and Duggamâra Ereyappa was ruling the Kovaḷâla-nâḍ:—Vejja-Pe[? mm]arasa, when ruling Rôṇûr, bound a badge (of honour) as 'lord of the house' on Sagara Mikkâne, and gave him, free of all imposts, one kaṇḍuga of rice land. Imprecation.

## 72

*Date 1751 A. D.*

(Telugu)—(In the year specified), the mahâ-nâyakâchârya Tâḍigola Râ... Nâyini Râmappa-Nâyini granted to Tuṇḍari Chinna-Kṛishṇappa a grant of a village ....

## 73

*Date 1751 A. D.*

(Telugu)—śrī-Râma. (In the year specified), the mahâ-nâyakâchârya Nija-Râmanâtha-Nâyini Râmappa-Nâyini made a grant to Biru-gavuni.

E 36



## 74

*Date ? 1733 A. D.*

(Telugu)—(In the year specified), Tâḍigōḷa Rāmappa-Nâyini granted to Sâbi-redḍi land (specified), as a *suruga-mânya*.

## 76

*Date 1767 A. D.*

(Telugu)—Be it well. (On the date specified), the mahârâja râja .... Nâyini made a grant to Gâjala Chinnaayya Koṇḍayya .....

## 77

*Date 1767 A. D.*

(Telugu)—Be it well. (On the date specified), the mahârâja râja Jai-Râvu Mallâri-Râvu (*rest illegible*).

## 80

*Date ? 1747 A. D.*

(Telugu)—Be it well. (On the date specified), Tâḍigōḷa Tirumalappa-Nâyini granted to Tippaya's son Timaya the Timmasamudram agrahâra.

## 81

*Date ? about 1300 A. D.*

(Tamil)—During the rule of Buvanêkamalla—maṇḍalika Kêṣava-dêva—Puṇilûr-kilân Śivanânḍi-ṣeṭṭi built this tank. His son Puḷi-âlvân ? repaired it.  
(Usual final imprecatory sentence<sup>1)</sup>.)

## 83

*Date about 1750 A. D.*

(Telugu)—(On the date specified), the mahâ-nâyakâchârya Kottapalle Raghunâtha-Nâyaka's Kadurappa-Nâyini made a grant of lands and tank (specified) at Muṅgânipalli.

## 84

*Date ? 1754 A. D.*

(Telugu)—(On the date specified), the mahâ-nâyakâchârya Kottapâlya Râma-Nâyini Nârasimha-Nâyini made a grant to .. kuṅku Dêviraya.

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<sup>1)</sup> This is mostly in the Kannaḍa language.



## 85

*Date ? about 900 A. D.*

When, entitled to the band of five chief instruments, his breast embraced by . . . . ., Vaidumba-mahârâja was ruling the kingdom of the earth:—Pulî-nâḍ being seized, Râsamayya, having requested the Haḷayûr king for a force, attacked the Koggaḍi Moḷigar, smote them and died. On his dying there, Pallava-mahârâja granted . . . ndûr as a *kalaṭu*<sup>1)</sup>, . . . . . Imprecation . . . . .

## 88

*Date 1513 A. D.*

(Telugu)—May it be prosperous. Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Kṛishṇa-Râya-mahâ-râya was ruling the kingdom in the enjoyment of peace:—Raghupati-Nâyakâ-chârya . . . . . granted to various persons (named) Bâchampalli in Beleguṇḍlu . . . , giving it another name of Râmapuram agraḥâram. Imprecations.

## 90

*Date ? 1669 A. D.*

(Telugu)—(In the year specified), in the time of Kṛishṇa-Dêva-Vodeyar,—the Bâchimpalli Nâyaka Mali-redḍi granted to the Jaṅgam Mallinâtha-ayya lands (specified), to provide for worship, incense, lights and offerings. Imprecations.

## 93

*Date about 1292 A. D.*

(Tamil)—The gift made by Dêvâṇḍi-śiyan for . . . . .

## 94

*Date ? about 1202 A. D.*

(Tamil)—I, Kâviri-Mârâṇḍan, who proclaimed the family name, a Vaiśiyya-Vâṇiyan of . . . . ., having told Âṇḍanayan to get away, fell stabbing the horse. He who denies this shall have his mouth eaten by . . . . worms. Shoemakers shall be born in the Kâviri line . . . . . shall incur that sin. I, son of Kâviri-kîḷaivar, attained the holy feet of Śiva.

<sup>1)</sup> Some parts of the inscription are not clear.

## 95

*Date ? 1202 A. D.*

(This inscription is fragmentary.)

(Tamil)—..... having said ..... three hundred .....  
surrounding ..... Irâjêndira ..... in the year Dundu .....  
proclaiming the family .....

## 96

*Date 1769 A. D.*

(Telugu)—(On the date specified), Lakshmi-Nâyini made a grant to the  
lime-burners, through his *sarvâdhikâri*.

## 98

*Date ? 1704 A. D.*

(Telugu)—*śrī-Râma*. (In the year specified), the mahâ-nâyakâchârya  
Tâḍigol Vasanta-Nâyini Tirumalapa-Nâyini granted to the herdsman Yarama-  
reḍḍi's son Timma-reḍḍi for the tank he had built in Korikapalli.....  
Imprecation.

## 99

*Date 1715 A. D.*

(Telugu)—(In the year specified), the mahâ-nâyakâchârya Tâḍigol Tiruma-  
lappa's son Tirumalapa-Nâyini made a grant to .. Veṅkaṭa's son Veṅkaṭapa..

## 100

*Date 1709 A. D.*

(Telugu)—Be it well. (On the date specified), the mahâ-nâyakâchârya  
Tâḍigol Tirumalappa-Nâyini's son Tirumalappa-Nâyini granted to Vîrappa  
for building a fort, half the rent of Mokuvaripalli payable to ... ammani.  
Imprecation.

## 101

*Date 1728 A. D.*

(Telugu)—(In the year specified), pleased with Vîrappa for killing a  
tiger, — Tirumalappa-Nâyadu, the dalavâyi Raṅgappa and others, granted land  
(specified) at the Vâbaya pond of Mopûru.



## 102

*Date 1755 A. D.*

(Telugu)—Be it well. (On the date specified), the mahâ-nâyakâchârya Tâdigodlu Tirumalappa-Nâyini Venkaṭappa-Nâyini granted to Appana a dharma-śâsana as follows:—In the Mudimaḍugu-saṁsthâna belonging to our office of Nâyaka, you having built the . . maladêva tank at Môtavâripalli (*rest illegible*).

## 107

*Date 1765 A. D.*

(Telugu) — Be it well. (On the date specified), the Râlapaḍi-sthala Kadiri-mahârâya Râmappa-Nâyini made a grant to Venkaṭappa . . . . .

## 109

*Date 1756 A. D.*

(Telugu) — May it be prosperous. Be it well. (On the date specified), the great Narasimhâchârya and others (named) made a grant to Kômaṭi . . . . . as a village to be formed into an agrahâra.

## 110

*Date 1725 A. D.*

(Telugu) — Be it well. (On the date specified), when the Kottapâlya people came and attacked the Badipalli fort, — coming with the dalavâyi Bayanappa, Randi-reḍḍi died. For him a grant was made.

## 111

*Date 1712 A. D.*

(Telugu)—Be it well. (On the date specified), the mahâ-nâyakâchârya Tippa-Nâyini's son Tiku-Tippa-Nâyini made for the god Vîrabhadra of Ayyanapalli a grant of Mudimaḍugu . . . .







## ADDENDA ET CORRIGENDA.

### *Introduction—*

page 22, note 4 *after* Upper *insert* or Western  
(*and wherever this name occurs*)

27, line 31 *for* 1069 *read* 1068

30 „ 6 „ II „ III

„ 20 *after* Kùttâdun *insert* -dêva

(*and wherever the name occurs*)

31 „ 10 „ the *insert* general

### *Roman Text—*

p. 15 l. 9 *for* Bhôlati-Râja *read* ? Nola[mbâ]dirâja

„ 35 „ 23 „ Keḷi „ keḷi

„ 69 „ 13 „ mahâja[na]rum „ Mahârâjarum

„ 102 „ 3 „ Kalâvaśanai } „ kēḷalar vaṇjanai

„ 127 „ 14 „ Keḷilâ-vaṇjanai }

„ 160 „ 7 „ Prejâpati „ Prituvipati âṇe

### *Translation—*

Before each of the following inscriptions in Kolar Taluq,

*insert* (Tamil) — Nos. 10, 12, 13, 17—19, 25 - 28, 31, 38—56, 60, 69—71,

75—77, 81—82, 91—93, 95 102, 106 *a*—112 *g*, 115, 120—7,

129 - 133 *b*, 137—143, 149 *a*—*b*, 159, 169, 171—173, 187, 202, 222.

p. 20 l. 17 *for* ? 1139 *read* 991 (*and dele foot-note*)

„ 21 „ 27 „ 890 „ 850

(*and, generally, correct the dates from classified list*).

„ 22 „ 9 *for* washing his sword *read* as a *bâl-gacchu*

„ 59 „ 1 „ 1128 „ 1127

„ 61 „ 5 „ Mahâja „ Mahârâja

„ 77 „ 7 „ Eṇabâra Dhavayya „ Bâra Mâdhavayya

„ 78 „ 23 *before* made *insert* had

„ 81 „ 29 *for* demon kings *read* heroes

„ 91 „ 9 „ royal wrestler „ Râjamalla

„ 98 „ 16 *read* Chôrayya and

„ 126 „ 8 *for* who *read* having

„ 9 „ their „ his

(*and in the other places where this phrase occurs*)

„ 132 „ 14 „ 852 *read* about 715

„ 17 „ in the year etc. „ when, having received  
orders from Prituvipati

p. 192 l. 17 *for* Šôla-maṇḍalam which included Irattapâḍi *read* Irattapâḍikonḍa-Šôla-maṇḍalam (*and wherever the same term occurs*).

„ 200 „ 23 „ ? 1333 *read* 1273  
 „ 270 „ 1 „ 1123 „ 1122  
 „ 16 „ 1069 „ 1068  
 „ 29 „ 1124 „ 1114

*Tamil Text—*

Kolar Taluq—No. 62 *to be corrected to* 240

112a *is the continuation of* 108

111, *end of line 9, to be* 112a

Mulbâgal Taluq—No. 121c *to be* 123

123 „ 125

157 *to end, add 2 to each No. of Tamil inscriptions.*

Sidlaghatta Taluq—No. 67 *to end, deduct 1 from each* do.

Chik-Ballapur „ „ 42 *to be* 41

Goribidnur „ „ 54 „ 55

„ „ „ 56 „ 57



# ALPHABETICAL LIST OF TOWNS AND VILLAGES

*where the Inscriptions were found.*

| Name                        | Taluq | Inscription No. | Name                      | Taluq | Inscription No. |
|-----------------------------|-------|-----------------|---------------------------|-------|-----------------|
| Abalôḍu . . . . .           | Sd    | 38              | Baliṣeṭṭihalli . . . . .  | Mb    | 155             |
| Abbani . . . . .            | Kl    | 242, 243        | Balla . . . . .           | Mb    | 91-95           |
| Âchambali Liṅgâpura         | Mb    | 137             |                           |       | 264             |
| Achatnahalli . . . . .      | Kl    | 104             | Bâṇasamudra . . . . .     | Mb    | 166-169         |
| Aḍagalu . . . . .           | Sp    | 76, 77          | Baṇḍahalli . . . . .      | CB    | 64              |
| Aḍavichambukûr . . . . .    | Sp    | 37              | Baṇḍalahalli . . . . .    | Bg    | 12              |
| Agara . . . . .             | Mb    | 175, 254        | Baṅgavâḍi . . . . .       | Kl    | 207             |
| Ahanya . . . . .            | Mr    | 64-66           | „                         | Mb    | 227, 228        |
| Âlahalli . . . . .          | Kl    | 1, 2            | Bannahalli . . . . .      | Mr    | 45              |
| Âlamgiri . . . . .          | Ct    | 54-61           | Bantigânahalli . . . . .  | Kl    | 168             |
| „                           | Sp    | 23              | Baragûr . . . . .         | Mr    | 77              |
| Allâḷasandra . . . . .      | Mb    | 23              | Basavanahalli . . . . .   | Gd    | 27              |
| Amarâvati . . . . .         | Sd    | 28              | Basavâpaṭṭa . . . . .     | Sd    | 22              |
| Aṇakanûr . . . . .          | CB    | 11              | Basavâpura . . . . .      | Sd    | 89              |
| Aṇḍigênahalli . . . . .     | Kl    | 248, 249        | Baṭlahalli . . . . .      | Ct    | 6-10            |
| Ânêmadagu . . . . .         | Sd    | 102-104         | Bâvanahalli . . . . .     | Mr    | 84              |
| Aṇṇênahalli . . . . .       | Kl    | 224             | Bayiranâyakanahalli .     | Sd    | 45              |
| Ânûr . . . . .              | Ct    | 48-52           | Bayyapalli . . . . .      | Sp    | 30              |
| Appêgaḍḍanahalli . . . . .  | Sd    | 61, 62          | Bellôṭṭi . . . . .        | Sd    | 64, 65          |
| Ârakunda . . . . .          | Gd    | 32              | Bellûr . . . . .          | Kl    | 92-102          |
| Arikere . . . . .           | Sd    | 25              | Benajenahalli . . . . .   | Kl    | 144             |
| Attigânahalli . . . . .     | Sd    | 26              | Benṅanûr . . . . .        | Bp    | 69              |
| Attûr . . . . .             | Ct    | 129             | Bestarapalli . . . . .    | Bg    | 70              |
| Âvani . . . . .             | Mb    | 38-79,          | Bêtamaṅgala . . . . .     | Bp    | 1-9             |
|                             |       | 263             | Bhagatarahalli . . . . .  | Ct    | 82              |
| Bachchappanahalli . . . . . | Ct    | 127             | Bhaktarahalli . . . . .   | Sd    | 32, 33          |
| Baddipalli . . . . .        | Sp    | 110             | Bichagânahalli . . . . .  | Bg    | 14              |
| Baipanahalli . . . . .      | Sd    | 105-107         | Bichagondanahalli . . .   | Kl    | 62, 240         |
| Bairagânapalli . . . . .    | Sp    | 85-87           | Bilâṇḍahalli . . . . .    | Ct    | 5               |
| Bairakûr . . . . .          | Mb    | 201-203         | Bissanahalli . . . . .    | Kl    | 210             |
| Bairanahalli . . . . .      | Mr    | 85, 86          | „                         | Mb    | 255, 256        |
| Bairasandra . . . . .       | Sd    | 21              | Bôḍampalli . . . . .      | Ct    | 14, 15          |
| Baiyanapalli . . . . .      | Ct    | 139             | Bôḍiguṇḍlahalli . . . . . | Ct    | 4               |
| Baiyaṇḍapalli . . . . .     | Ct    | 159             | Bommanahalli . . . . .    | Mr    | 51              |
| Bajjiradḍipalli . . . . .   | Sp    | 88-90           | Bommasandra . . . . .     | Gd    | 60, 61          |
| Bâkârahalli . . . . .       | Mr    | 68              | Bommêpalli . . . . .      | Sd    | 84              |
| Balamande . . . . .         | Bp    | 88              | Bowringpet . . . . .      | Bp    | 62              |
| Balatamari . . . . .        | Sp    | 111             | Brâhmaṇapalli . . . . .   | Sp    | 35, 36          |
| Baḷavanahalli . . . . .     | Bp    | 39              | Buddalavâripalle . . . .  | Bg    | 54, 55          |
| Bâlireddihalli . . . . .    | Bg    | 22              | Buḍidêru . . . . .        | Mb    | 240             |



| Name                          | Taluq | Inscription No. | Name                        | Taluq | Inscription No. |
|-------------------------------|-------|-----------------|-----------------------------|-------|-----------------|
| Bûdihâla . . . . .            | Sd    | 31              | Dêvaraguḍipalli . . . . .   | Bg    | 15, 16          |
| Bûdikôte . . . . .            | Bp    | 86              | Dêvarâyasandra . . . . .    | Mb    | 103, 104        |
| Bûragahalli . . . . .         | Kl    | 209             | Dêvasthânada Hosa-          |       |                 |
| Baruḍakunṭe . . . . .         | Sd    | 85-88           | halli . . . . .             | CB    | 55              |
| Busanahalli . . . . .         | Sd    | 5               | Dêvikunṭe . . . . .         | Bg    | 33, 34,         |
| Bussênahalli . . . . .        | Kl    | 162             |                             |       | 42, 43          |
| Byâladahalli . . . . .        | Ct    | 117             | Dêvulapalli . . . . .       | Sp    | 46-48           |
| Byâtanûr . . . . .            | Mb    | 213-216         | Dibbur . . . . .            | CB    | 50-52           |
| Châkanahalli . . . . .        | Mr    | 54              | Digavapalli . . . . .       | Ct    | 168             |
| Châkavêlu . . . . .           | Bg    | 52, 53          | Diguvapalli . . . . .       | Ct    | 30, 31          |
| Chaladigânahalli . . . . .    | Sp    | 15, 16          | „                           | Sp    | 94, 95          |
| Chamanahalli . . . . .        | Mr    | 52              | Dimba . . . . .             | Kl    | 136             |
| Chambê . . . . .              | Mr    | 38              | Dimbâla . . . . .           | Sp    | 65              |
| Channakallu . . . . .         | Mr    | 90, 91          | Doḍḍa-Gaṇjûr . . . . .      | Ct    | 167             |
| Channâpura . . . . .          | Mb    | 217             | „ -Hasâla . . . . .         | Kl    | 135             |
| Channarâyanahalli . . . . .   | Gd    | 81, 82          | „ -Kaḍatûr . . . . .        | Mr    | 83              |
| Channarâyapura . . . . .      | Mr    | 78, 82          | „ -Kalahalli . . . . .      | Mr    | 67              |
| Charuvalôpalli . . . . .      | Bg    | 61              | „ -Maralli . . . . .        | CB    | 47              |
| Chauḍasandra . . . . .        | Sd    | 63              | „ -Naṇjûr . . . . .         | Ct    | 70              |
| Chigaṭigere . . . . .         | Gd    | 14, 15          | „ -Pura . . . . .           | Ct    | 53              |
| Chik-Ballâpûr . . . . .       | CB    | 1-3             | Dômasandra . . . . .        | Kl    | 222             |
| „ -Dâsênahalli . . . . .      | Sd    | 71              | Dyâvarahalli . . . . .      | Gd    | 43, 44          |
| „ -Hasâla . . . . .           | Kl    | 145             | Dyâvaratonḍapalli . . . . . | Gd    | 24              |
| „ -Kuragôḍ . . . . .          | Gd    | 19              | Êchinapalli . . . . .       | Sp    | 55, 56          |
| „ -Allakunṭe . . . . .        | Ct    | 154             | Edahalli . . . . .          | Kl    | 202             |
| „ -Pura . . . . .             | Kl    | 203             | Elagalahalli . . . . .      | CB    | 63              |
| Chik-Ayyûr . . . . .          | Kl    | 69              | Elîpi . . . . .             | Gd    | 12, 13          |
| „ -Kêvâripalli . . . . .      | Sp    | 105             | Enṇaṅgûr . . . . .          | Sd    | 20              |
| Chilakaḷanêrpu . . . . .      | Sd    | 82, 83          | Eramanṭepalli . . . . .     | Ct    | 138             |
| Chilârapalli . . . . .        | Sp    | 93              | Êrukâlave . . . . .         | Sp    | 69, 70          |
| Chillapalli . . . . .         | Kl    | 223             | Eruvaguli . . . . .         | Mr    | 33, 34          |
| Chinduḍapi . . . . .          | Ct    | 131             | Gaḍamanâgênahalli . . . . . | CB    | 58              |
| Chinnahalli . . . . .         | Mb    | 239             | Gaḍḍampalli . . . . .       | Bg    | 57              |
| „                             | Bg    | 2, 3            | Gaddekaṇṇûr . . . . .       | Kl    | 148-152         |
| Chinnakuralapalli . . . . .   | Sp    | 91              | Gâjalapalli . . . . .       | Bg    | 44              |
| Chinnappareḍḍipalli . . . . . | Ct    | 32              | Gaṇabande . . . . .         | Sp    | 82              |
| Chinnênahalli . . . . .       | Bg    | 13              | Gaṇḍagêhalli . . . . .      | Mr    | 50              |
| Chintâmanapalli . . . . .     | Sp    | 104             | Gâṇḍlahalli . . . . .       | Kl    | 198, 199        |
| Chokkoṇḍahalli . . . . .      | Sd    | 18, 19          | Gaṅgarakâlave . . . . .     | CB    | 53              |
| Chôlaghatṭa . . . . .         | Kl    | 137-140         | Gaṅgasandra . . . . .       | Gd    | 21, 22          |
| Dabbalavârahalli . . . . .    | Bg    | 84              | Gaṇjigunṭe . . . . .        | Sd    | 72              |
| Dâdinâyakanapâlya . . . . .   | Gd    | 57              | Garuḍanahalli . . . . .     | Kl    | 64, 65          |
| Dalasanûr . . . . .           | Kl    | 185-187         | „ -pâlya . . . . .          | Kl    | 105             |
| Dammasandra . . . . .         | Mb    | 250, 251        | Gavimatha . . . . .         | Kl    | 134             |



| Name                     | Taluq | Inscription No. | Name                    | Taluq | Inscription No.  |
|--------------------------|-------|-----------------|-------------------------|-------|------------------|
| Gavipalli . . . . .      | Ct    | 153             | Holêrahalli . . . . .   | Kl    | 32, 74           |
| Ghatamâranaballi . . .   | Sd    | 23, 24          | Hôlûr . . . . .         | Kl    | 219-221          |
| Gollachinnênahalli . . . | Gd    | 65              | Hosahalli . . . . .     | Mb    | 148, 149         |
| Gollahalli . . . . .     | Kl    | 66              | „                       | Ct    | 62, 62 a         |
| „                        | Sd    | 1               | Hosahûdya . . . . .     | Bg    | 78-81            |
| „                        | Ct    | 137             | Hosakôte . . . . .      | Bp    | 61               |
| Gollu . . . . .          | CB    | 54              | Hosapête . . . . .      | Sd    | 11-16            |
| Gônûr . . . . .          | Mr    | 53              | Hosûr . . . . .         | Kl    | 31               |
| Gôpalli . . . . .        | Ct    | 142             | „                       | Gd    | 46-50            |
| Goramadagu . . . . .     | Sd    | 50              | „                       | Sp    | 13               |
| Goravi Mâkalapalli . . . | Sp    | 71              | Hudûti . . . . .        | Gd    | 7, 8             |
| Gôribidnûr . . . . .     | Gd    | 1-3             | Hujagûr . . . . .       | Sd    | 48, 49           |
| Gottihalli . . . . .     | Kl    | 174-176         | Huladênahalli . . . . . | Mr    | 49               |
| Gudârlapalli . . . . .   | Ct    | 140             | Hulikunda . . . . .     | Bp    | 40-58            |
| Gudibnnde . . . . .      | Bg    | 1               | Hunîsênahalli . . . . . | Gd    | 16, 17           |
| Gudihalli . . . . .      | Sd    | 66-69           | Huttûr . . . . .        | Kl    | 227, 228         |
| Gudipalli . . . . .      | Mb    | 237, 238        | Idagûr . . . . .        | Gd    | 9-11             |
| Gulagañjthalli . . . . . | Gd    | 58, 59          | Inumañchênahalli . . .  | CB    | 56, 57           |
| Gullakunçe . . . . .     | Ct    | 147             | Iragappanahalli . . . . | Sd    | 98, 99           |
| Gulûr . . . . .          | Bg    | 27-30           | Itikaldurga . . . . .   | Bg    | 35               |
| Gummakallu . . . . .     | Mb    | 212             | Jagatanahalli . . . . . | Ct    | 77, 78           |
| Gummaraddipura . . .     | Kl    | 204             | Jakkônahalli . . . . .  | Gd    | 31               |
| Gumminâyakanapâlya       | Bg    | 63-68           | Jañgamagurjihalli . . . | Kl    | 178              |
| Gunalapalli . . . . .    | Ct    | 79, 80          | Jannappalli . . . . .   | Kl    | 225              |
| Gundalagurike . . . . .  | CB    | 6               | Jîñkalavâri . . . . .   | Sp    | 112              |
| Gundâpura . . . . .      | Gd    | 53              | Kâchamâchênahalli . .   | Gd    | 41               |
| Gundigere . . . . .      | Ct    | 19, 20          | Kadabûr . . . . .       | Gd    | 62, 63           |
| Guttahalli . . . . .     | Ct    | 133, 134        | Kadagattûr . . . . .    | Kl    | 55               |
| Guttapalli . . . . .     | Sp    | 49              | Kâdalavêni . . . . .    | Gd    | 55, 56           |
| Halêpâlya . . . . .      | Mr    | 39-42           | Kadiridêvarahalli . . . | Gd    | 34               |
| Halkur . . . . .         | Gd    | 36-38           | Kaivâra . . . . .       | Ct    | 86-103           |
| Hâlugânahalli . . . . .  | Gd    | 18              | Kâlakempana-dinne . .   | Ct    | 69               |
| Harâbikottanûr . . . . . | Kl    | 70-73           | Kallahalli . . . . .    | Ct    | 118-126b,<br>128 |
| Haraði . . . . .         | Kl    | 250, 251        | Kallandûr . . . . .     | Kl    | 156-159          |
| Haralakunçe . . . . .    | Kl    | 244-247         | Kallûði . . . . .       | Gd    | 6                |
| Haristhala . . . . .     | CB    | 59              | Kalluhalli . . . . .    | Kl    | 18               |
| Hebata . . . . .         | Sp    | 25-29           | Kallûr . . . . .        | Sp    | 20-22            |
| Hebbani . . . . .        | Mb    | 207-211         | Kâmadênahalli . . . . . | Kl    | 153, 154         |
| Hiranyapalli . . . . .   | Ct    | 37, 38          | Kamârlaballi . . . . .  | Ct    | 16-18            |
| Hiri-Bidanûr . . . . .   | Gd    | 4, 5            | Kâmasamudra . . . . .   | Bp    | 83-85            |
| „ -Kattigênahalli . . .  | Ct    | 135             | Kambakunçe . . . . .    | Sp    | 31               |
| „ -Malle . . . . .       | Mr    | 48              | Kambâlapalli . . . . .  | Sp    | 33               |
| Hittalahalli . . . . .   | Sd    | 34-37           | Kambarapalli . . . . .  | Sp    | 78               |
| Hodali . . . . .         | Sp    | 53, 54          |                         |       |                  |

| Name                       | Taluq | Inscription No. | Name                     | Taluq | Inscription No.  |
|----------------------------|-------|-----------------|--------------------------|-------|------------------|
| Kambihatṭi . . . . .       | Mb    | 100-102         | Koranahallī . . . . .    | Mr    | 87, 88           |
| Kammaravârahallī . . .     | Bg    | 24              | Koṭṭakulī . . . . .      | Sp    | 66, 67           |
| Kânagamâkalapallī . .      | Sp    | 9               | Koṭṭampallī . . . . .    | Bg    | 56               |
| Kandavara . . . . .        | CB    | 42-45           | Kottanûr . . . . .       | Mb    | 147              |
| Kannamaṅgala . . . . .     | Ct    | 130             | „                        | CB    | 48, 49           |
| Kannasandra . . . . .      | Mb    | 199-200         | Kottûr . . . . .         | Mb    | 145, 146         |
| Kappalamaduvu . . . . .    | Mb    | 22              | „                        | Sp    | 81               |
| Kârakûr . . . . .          | Bg    | 21              | Kôṭur Basavâpura . . .   | Kl    | 241              |
| Karijaṅgâlavallī . . . . . | Sd    | 90              | Kuḍuvanahallī . . . . .  | Kl    | 213              |
| Kârubele . . . . .         | Bp    | 64-66           | Kuḍuviti . . . . .       | CB    | 40, 41           |
| Kaṣeṭṭipallī . . . . .     | Ct    | 144-146         | Kundalagurike . . . . .  | Sd    | 75-81            |
| Katariguppe . . . . .      | Ct    | 81              | Kuṇṭlûrappana-gavi . .   | Bg    | 23               |
| Kaṭhâri-Muddanapallī       | Sp    | 24              | Kuppenanahallī . . . . . | Kl    | 216-218          |
| Kâvattanahallī . . . . .   | Mb    | 29-36           | Kûrigepallī . . . . .    | Sp    | 97, 98           |
| Kavûrubhallī . . . . .     | CB    | 9               | Kurubarahallī . . . . .  | Mb    | 198              |
| Kendanahallī . . . . .     | Ct    | 104-110         | „                        | Sd    | 2-4              |
| Kendatṭi . . . . .         | Kl    | 78              | Kurubûru . . . . .       | Ct    | 43-47            |
| „ -beṭṭa . . . . .         | Kl    | 75-77           | Kurudumale . . . . .     | Mb    | 178-197          |
| Keṅkere . . . . .          | Gd    | 45              | Kurusiddanahallī . . . . | Mr    | 43               |
| Kesavinâyakanahallī . .    | Kl    | 15              | Kûsandra . . . . .       | Sp    | 72, 73           |
| Kestûru . . . . .          | Sp    | 115             | Kûtâṇḍapallī . . . . .   | Mb    | 170, 171         |
| Kiḷagâṇi . . . . .         | Mb    | 86-88           | Kûtêri . . . . .         | Kl    | 141-143          |
| Kiḷukoppa . . . . .        | Bp    | 67, 68          | Kyâlanûr . . . . .       | Kl    | 56-61            |
| Kiravâra . . . . .         | Sp    | 17, 18          | Lakappanahallī . . . . . | CB    | 62               |
| Koḍagêhallī . . . . .      | Bp    | 15              | Lakkûr . . . . .         | Mr    | 69-71            |
| Kôdigânahallī . . . . .    | Gd    | 35              | Liṅgâpura . . . . .      | Mb    | 258              |
| Kôḍihallī . . . . .        | Kl    | 160             | Mâchênahallī . . . . .   | Bg    | 85               |
| „                          | Mr    | 79              | Mâdamaṅgala . . . . .    | Kl    | 177              |
| „                          | Mb    | 241, 242        | Mâḍappagârapallī . . . . | Bg    | 32               |
| Kôḍugallu . . . . .        | Ct    | 12              | Mâdavagurchênahallī . .  | Kl    | 163              |
| Koladêvi . . . . .         | Mb    | 150-152         | Maddêri . . . . .        | Kl    | 16               |
| Koḷagaṅjihallī . . . . .   | Kl    | 167             | Mâdigarahallī . . . . .  | Bp    | 78               |
| Kôlâr . . . . .            | Kl    | 106-119         | Mâdimâṅgala . . . . .    | Bp    | 79               |
| Kôḷatṭi . . . . .          | Mr    | 63              | Maḍivâḷa . . . . .       | Kl    | 27-30,<br>79-84  |
| Koḷattûr . . . . .         | Mb    | 129, 130        | „                        | Mb    | 249              |
| Kôlûr . . . . .            | Sp    | 32              | „                        | Mr    | 97-101           |
| Koṇappanahallī . . . . .   | Ct    | 71, 72          | „                        | Bp    | 18-38            |
| Koṇḍamvâripallī . . . .    | Bg    | 46-51           | „                        | Sp    | 57-64            |
| Koṇḍâpura . . . . .        | Gd    | 42              | „                        | Bp    | 75-77            |
| Koṇḍarâjahallī . . . . .   | Mr    | 31              | Magulabele . . . . .     | Mr    | 92, 93           |
| Koṇḍênahallī . . . . .     | Kl    | 189-192         | Mailâṇḍahallī . . . . .  | Mb    | 245, 246,<br>266 |
| Koṇḍipallī . . . . .       | Mb    | 153, 154        | Mailâpura . . . . .      | Mr    | 44               |
| Koṅganahallī . . . . .     | Ct    | 114             |                          |       |                  |
| Koṅgatimmanahallī . .      | Ct    | 63, 64          |                          |       |                  |

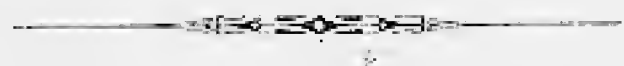


| Name                           | Taluq | Inscription No.  | Name                       | Taluq | Inscription No.      |
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| Maladêpalli . . . . .          | Sp    | 44               | Muḍimaḍagu . . . . .       | Sp    | 113, 114             |
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| Turaṇḍahalli . . . . .  | Kl    | 214             | Virûpâkshapura . . . .   | Mb    | 96-99           |
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| Urigam . . . . .        | Bp    | 59, 60          | Yalagalahalli . . . . .  | Sd    | 113             |
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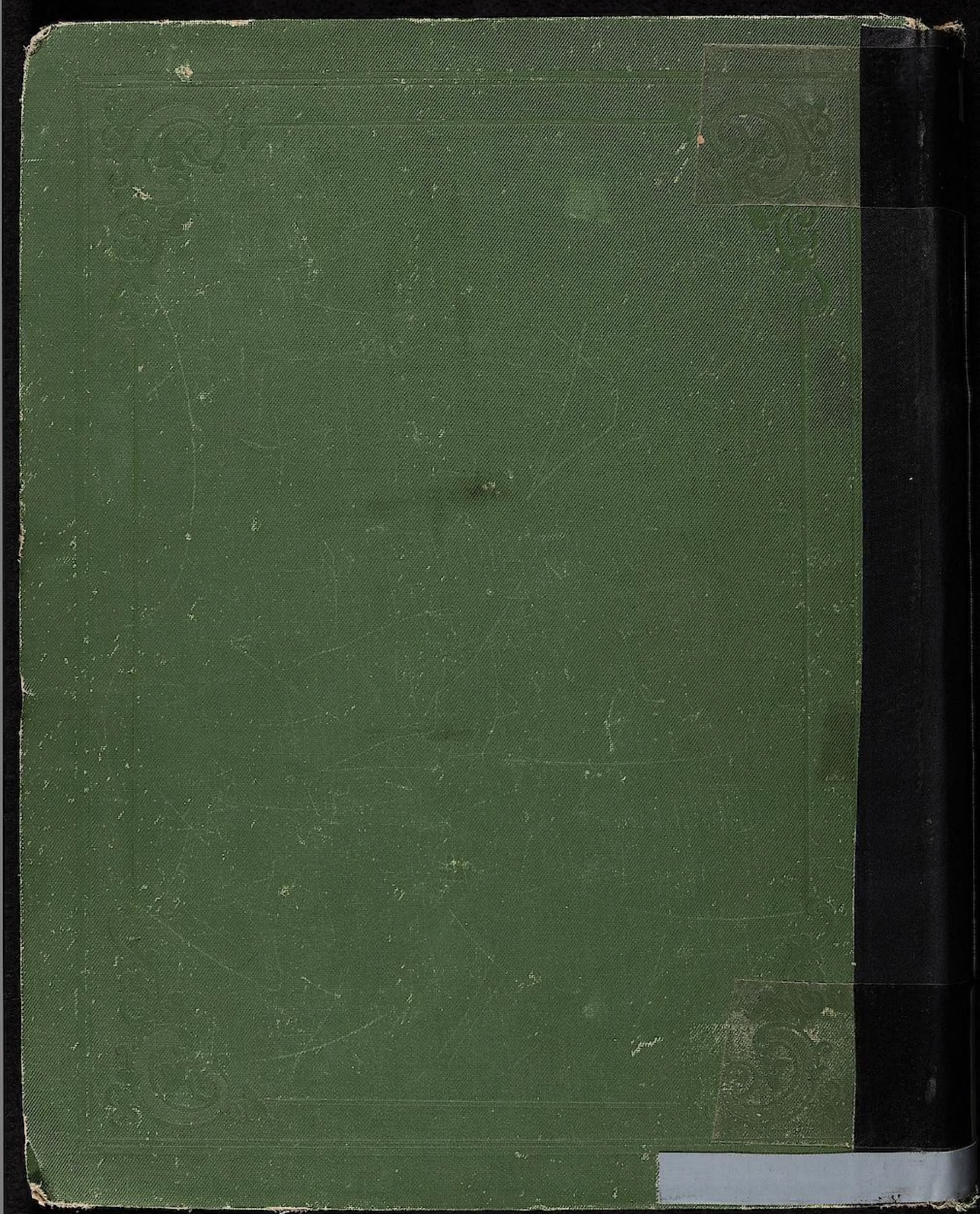




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